

THE
MAHAWANSO
IN ROMAN CHARACTERS,
WITH THE
Translation Subjoined;
AND AN
INTRODUCTORY ESSAY
ON
PALI BUDDHISTICAL LITERATURE.



CONTAINING THE FIRST THIRTY EIGHT CHAPTERS.

BY THE HON. GEORGE TURNOUR Esq.
CEYLON CIVIL SERVICE.

Ceylon:

COTTA CHURCH MISSION PRESS.

1837.

TO

GENERAL, SIR EDWARD BARNES, G. C. B.

LATE GOVERNOR AND COMMANDER IN CHIEF IN CEYLON.

SIR,

In dedicating this volume to you, as the Governor of Ceylon, to whom I am chiefly indebted for the opportunities and facilities which were afforded to me, to prosecute the research which has led to this publication, I cannot allow so appropriate an occasion to pass without assuring you, that I bear in distinct and gratified recollection the many obligations conferred upon me, as well in your private as your public capacity, during the long period I had the honor of serving under you in this colony

With sentiments, therefore, of the sincerest respect and regard, I subscribe myself

Your very faithful and obliged servant,

GEORGE TURNOUR

KANDY, CEYLON, 31 May, 1837

INTRODUCTORY ESSAY

AND

Appendixes.



INTRODUCTION.

THE circumstances under which "THE EPILOGUE OF THE HISTORY OF CEYLON" which was published in the Ceylon Almanac of 1833, was compiled, are explained in the following letter:—

To the Editor of the Ceylon Almanac.

SIR,—In compliance with your request, I have the pleasure to send you a chronological table * of the Kings of Ceylon, compiled from the native annals extant in this island.

In the comparatively short period that this colony has been a British possession, several histories besides minor historical notices, of Ceylon have already been published in English.

The individuals to whom we are indebted for those works, unacquainted themselves with the native languages, and misguided by the persons from whom they derived their information, have concurred in representing that there were no authentic historical records to be found in Ceylon.

CORDINER affords no information regarding them, and falls at once into an anachronism of 471 years, by applying the following remark to the Buddha worshipped in Ceylon. "Sir W. Jones, on taking the medium of four several dates, fixes the time of Buddha, or the ninth great incarnation of Vishnu, in the year 1014 before the birth of Christ."

FERGUSON asserts, that "the wild stories current among the natives throw no light whatever on the ancient history of the island—the earliest period at which we can look for any authentic information is the arrival of the Portuguese under Almeida, in 1505."

BERTOLINI, in his valuable statistical work, states, "we learn, from tradition, that Ceylon possessed in former times a larger population and a much higher state of cultivation than it now enjoys. although we have no data to fix, with any degree of certainty, the exact period of this prosperity, yet the fact is incontestable. The signs which have been left, and which we observe upon the island, lead us gradually back to the remotest antiquity."

PHILALETHES, professedly writing "The History of Ceylon from the earliest period," which is prefixed to the last edition of KNOX's historical relation of the island, dates the commencement of the Wijayan dynasty in A. D. 106, instead of A. C. 543, and is then reduced to the necessity of adding, "Without attempting to clear a way, where so little light is afforded, through this labyrinth of chronological difficulties, I shall content myself with exhibiting the succession of the Cinghalese sovereigns, with the length of their reigns, as it appears in Valentyn."

DAVY appears to have been more accurately informed; but, dependent on the interpretations of the natives, who are always prone to dwell on the exaggerations and fictions which abound in all oriental literature, has been induced to form the opinion, that "the Singhalese possess no accurate record of events, are ignorant of genuine history; and are not sufficiently advanced to relish it. Instead of the one they have legendary tales, and instead of the other historical romances."

To publish now, in the face of these hitherto undisputed authorities, a statement containing an uninterrupted historical record of nearly twenty four centuries, without the fullest evidence of its authenticity, or at least acknowledging the sources from which the data are obtained, would be to require the public to place a degree of faith in the accuracy of an unsupported document, which it would be most unreasonable in me to expect. I must therefore beg, if you use at all the paper I now send you, that it be inserted in the detailed form it has been prepared by me, together with this letter in explanation.

The principal native historical record in Ceylon is the *Mahāvamsā*. It is composed in Pāli verse. The prosody of Pāli grammar prescribes not only the observance of certain rules which regulate syllabic quantity, but admits of an extensive

* This table, divested of the narrative portion of the Epitome, will be found in the Appendix. The names being spelt as they are pronounced in Singhalese.

license of permutation and elision of letters, for the sake of euphony. As the inflexions of the nouns and verbs are almost exclusively in the ultimate syllable, and as all the words in each verse or sentence are connected, as if they composed one interminable word, it will readily be imagined what a variety of constructions each sentence may admit of, even in cases where the manuscript is free from clerical errors: but, from the circumstance of the process of transcription having been almost exclusively left to mere copyists, who had themselves no knowledge of the language, all Pāli manuscripts in Ceylon are peculiarly liable to clerical and other more important inaccuracies; many of which have been inadvertently adopted by subsequent authors of Singhalese works, materially altering the sense of the original. It is, I presume, to enable the reader to overcome these various difficulties, that the authors of Pāli works of any note, usually compiled a commentary also, containing a literal rendering of the sense, as well as explanations of abstruse passages.

The study of the Pāli language being confined, among the natives of Ceylon, almost entirely to the priesthood, and prosecuted solely for the purpose of qualifying them for ordination, their attention has been principally devoted to their voluminous religious works on Buddhism. I have never yet met with a native who had critically read through, and compared their several historical works, or who had, till lately, seen a commentary on the *Mahāwansé*; although it was the general belief that such a commentary did still exist, or at least had been in existence at no remote period. By the kindness of Gallé, the provincial chief priest of Saffragam, I was enabled in 1827 to obtain a transcript of that commentary, from a copy kept in Mulgrigalla wihare, a temple built in the reign of Saidatissa, about 130 years before the birth of Christ; and when brought with me to Kandy, I found that the work had not before been seen by the chief or any one of the priests, of either of the two establishments which regulate the national religion of this island. It had heretofore been the received opinion of the best informed priests, and other natives, that the *Mahāwansé* was a national state record of recently-past events, compiled at short intervals by royal authority, up to the reign in which each addition may have been made; and that it had been preserved in the archives of the kingdom.

The above-mentioned commentary has not only afforded valuable assistance in elucidating the early portion of the *Mahāwansé*, but it has likewise refuted that tradition, by proving that *Mahanāma*, the writer of that commentary, was also the author of the *Mahāwansé*, from the commencement of the work to the end of the reign of Mahā Sen, at least, comprising the history of Ceylon from B. C. 543 to A. D. 301. It was compiled from the annals in the vernacular language then extant, and was composed at Anurādhapura, under the auspices of his nephew Dāsen Kelliya, between A. D. 459 and 477. It is still doubtful whether *Mahanāma* was not also the author of the subsequent portion, to his own times. As the commentary, however, extends only to A. D. 301, and the subsequent portion of the work is usually called the *Sulu Wansé*, I am disposed to infer that he only wrote the history to A. D. 301.

From the period at which *Mahanāma*'s work terminated, to the reign of Prākrama Bāhu in A. D. 1266, the *Sulu Wansé* was composed, under the patronage of the last named sovereign, by Dharma Kirti, at Dambedeniya. I have not been able to ascertain by whom the portion of the history from A. D. 1267 to the reign of Prākrama Bāhu of Kurunaigalla was written, but from that reign to A. D. 1758, the *Mahā* or rather *Sulu Wansé* was compiled by Tibbottuwowé, by the command of Kirti-Sree, partly, from the works brought to this island during his reign by the Siamese priests, (which had been procured by their predecessors during their former religious missions to Ceylon), and partly from the native histories, which had escaped the general destruction of literary records, in the reign of Rāja Singha I.

The other works from which the accompanying statement has been framed, and which have supplied many details not contained in the *Mahāwansé*, are the following; which are written in Singhalese, and contain the history of the island, also from B. C. 543, to the period each work was written.

The *Pujāwalliya*, composed by Mairupada, in the reign of Prākrama Bāhu, between A. D. 1266 and 1301.

The *Nikāyasangraha* or *Saisandawalāra*, by Daiwarakhita Jaya-Bāhu, in the reign of Bhuwaneka Bāhu in A. D. 1347.

The *Rājaratnakara*, written at a more recent period (the exact date of which I have not been able to ascertain) by Abhayarāja of Walgampāyo wihare.

The *Rājawallaya*, which was compiled by different persons, at various periods, and has both furnished the materials to, and borrowed from, the *Mahāwansé*.

Lastly, *Wilāsgadera Mudiyanse*'s account of his embassy to Siam in the last century.

From these native annals I have prepared hastily, and I am aware very imperfectly, an Epitome of the History of Ceylon, containing its chronology, the prominent events recorded therein, and the lineage of the reigning families; and given, in somewhat greater detail, an account of the foundation of the towns, and of the construction of the many stupendous works, the remains of which still exist, to attest the authenticity of those annals.

The materials, from which this statement is framed, were collected by me (assisted in the translation from the Pāli by my native instructors) some years ago, when it was my intention to have arranged them for publication. Subsequent want of leisure, and the announcement of the proposal of publishing, in England, the translation of the greater part of the works noticed by me, have deterred me from prosecuting that project. By the last accounts received from home, the translation was in an advanced stage of publication. Its appearance in this country may, therefore, now be early looked for.

In the mean time, the circulation of this abstract of the History of Ceylon may be the means of making the translation more sought for when it arrives; and, at the present moment, when improved means of communication are being established to Anurādhapura and to Trincomalie, traversing the parts of the island in which the ruins of the ancient towns, tanks, and other proofs of the former prosperity of Ceylon are chiefly scattered, this statement will perhaps be considered an appropriate addition to your Almanac for the ensuing year.

I am, Sir, your faithful obedient servant,

Kandy, September 14th, 1832

GEORGE TURNOUR.

Ceylon Civil Service.

A few private copies, as well of the "Epitome" as of the "Historical Inscriptions" which appeared in the local almanac of the ensuing year, were printed for me at the time those periodicals were in the press;—the distribution of which, from various causes, was deferred for a considerable period of time.

In this interval, the long expected edition of the Mahāwanso, translated in this island and published in England, under the auspices of Sir A. Johnston, arrived in India, forming the first of three volumes of a publication, entitled "THE SACRED AND HISTORICAL BOOKS OF CEYLON."

This laudable endeavour on the part of the late chief justice of this colony, to lay before the European literary world a correct translation of an Indian historical work—the most authentic and valuable perhaps ever yet brought to its notice—having, most unfortunately, failed, I have decided on proceeding with the translation commenced some years ago; the prosecution of which I had abandoned under the circumstances explained in the foregoing letter.

In now recurring to this task, however, the object I have in view, is not solely to illustrate the local history (the importance of which it is by no means my intention to depreciate by this remark), but also to invite the attention of oriental scholars to the historical data contained in the ancient Pāli Buddhistical records, as exhibited in the Mahāwanso, contrasted with the results of their profound researches in the ancient Sanscrit Hindu records, as exhibited in their various publications and essays, commencing from the period when the great Sir William Jones first brought oriental literature under the scrutiny and analysis of European criticism.

Before I enter upon this interesting question, in justice equally to Sir A. Johnston, and to the native literature of Ceylon, I have, on the one hand, to endeavour to account for one of the most extraordinary delusions, perhaps, ever practised on the literary world; and, on the other, to prevent these "SACRED AND HISTORICAL BOOKS OF CEYLON," as well as the "HISTORY OF BUDDHISM," (also published under that right honorable gentleman's auspices) being recognised to be works of authority, or adduced to impugn the data which may hereafter be obtained from the Buddhistical records in the Pāli or any other oriental language.

The course pursued by Sir A. Johnston, both in collecting the originals, and procuring translations of "THE SACRED AND HISTORICAL WORKS OF CEYLON," is detailed in the following letter, which is embodied in the preface to these translations:—

To the Chairman and Deputy Chairman of the Court of Directors

19, Great Cumberland Place, 13th Nov. 1826

GENTLEMEN,

I have the honour, at the request of Mr. Upham, to enclose to you a letter from him soliciting the patronage of your honourable court to an English translation which he is about to publish of the three works called *Mahavansi*, the *Rajawali*, and the *Rajaratnacari*. The first is written in the Pali, and the other two in the Singhalese language, and they are all three explanatory of the origin, doctrines, and introduction into the island of Ceylon, of the Buddhist religion.

The English translation was a short time ago given by me to Mr. Upham, upon his expressing a wish to publish some genuine account of a religion which, whatever may be the nature and tendency of its doctrines, deserves the consideration of the philosopher and the statesman, from the unlimited influence which it at present exercises over so many millions of the inhabitants of Asia.

The circumstances under which I received the three works to which I have just alluded, afford such strong evidence of their authenticity, and of the respect in which they are held by the *Buddhists of Ceylon*, that I shall take the liberty of stating them to you, that your honourable court may form some judgment as to the degree of encouragement which you may be justified in giving to Mr. Upham.

After a very long residence on Ceylon as chief justice and the first member of his majesty's council on that island, and after a constant intercourse, both literally and official, for many years, with the natives of every cast and of every religious persuasion in the country, I felt it to be my duty to submit it, as my official opinion, to his majesty's government, that it was absolutely necessary, in order to secure for the natives of Ceylon a popular and a really efficient administration of justice, to compile, for their separate use, a special code of laws, which at the same time that it was founded upon the universally admitted, and therefore universally applicable, abstract principles of justice, should be scrupulously adapted to the local circumstances of the country, and to the peculiar religion, manners, usages, and feelings of the people. His majesty's government fully approved of my opinion and officially authorised me to take the necessary steps for framing such a code.

Having publicly informed all the natives of the island of the wise and beneficial object which his majesty's government had in view, I called upon the most learned and the most celebrated of the priests of Buddha, both those who had been educated on Ceylon, and those who had been educated in the Burmese empire, to co-operate with me in carrying his majesty's gracious intention into effect, and to procure for me, as well from books as other sources, the most authentic information that could be obtained relative to the religion, usages, manners, and feelings of the people who professed the Buddhist religion on the island of Ceylon.

The priests, after much consideration amongst themselves, and after frequent consultations with their followers in every part of the island, presented to me the copies which I now possess of the *Mahavansi*, *Rajawali*, *Rajaratnacari*, as containing, according to the judgment of the best informed of the Buddhist priests on Ceylon, the most genuine account which is extant of the origin of the Budhu religion, of its doctrines, of its introduction into Ceylon, and of the effects, moral and political, which those doctrines had from time to time produced upon the conduct of the native government, and upon the manners and usages of the native inhabitants of the country. And the priests themselves, as well as all the people of the country, from being aware of the object which I had in view, felt themselves directly interested in the authenticity of the information which I received; and as they all concurred in opinion with respect to the authenticity and value of the information which these works contain, I have no doubt whatever that the account which they give of the origin and doctrines of the Buddhist religion is that which is universally believed to be the true account by all the Buddhist inhabitants of Ceylon.

The copies of these works which were presented to me by the priests, after having been, by my direction, compared with all the best copies of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected by two of the ablest priests of Buddha on that island.

An English translation of them was then made by my official translators, under the superintendence of the late native chief of the cinnamon department, who was himself the best native Pali and Singhalese scholar in the country; and that translation is now revising for Mr. Upham by the Rev. Mr. Fox, who resided on Ceylon for many years as a Wesleyan Missionary, and who is the best European Pali and Singhalese scholar at present in Europe.

I have the honour to be, Gentlemen,

Your most obedient humble servant,

(Signed) ALEX. JOHNSON

Nothing, surely, could be more commendable than the object and the proceeding here detailed ; nor could any plan have been adopted, apparently, better calculated to supply the deficiency arising from his own want of knowledge of the languages in which these works are composed, than the precautions thus taken for the purpose of insuring the authenticity of the translations. Who those individuals may be whom Sir A. Johnston was induced to consider "*two of the ablest priests of Buddha on that island*," by whom "the copies of these works which were presented to me (Sir A. Johnston) after having been compared by my direction with *all the best copies* of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected," I have not ascertained. But it is evident that they were either incompetent to perform the task they undertook, of rendering the Páli Maháwanso into Singhalæ, or they totally misunderstood the late chief justice's object. Instead of procuring an authentic copy of the Páli original, and translating it into the vernacular language (from which "*the official translators*" were to transpose it into English), they appear, (as regards the period of the history embraced in some of the early chapters) to have formed, to a certain extent, a compilation of their own ; amplifying it considerably beyond the text with materials procured from the commentary on the Maháwanso, and other less authentic sources ; and in the rest of the work, the original has, for the most part, been reduced to a mutilated abridgment.

This compilation, or abridgment, extends only to the 88th chapter of the Maháwanso, which brings the history of Ceylon down to A. D. 1319 ; within that period, moreover, the reigns of several kings are omitted : whereas in the perfect copies, the historical narration is continued for four centuries and a half further, extending it to the middle of the last century.

The "*official translators*," by whom this Singhalæ version is stated to have been rendered into English, were, and to a certain extent still are, selected from the most respectable, as well in character as in rank, of the maritime chiefs' families. They profess, almost without exception, the Christian faith ; and for the most part, are candidates for employment in the higher native offices under government. Their education, as regards the acquisition of their native language, was formerly seldom persevered in beyond the attainment of a grammatical knowledge of Singhalæ :—the ancient history of their country, and the mysteries of the religion of their ancestors, rarely engaged their serious attention. Their principal study was the English language, pursued in order that they might qualify themselves for those official appointments, which were the objects of their ambition. The means they possessed of obtaining an education in English, within the colony, at that period, prior to the establishment of the valuable missionary institutions since formed, were extremely limited ; while the routine of their official duties, after they entered the public service, were not calculated to improve those limited attainments. These remarks, however, apply rather to the past, than to the present condition of the colony ; and I should be doing the higher orders of the natives—of the maritime provinces at least—great injustice if I did not add, that they have both readily availed themselves of the improved means since placed within their reach, and amply proved, by several highly creditable examples, their capacity as well as their anxiety to derive the fullest benefit from the opportunities so afforded to them. Nevertheless to the causes above suggested must, I believe, be attributed both the defects in composition, and the numerous obvious perversions of the sense of the Singhalæ abridgment of the text, exhibited in the translations of "*The Sacred and Historical Books of Ceylon*."

As illustrations of the latter description of defects, I shall confine myself to noticing two instances.

Page 74. "The son of the late king Muttesiwe, called *Second Pctisā*, became king of the island of "

Ceylon. He was a fortunate king:" p. 83. "This was in the year of our Buddha 236, in the eighteenth year of the reign of the king Darmasoka, and of the first year of the reign of *Petissa the second*, on the fifteenth day of the month of poson:" and similarly in every instance in which that sovereign is named, he is called "*Petissa the second*." Now, the monarch here spoken of, is the most celebrated rāja in the history of Ceylon; the ally of Asōko, the emperor of India, and the founder of buddhism in this island. His individual name was "Tisso." From his merits (according to the buddhistical creed) in a former existence, as well as in this world, he acquired the appellation of "Dewānanpiyatisso;" literally, "of-the-dévos-the-delight-tisso." This title in the Singhalese histories is contracted into "Dewenipaitissa;" and in the vernacular language, "deweni" also signifies "second." These "*official translators*," ignorant of the derivation of this appellation, and of these historical facts, and unmindful of the circumstance of no mention having previously been made of "*Petissa the first*" in the work they were translating, at once designate this sovereign "*Petissa the second*"!!

In explaining the second unintentional perversion of the text above referred to, I shall have to notice the mischievous effects which result from appending notes of explanation, when the text is not thoroughly understood.

Page 1. "In former times, our gracious Buddha, who has overcome the five deadly sins, having seen Buddha Drepankara,* did express his wish to attain the state of Budhu, to save living beings, as twenty four *subsequent* Budhus† had done; from whom also, he having obtained their assent, and having done charities of various descriptions, became sanctified and omniscient: he is the Budhu, the most high lord Guádma, who redeemed the living beings from all their miseries."

The rendering of this passage, as a specimen of the translators' style, compared with the rest of the translation, is rather above than below par. The only intrinsic errors imputable to it, if no notes had been appended, would have consisted,—first, in the statement that there were "*twenty four*" instead of "*twenty three Buddhas*" *subsequent* to *Drepankara*; and, secondly, in adopting the peculiar spelling, "Guádma," for the name of the present Buddha, in the translation of a Ceylonese work, in which he is invariably designated "Goutama." But two fatal notes are given on this passage, which cruelly expose the true character, or origin, of these blunders: viz.,

* "In the Buddhist doctrine (according to the first note) there are to be five Budhus in the present kalpe: Maha'dewa'nan, Goutama, Deepankara—these have already existed and are in niewana;—Gua'dma, the fourth, is the Budhu of the present system, which has lasted 2372 years in 1830; the Budhu hereousa or era, according to the greatest number of coincident dates, having commenced about the year 340 A. C."

† "The *Loutoros* Budhus (according to the second note) are inferior persons, being usually the companions of the Budhu, for their zeal and fidelity exalted to the divine privileges."

The former of these notes makes "*Deepankara*" the *immediate predecessor* of "*Guádma*" all "*subsequent Buddhas*," therefore, must become equally *subsequent* to him,—and yet the term is applied in the translation to those *predecessors* of "*Guádma*," by whom his advent was *predicted*!

In this instance also, as in the case of "*Petissa the second*," the error lies in the rendering of the word, which has been translated into "*subsequent*."

There are two classes of Buddhas, styled, respectively, in Páli, "*Lókuttaro*" and "*Pachchéko*." The former term, derived from "*Lókassa-uttaro*" contracted into "*Lókuttaro*," signifies "the supreme of the universe." The latter from "*Pati-ékan*," by permutation of letters contracted into "*Pachchéko*" and "*Pachché*," signifies "severed from unity (with supreme buddhahood);" and is a term applied to an

inferior being or saint who is never coexistent with a supreme Buddha; as he is only manifested during an "abuddhópádo," or the period intervening between the nibbána of one, and the advent of the succeeding supreme Buddha; and attains nibbána without rising to supreme buddhahood. These terms in Singhalese are respectively written "Loutará" and "Pasé." But "passé" (with a double s.) in the vernacular language, also signifies "subsequent." No native Buddhist, however uneducated, would have committed the error of asserting, that there were twenty four Buddhos exclusive of Dipankaro; as the prediction of Goutama's advent is a part of a religious formula in constant use, which specifies either "the twenty four Buddhos and the Pasé Buddhos," or "the twenty four Buddhos, commencing with Dipankaro, and the Pasé Buddhos," as having been the sanctified characters who vouchsafed to him the "wiwerana" or sacred assurance. By some jumble, however, the word "pasé" has been translated into "subsequent," and made to agree with the "twenty four supreme Buddhos," instead of being rendered as the appellation of an inferior Buddha. Hence the rendering of the passage "did express his wish to attain the state of Budhu, to save living beings, as twenty four *subsequent* Budhus had done."

The revisers of this translation appear to have been aware that there was some confusion or obscurity in this passage, and therefore appended the second note of explanation. In that note, however, an explanation is given, conveying, unfortunately, a meaning precisely the reverse of the correct one. The "Loutará Budhus" are stated to be "inferior persons, usually the companions of the Budhu;" whereas the word literally signifies "supreme of the universe;" and on the other hand, the appellation "Pasé Buddha" signifies, as specifically, the reverse of co-existence or companionship.

The first note, quoted above, is, if possible, still more calculated than the translation itself, to prejudice the authenticity of the buddhistical scriptures in Ceylon, when compared with the sacred records of other buddhistical countries.

In the translation, the present Buddha is called "Guádma." As the English writers on subjects connected with buddhism in the various parts of Asia rarely spell the name similarly, it would have been reasonable to infer that "Guádma" was here intended for the Ceylonese appellations (Páli) "Gótamo," (Singhalese) "Goutama." The revisers, however, of the translation, in this instance also, think it necessary to offer a note of explanation. The object of their note appears to be to give the names of the four Buddhos of this (Páli) "kappo," (Singhalese) "kalpa," who have already attained buddhahood. They specify them to be Mahádewánan, Goutama, Deepankara, and Guádma: in which enumeration, with their usual ill luck, they are wrong in every single instance. "Mahádewánan" is not the individual name of any one of the twenty four Buddhos. It is an epithet applying equally to all of them, and literally means "the chief of the dévos." The first Buddha of this kappo was "Kakusandho." The second was not "Goutama," (for when speaking of the twenty four Buddhos there is no other Goutama than the Buddha of the present period) but "Konágamano." The third is not "Deepankara," for he is the first of the twenty four Buddhos, but "Kassapo." The fourth, or present Buddha, is not "Guádma," but, in Páli, Gótamo; and, in Singhalese, Goutama. As this name, however, had been already appropriated in this work for the second Buddha of this kappo, the publishers have, I presume, adopted the spelling "Guádma" to distinguish the one from the other.

It will scarcely be believed that all this confusion arises from the endeavour to illustrate a work, which, in the clearest manner possible, in its fifteenth chapter, gives a connected history of these four Buddhos; nor can the publishers altogether throw the blame of these mistakes on their coadjutors, the "two ablest priests of Buddha," and the "official translators;" for even in their translated abridgment of the fifteenth chapter (p. 92) the names of these four Buddhos are specified.

In another respect, however, either the said priests, or the translators, must be held responsible for a still more important error, which has led Mr. Upham, in his Introduction (p. xxii.) to notice, and comment on, the discrepancies of the buddhistical records of Ceylon, as compared with those of Nepal. He observes, "of these personages (the Buddhos mentioned in the Nepal records) only the four last are mentioned in the pages of Singhalese histories. References are indeed occasionally made to an anterior Budhu, but as no names or particulars are given, we are chiefly indebted for our knowledge of these preceding Buddhos, viz., Wipasya, Sikhi, and Wisabhu, to the Nepalese and Chinese histories."

It is indeed unfortunate for the native literature of Ceylon, that it should be so misrepresented in an introduction to a work, which in the original contains in the first page, the *name of every one of the twenty four Buddhos, stated in the order of their advent*; to which work there is a valuable commentary, either giving the history of every one of these Buddhos, or referring to the authorities in which a detailed account of them may be found. Nor can the "*two ablest priests of Buddha*," and the other parties employed, by Sir A. Johnston in collecting these records, plead ignorance of the existence of that valuable commentary (*Maháwansa-Tíká*), for I observe in the list of Páli and Singhalese books,—vol. iii. p. 170,—two copies of that work are mentioned; one in the temple at Mulgirigalla, from which my copy was taken; and the other in the temple at Bentotte.

This translation, which abounds in errors of the description above noticed, is stated to have been made "under the superintendence of the late native chief of the cinnamon department, (*Rájapaxa, maha modliar*), *who was himself the best Páli and Singhalese scholar in the country*." I was personally acquainted with this individual, who was universally and deservedly respected, both in his official and private character. He possessed extensive information, and equally extensive influence, among his own caste at least, if not among his countrymen generally; and as of late years, the intercourse with the buddhistical church in the Burmese empire had been chiefly kept up by missions from the priesthood of his (the *chalia*) caste in Ceylon, the late chief justice could not, perhaps, have applied to any individual more competent to collect the native, as well as Burmese, Páli annals; or more capable of procuring the best qualified translators of that language into Singhalese, from among the Páli scholars resident in the maritime districts of the island, than *Rájapaxa* was. This was, however, the full extent to which this chief could have efficiently assisted Sir A. Johnston, in his praiseworthy undertaking; for the *maha modliar* was not himself either a Páli, or an English scholar. That is to say, he had no better acquaintance with the Páli, than a modern European would, without studying it, have of any ancient dead language, from which his own might be derived. As to his acquaintance with the English language, though he imperfectly comprehended any ordinary question which might be put to him, he certainly could not speak, much less write, in reply, the shortest connected sentence in English. * He must, therefore, (unless he has practised a most unpardonable deception on Sir A. Johnston) be at once released from all responsibility, as to the correctness, both of the Páli version translated into Singhalese, and of the Singhalese version into English.

* In 1822, five years after Sir A. Johnston left Ceylon, and before I had acquired a knowledge of the colloquial Singhalese, as Magistrate of Colombo, I had to examine *Rájapaxa, maha modliar*, as a witness in my court. On that occasion, I was obliged to employ an interpreter (the present permanent assessor, Mr. Dias, *modliar*) not only to convey his Singhalese answers in English to me, but to interpret my English questions in Singhalese to him, as he was totally incapable of following me in English. With Europeans he generally conversed in the local Portuguese

There is some slight misapprehension in pronouncing the late Rev. Mr. Fox, by whom the English translation is stated to have been revised in England, to be "*the best European Páli and Singhalese scholar at present in Europe.*" I had not the pleasure of being personally acquainted with this gentleman, who left the colony, I believe, soon after I arrived in it. I have always heard him spoken of with respect, in reference to his zeal in his avocation, and his attainments as an European classical scholar. I am, however, credibly informed, that this gentleman also had no knowledge of the Páli language.

A letter from Mr. Fox is inserted in the Introduction, p. xi., of which I extract the three first sentences.

"Having very carefully compared the translations of the three *Singhalese* books submitted to me with the originals, I can safely pronounce them to be correct translations, giving, with great fidelity the sense of the original copies.

"A more judicious selection, in my judgment, could not have been made from the numerous buddhist works extant, esteemed of authority among the professors of buddhism, to give a fair view of the civil and mythological history of buddhism, and countries professing buddhism.

"The Mahavanai is esteemed as of the highest authority, and is undoubtedly very ancient. The copy from which the translation is made is one of the temple copies, from which many things found in common copies are excluded, as not being found in the ancient Páli copies of the work. Every temple I have visited is furnished with a copy of this work, and is usually placed next the Játakas or incarnations of Buddha."

This extract serves to acquit him most fully of laying claim to any knowledge of the Páli language, as he only speaks of having "carefully compared the translations of the three *Singhalese* books submitted to him with the originals." But what shall I say of the prejudice he has raised against, and the injustice he has done to, the native literature of Ceylon, when he pronounces the wretched jargon into which a mutilated abridgment of the Maháwanso is translated "to be correct translations, giving with great fidelity the sense of the original copies;" and then proceeds to declare, (in reference to that mutilated abridgment and its accompaniments), "a more judicious selection, in my judgment, could not have been made from the numerous buddhist works extant."!!

Mr. Fox labors also under some unaccountable delusion, when he speaks of "abridged temple copies," and calls the Maháwanso a "sacred work," found in almost all the temples. It is, on the contrary, purely and strictly, an historical work, seldom consulted by the priesthood, and consequently rarely found in the temples; and I have never yet met with, or heard of, any abridged copy of the work. In direct opposition to this statement, as to its being an "abridged copy," Mr. Upham, to whom the publication of these translations was intrusted, and who was the author of "*THE HISTORY OF BUDDHISM,*" makes the following note at p. 7 of that work:

"According to the information prefixed in a manuscript note, by the translator, Raja-pakse, a well known intelligent native of Ceylon, the Maháwanso is one of the most esteemed of all the sacred books of his countrymen, and has the character of being among the oldest of their writings, being throughout composed in Pálee, the sacred buddhist language. This work has been so carefully preserved, that but slight differences are observable between the most ancient and most modern copies. It does not appear at what period it was composed, but it has been in existence from the period that the books of Ceylon were originally written, and it contains 'the doctrine, the race, and lineage of Budha,' and is, in fact, the religion and history of buddhism."

I need hardly suggest, after what has been already stated, that Rájapaxa, as an intelligent native of Ceylon, never could have been the real author of this note, in any language, asserting that the Maháwanso "is one of the most esteemed of all the sacred books of his countrymen;" nor could he, without

recording a self-evident absurdity, have represented an history extending to the middle of the last century, and containing in it the specification of the reign in which several portions of it were composed, to have "been in existence from the periods that the books of Ceylon were originally written."

In his preface to the same work, Mr. Upham distinctly "disclaims all pretension to the philological knowledge and local information, requisite to render discussion useful, and illustration pertinent." The spirit of candour in which this admission is made, would entitle Mr. Upham to be considered exclusively in the light of a publisher, irresponsible for any material defect the work he edits may contain. A fatality, however, appears to attach to the proceedings of every individual connected with the publication of these Ceylonese works, from which Mr. Upham himself is not exempt, if the introduction, and the notes appended, to the translation of "*THE SACRED AND HISTORICAL BOOKS*" are to be attributed to him.

Thus, p. 83, the translator states that "*Mahindo was accompanied with his nephew Sumenow, a samanere priest, seven years old, the son of his sister Sangamittrah;*" and p. 97, "*The first queen Anulah, and 500 other queens, having obtained the state of Sakertahgamy, and also 500 pleasure women, put on yellow robes; that is, became priestesses.*" But when this publisher touches upon the same subject in the following passage, p. 100, "*in these days, the queen Anulah, together with 1000 women, were created priestesses by Sangamittrah, and obtained the state of rahat;*" he thinks it necessary to enlighten his readers with a note: and forgetting altogether that he has to deal with "*matron queens and pleasure women,*" he gravely remarks, that "*priestesses, although not now existing among the buddhists, were at this period of such sanctity, that an offender when led forth to be put to death, who was so fortunate as to meet one of these sacred virgins, was entitled, at her command, to a pardon; and this privilege was subsequently copied, and adopted among the Romans, in the case of the vestal virgins.*" Mr. Upham has no more valid authority for saying that these "*matrons and pleasure women*" were considered either to assume the character of "*sacred virgins*" by their ordination, or to have been held in greater veneration than the rahat priests, than that the privilege of demanding the pardon of offenders, "*was subsequently copied, and adopted among the Romans.*" Again, p. 222, in a note, he states correctly enough, that the "*upasampadā* were the priests of the superior quality." But at p. 300, where the ceremony of upasampadā (which simply signifies ordination) is mentioned, he forgets the former, and the correct rendering, and adds a note in these words: "*this was the burning the various priests' bodies, and forming them into dawton, which had been preserved for that purpose.*" These instances of the same facts and circumstances being correctly stated in one, and incorrectly in another part, of both these publications, are by no means of infrequent occurrence; which only tend to aggravate the neglect or carelessness of the parties employed in conducting this publication. Where such inaccuracies could be committed in the "*SACRED AND HISTORICAL BOOKS,*" when an occasional note only is attempted, it may readily be imagined what the result must be, when Mr. Upham is employed to write "*THE HISTORY AND DOCTRINE OF BUDDHISM* from Sir A. Johnston's collection of manuscripts."

Imperfect as the information connected with buddhism possessed by Europeans at present is, it would not have been reasonable to have expected any connected and correct account of the metaphysical and doctrinal portions of that creed; and until the "*pitakattaya,*" or the three pitakas, which contain the buddhistical scriptures, and the ancient commentaries on them, are either consulted in the original, or correctly translated, there must necessarily prevail great diversity of opinions on these abstruse and

intricate questions. But in the historical portion, at least, for which the data are sufficiently precise, and readily obtained, in the native annals of this island, "THE HISTORY OF BUDDHISM" ought to have been exempt from any material inaccuracies. Even in this respect, however, the work abounds in the grossest errors. Thus, p. 1., in describing Ceylon, Mr. Upham speaks of "that island which the Buddha Guādma, this distinguished teacher of the eastern world, has chosen to make *the scene of his birth*, and the chief theatre of his acts and miracles : p. 2. referring to Adam's peak, he says, "it is celebrated for possessing the print of Buddha's foot left on the spot, *whence he ascended to the Dévalōka heavens :*" p. 73. "The buddhist temple of Mulgirigala *on Adam's peak*, is declared to be within this region (Jugandara Parwatte.)"

It is scarcely possible for a person, not familiar with the subject, to conceive the extent of the absurdities involved in these, and other similar passages. It is no burlesque to say, that they would be received, by a Ceylonese buddhist, with feelings akin to those with which an Englishman would read a work, written by an Indian, professedly for the purpose of illustrating the history of christianity to his countrymen, which stated,—that England was the scene of the birth of our Saviour ; that his ascension took place from Derby peak ; and that Salisbury cathedral stood on Westminster abbey.

And yet these are the publications put forth, as correct translations of, and compilations from, the native annals of Ceylon. Such is the force, respectability, and apparent competency of the attestations by which "THE SACRED AND HISTORICAL WORKS OF CEYLON" are sustained, that they have been considered worthy of being dedicated to the king, patronised by the court of directors, and sent out to this island, by the secretary of state, to be preserved among the archives of this government !

After this signal failure in Sir A. Johnston's well intentioned exertions, and after the disappointments which have hitherto attended the labors of orientalists, in their researches for historical annals, *comprehensive in data, and consistent in chronology*, I have not the hardihood to imagine, that the *translation alone* of a Pāli history, containing a detailed, and chronologically continuous, history of Ceylon, for *twenty four centuries* ; and a connected sketch of the buddhistical history of India, embracing the interesting period between B. C. 600, and B. C. 300 ; besides various other subsequent references, as well to India, as the eastern peninsula, would, without the amplest evidence of its authenticity, receive the slightest consideration from the literary world. I have decided, therefore, on publishing the *text also*, printed in roman characters, pointed with diacritical marks.

My object in undertaking this publication (as I have already stated) is, principally, to invite the attention of oriental scholars to the historical data contained in the ancient Pāli buddhistical records, as exhibited in the Mahāwanso ; contrasted with the results of their profound researches, as exhibited in their various publications and essays, commencing from the period when Sir W. Jones first brought oriental literature under the scrutiny and analysis of European criticism.

Half a century has elapsed since that eminent person formed the Bengal Asiatic Society, which justly claims for itself the honor of having "numbered amongst its members all the most distinguished students of oriental literature, and of having succeeded in bringing to light many of the hidden stores of Asiatic learning." Within the regions to which their researches were in the first instance directed, the *prevailing* religion had, from a remote period, extending back, perhaps, to the christian era, been uninterruptedly hinduism. The priesthood of that religion were considered to be exclusively possessed of the knowledge of the ancient literature of that country, in all its various branches. The classical language in which that literature was embodied was SANSKRIT.

The rival religion to hinduism in Asia, promulgated by Buddhas antecedant to Gótamó, from a period too remote to admit of chronological definition, was buddhism. The last successful struggle of buddhism for ascendancy in India, subsequent to the advent of Gótamó, was in the fourth century *before* the christian era. It then became the religion of the state. The ruler of that vast empire was, at that epoch, numbered amongst its most zealous converts; and fragments of evidence, literary, as well as of the arts, still survive, to attest that that religion had once been predominant throughout the most civilized and powerful kingdoms of Asia. From thence it spread to the surrounding nations; among whom, under various modifications, it still prevails.

Hinduism, as the religion at least of its rulers, after an apparently short interval, regained its former ascendancy in India; though the numerical diminution of its antagonists would appear to have been more gradually brought about. Abundant proofs may be adduced to shew the fanatical ferocity with which these two great sects persecuted each other,—a ferocity which mutually subsided into passive hatred and contempt, only when the parties were no longer placed in the position of actual collision.

European scholars, therefore, on entering upon their researches towards the close of the last century, necessarily, by the expulsion of the buddhists, came into communication exclusively with hindu pundits; who were not only interested in confining the researches of orientalists to Sanscrit literature, but who, in every possible way, both by reference to their own ancient prejudiced authorities, and their individual representations, labored to depreciate in the estimation of Europeans, the literature of the buddhists, as well as the PA'LI or MA'GADHI language, in which that literature is recorded.

The profound and critical knowledge attained by the distinguished Sanscrit scholars above alluded to, has been the means of elucidating the mysteries of an apparently unlimited mythology; as well as of unravelling the intricacies of Asiatic astronomy, mathematics, and other sciences,—of analysing their various systems of philosophy and metaphysics,—and of reducing tracts, grammatical as well as philological, into condensed and methodised forms; thereby establishing an easier acquirement of that ancient language, and of the varied information contained in it.

The department in which their researches have been attended with the least success, is HISTORY; and to this failure may perhaps be justly attributed the small portion of interest felt by the European literary world in oriental literature. The progress of civilization in the west has, from age to age, nay, from year to year, added some fresh advancement or refinement to almost every branch of the arts, sciences, and belles lettres; while there is scarcely any discovery made, as hitherto developed in Asiatic literature, which could be considered either as an acquisition of practical utility to European civilization, or as models for imitation or adoption in European literature.

In the midst, nevertheless, of this progressively increasing discouragement, the friends of oriental research have proportionately increased their exertions, and extended the base of their operations. The formation of the Royal Asiatic Society of Great Britain and Ireland, and of similar institutions on the continent of Europe; and the more rapid circulation of discoveries made in Asia, through the medium of the monthly journal of the Asiatic Society of Bengal, during the last four years, afford undeniable proofs of unabated exertion in those researches. To those who have watched the progress of the proceedings of these institutions, no small reward will appear to have crowned the gratuitous labors of orientalists. In the pages of the Asiatic Journal alone, the decyphering of the alphabets, in which the ancient inscriptions scattered over Asia are recorded, (which is calculated to lead to important

chronological and historical results), the identification and arrangement of the ancient coins found in the Panjab; the examination of the recently discovered fossil geology of India; the analysis of the Sanscrit and Tibetan buddhistical records, contained in "hundreds of volumes," by M. Cosima Kretschmar and professor Wilson, and the translation of the hindu plays, by the latter distinguished scholar, exhibit triumphant evidence, that at no previous period had oriental research been exerted with equal success. Yet it is in the midst of this comparatively brilliant career, and at the seat of the operations of the Bengal Asiatic Society, that the heaviest disappointment has visited that institution. It has within the last year been decided by the supreme government of India, that the funds which "have hitherto been in part applied to the revival and improvement of the literature, and the encouragement of the learned natives of India, are henceforth to be appropriated to purposes of English education." In an unavailing effort of the Asiatic Society to avert that decision, the supreme government has thought proper to designate the printing of several standard oriental works, then in progress, to be "to little purpose but to accumulate stores of waste paper."

I advert not to these recent discussions in Bengal with any view to take part in them. My object is exclusively to show that the increasing discouragement or indifference, evinced towards oriental research, does not proceed either from the exhaustion of the stores to be examined, or from the relaxation of the energy of the examiners; and to endeavour to account for the causes which have produced these conflicting results.

The mythology and the legends of Asia, connected with the fabulous ages, contrasted with those of ancient Europe and Asia Minor, present no such glaring disparity in extravagance,* as should necessarily lead an unprejudiced mind to cultivate the study and investigation of the one, and to decide on the rejection and condemnation of the other. Almost every well educated European has exerted the first efforts of his expanding intellect to familiarize himself with the mythology and fabulous legends of ancient Europe. The immortal works of the poets which have perpetuated this mythology, as well as these legends, have from his childhood been presented to his view, as models of the most classical and perfect composition. In the progress to manhood, and throughout that period of life during which mental energy is susceptible of the greatest excitement,—in the senate, at the bar, on the stage, and even in the pulpit,—the most celebrated men of genius have studiously borrowed, more or less of their choicest ornaments, from the works of the ancient poets and historians.

To those, again, to whom the fictions of the poets present no attractive charms, the literature of Europe, as soon as it emerges from the darkness of the fabulous ages, supplies a separate stream of historical narration, distinctly traced, and precisely graduated, by the scale of chronology. On the events recorded and *timed* in the pages of that well attested history, a philosophical mind dwells with intense interest. The rise and fall of empires; the origin, growth, and decay of human institutions; the advancement or arrest of civilization; and every event which can instruct or influence practical men, in every station of life, are there developed, with the fullest authenticity. Whichever of these two departments of literature—fiction or fact—the European student may find most congenial to his taste, early associations and prepossessions have equally familiarized either to his mind.

As regards oriental literature, the impressions of early associations never can, nor is to be wished that they ever should, operate on the European mind. Even in Europe, where the advantages of the spread of education, and of the diffusion of useful knowledge, are the least disputed of the great principles which agitate the public mind, there are manifest indications that it is the predominant opinion of the age, that into the scheme of that extended education—more of fact and less of fiction—more of practical

* Vide Appendix for a comparison of *Mahanám* with *Herodotus* and *Justinus*.

mathematics and less of classics—should be infused, than have hitherto been adopted in public institutions. *Mutatis mutandis*, I regard the recent Indian fiat “that the funds which have hitherto been in part applied to the revival and improvement of the literature, and the encouragement of the learned natives of India, shall be exclusively appropriated to purposes of *English* education,” to be conceived in the same spirit.

These early associations, then, being thus unavailing and unavailable, (if the foregoing remarks are entitled to any weight) the creation of a *general* interest towards, or the realization of the subsiding expectations, produced at the formation of the Bengal Asiatic Society, in regard to, oriental literature, seems to depend on this single question; viz.,

Does there exist now, or is there a prospect of an authentic history of India being developed hereafter, by the researches of orientalists?

On the solution of this question, as it appears to me, depends entirely, whether the study of oriental literature (with reference not to languages, but the information those languages contain) shall continue, like the study of any of the sciences, to be confined to the few whose taste or profession has devoted them to it; or whether it shall some day exercise an influence over that more extended sphere, which belongs to general history alone to exert.

This is an important, though not, perhaps, altogether a vital, question:—important, more especially at the present moment, as regards the interest it can create, and the resources it can thence derive, for the purpose of extending the basis of research; but not vital, in as much as there is no more reason for apprehending the extinction of oriental research, from its having failed to extend its influence over the whole educated community of the world, than that geology, mineralogy, botany, or any of the other sciences should become extinct, because the interest each individually possesses is of a limited character. Nor does the continuance of oriental research, conducted by Europeans, appear, in any degree, to depend on the contingency of the permanence of British sway over its present Asiatic dominions; for the spirit of that research has of late years gained even greater strength on the continent of Europe than in the British empire. But to return to the question:—

Does there exist now, or is there a prospect of an authentic history of India being developed hereafter, by the researches of orientalists?

Preparatory to answering this question. I shall briefly touch on the published results of our countrymen's researches in the department of *His* *ary*; premising, that in the earlier period of their labors, their publications partook more of the character of theoretical or critical treatises, than accurate translations of the texts they professed to illustrate. This course was adopted, under the suggestion of Sir W. Jones; who in his preliminary discourse on the institution of the Asiatic Society, remarked: “You may observe I have omitted their languages, the diversity and difficulty of which are a sad obstacle to the progress of useful knowledge; but I have ever considered languages as the mere instruments of real learning, and think them improperly confounded with learning itself. The attainment of them is, however, indispensably necessary.” Again, “You will not perhaps be disposed to admit mere translations of considerable length, except such unpublished essays and treatises as may be transmitted to us by native authors.”

Sir W. Jones himself led the way in the discussion of the chronology of the hindus.* After a speculative dissertation, tending to an identification or reconciliation, in some particular points, of the

* A. R. vol. i. p. 71.

hindu with the mosaic history, he has, with all that fascination which his richly stored mind enabled him to impart to all his discussions, developed the scheme of hindu chronology, as explained to him from hindu authorities, by Radhakanta Sernin, "a pundit of extensive learning and great fame among the hindus." The chronology treated of in this dissertation, extends back through "the four ages," which are stated to embrace the preposterous period of 4,320,000 years; and contains the genealogies of kings, collected from the purānas, which were then considered works of considerable antiquity. It is only in the middle of the "fourth age," when he comes to the Magadha dynasty, that hindu authorities enable him to assign a date to the period at which any of those kings ruled. On obtaining this "point d'appui," Sir W. Jones thus expresses himself:—

"*Puranjaya*, son of the twentieth king, was put to death by his minister, *Sunaca*, who placed his own son *Pradyota* on the throne of his master; and this revolution constitutes an epoch of the highest importance in our present inquiry, first, because it happened, according to the *Mahāparanirvāṇa*, two years before Buddha's appearance in the same kingdom: next, because it is believed by the hindus to have taken place 333 years ago, or 2100 before Christ; and, lastly, because a regular chronology, according to the number of years in each dynasty, has been established, from the accession of *Pradyota*, to the subversion of the genuine hindu government, and that chronology I will now lay before you, after observing only, that *Radhakanta* himself says nothing of Buddha in this part of his work, though he particularly mentions two preceding *avatāras* in their proper places.

KINGS OF MAGADHA.

	Y. B. C.
Pradyota	
Palaca	2100
Vishakhayupa	
Rajaca	
Nandivardhana, 5 reigns = 138	
Sisunaga	
Cakrvarna	1963
Cshemndherman	
Cshetranyu	
Vidhisara	
Ajatasatru	
Darbhaca	
Ajaya	
Nandivardhana	
Mahanandi 10 reigns = 360 years	1602
Nanda	

"This prince, of whom frequent mention is made in the Sanscrit books, is said to have been murdered, after a reign of a hundred years, by a very learned and ingenious, but passionate and vindictive, brahman, whose name was Chinacya, and who raised to the throne a man of the Maurya race, named Chandragupta. By the death of Nanda and his sons, the Cshatriya family of Pradyota became extinct.

MAURYA KINGS.

	Y. B. C.
Chandragupta	1502
Varisara	
Asocavardhana	
Suyasa	
Dosarat'ha.....5	
Sangata	
Salisuca	
Somasarman	
Satadhanvas	
Vrihadrat'ha.....10 reigns = 137	

"On the death of the tenth Maurya king, his place was assumed by his commander-in-chief, Pushamitra, of the Sanga nation or family"

It is thus shown that, according to the hindu authorities, Chandragupta, the Sandracottus, who was contemporary with Alexander and Seleucus Nicator, to whose court at Palibothra Megasthenes was deputed, is placed on the throne about B. C. 1502; which is at once an anachronism of upwards of eleven centuries.

Sir W. Jones sums up his treatise by commenting on this fictitious chronology of the hindus, with the view to reconciling it, by rational reasoning, founded on the best attainable data, with the dates which that reasoning would suggest, as the probably correct periods of the several epochs named by him.

The whole of that paper, but more particularly as it treats of the "fourth age," bears a deeply interesting relation to the question of the authenticity of the buddhistical chronology; and it exhibits, in a remarkable degree, the unconscious approaches to truth, as regards the history of the Buddhos, made by rational reasoning, though constantly opposed by the prejudices and perversions of hindu authorities, and his hindu pundit, in the course of the examination in which Sir W. Jones was engaged.

Wilford* next brought the chronology of the hindus under consideration, by his "Genealogical Table, extracted from the Vishnu purāna, the Bhāgavat, and other purānas, without the least alteration." He however borrows from hindu annals, nothing but the names of the kings.

"When the puranas, (he says) speak of the kings of ancient times, they are equally extravagant. According to them, king Yudhishtir reigned seven and twenty thousand years; king Nanda, of whom I shall speak more fully hereafter, is said to have possessed in his treasury above 1,581,000,000 pounds sterling, in gold coin alone the value of the silver and copper coin, and jewels, exceeded all calculation; and his army consisted of 100,000,000 men. These accounts, geographical, chronological, and historical, as absurd, and inconsistent with reason, must be rejected. This monstrous system seems to derive its origin from the ancient period of 12,000 natural years, which was admitted by the Persians, the Etruscans, and, I believe, also by the Celtic tribes, for we read of a learned nation in Spain, which boasted of having written histories of above six thousand years.

"The hindus still make use of a period of 12,000 divine years, after which a periodical renovation of the world takes place. It is difficult to fix the time when the hindus, forsaking the paths of historical truth, launched into the mazes of extravagance and fable. Megasthenes, who had repeatedly visited the court of Chandragupta, and of course had an opportunity of conversing with the best informed persons in India, is silent as to this monstrous system of the hindus. On the contrary, it appears, from what he says, that in his time they did not carry back their antiquities much beyond six thousand years, as we read in some MSS. He adds also, according to Clemens of Alexandria, that the hindus and the Jews were the only people who had a true idea of the origin of the world, and the beginning of things. There was then obvious affinity between the chronological system of the Jews and the hindus. We are well acquainted with the pretensions of the Egyptians and Chaldeans to antiquity: thus they never attempted to conceal. It is natural to suppose, that the hindus were equally vain: they are so now, and there is hardly a hindu who is not persuaded of, and who will not reason upon, the supposed antiquity of his nation. Megasthenes, who was acquainted with the antiquities of the Egyptians, Chaldeans, and Jews whilst in India made inquiries into the history of the hindus, and their antiquity, and it is natural to suppose that they would boast of it as well as the Egyptians or Chaldeans, and as much then as they do now. Surely they did not invent fables to conceal them from the multitude, for whom, on the contrary, these fables were framed."

Thus rejecting the whole scheme of hindu chronology, and adopting the date of the age of Alexander for the period at which Chandragupta reigned in India, Wilford, as regards chronology, simply tabularizes his list of kings, according to the average term of human life; and thereby approximates the hindu to the European chronology. "The purānas," he adds, "are certainly a modern compilation from valuable materials, which I am afraid no longer exist;" but from several hindu dramas (which have been

recently translated and published by professor Wilson,) he deduces particulars connected with the personal history of Chandragupta, and supplies also some valuable geographical illustrations,—to both which I shall hereafter have occasion to advert. Wilford recurs to these subjects in greater detail, and with more close reference to buddhistical historical data, in his several essays on the Gangetic provinces, the kings of Magadha, the eras of Vicramaditya and Salivahana, and in his account of the jains or buddhists. Want of space prevents my making more than one extract. I shall only notice, therefore, as regards chronology, that Wilford in this instance "also bases his calculations on the European date assignable to the reign of Chandragupta; and that in doing so, it will be seen, by the following admission, that he disturbs the epoch of the Kāli-yuga by upwards of seventeen centuries.

"The beginning of the Cāli-yuga, considered as an astronomical period, is fixed and unvariable; 3044 years before Vicramaditya, or 3100 B. C.—But the beginning of the same, considered either as a civil, or historical period, is by no means agreed upon.

"In the Vishnu, Brāhmīṇḍa, and Vāya purāṇas, it is declared, that from the beginning of the Cāli-yuga, to Mahananda's accession to the throne, there were exactly 1015 years. This emperor reigned 28 years, he sons 17, in all 40. when Chandragupta ascended the throne, 315 years B. C.—The Cāli-yuga, then, began 1370 B. C., or 1314 before Vicramaditya. and this is confirmed by an observation of the place of the solstices, made in the time of Parasāra, and which, according to Mr Davis, happened 1391 years B. C. or nearly so. Parasāra, the father of Vyāsa, died a little before the beginning of the Cāli-yuga. It is remarkable that the first observations of the colures, in the west, were made 1353 years before Christ, about the same time nearly, according to Mr. Bailly "

Bentley, Davis, and others, have also discussed, and attempted to unravel and account for, these absurdities of the hindu chronology. Great as is the ingenuity they have displayed, and successful as those inquiries have been in other respects, they all tend to prove the existence of the above mentioned incongruities, and to shew that they are the result of systematic preversions, had recourse to, since the time of Megasthenes, by the hindus, to work out their religious impostures; and that they in no degree originate in barbarous ignorance, or in the imperfect light which has glimmered on a remote antiquity, or on uncivilized regions involved in a fabulous age.

The strongest evidence I could adduce of the correctness of this inference, will be found in the remarks of professor Wilson, in his introductory observations on the "*Rāja Taringinī, a history of Cashmir.*" He thus expresses himself:—

"The only Sanscrit composition yet discovered, to which the title of history can with any propriety be applied, is the *Rāja Taringinī, a history of Cashmir.* This work was first introduced to the knowledge of the Mohammedans by the learned minister of Acher, Abulfāz; but the summary which he has given of its contents, was taken, as he informs us, from a Persian translation of the hindu original, prepared by order of Acher. The example set by that liberal monarch, introduced amongst his successors, and the literary men of their reigns, a fashion of remodelling, or re-translating the same work, and continuing the history of the province, to the periods at which they wrote.

The earliest work of this description, after that which was prepared by order of Acher, is one mentioned by Bernier, who states, an abridged translation of the *Rāja Taringinī* into Persian to have been made, by command of Jehangir. He adds, that he was engaged upon rendering this into French, but we have never heard any thing more of his translation. At a subsequent period, mention is made in a later composition, of two similar works, by Mullā Husēn, Kārī, or the reader, and by Hyder Malce, Cāhdwārā, whilst the work in which this notice occurs, the *Wakiat-i-Cashmī*, was written in the time of Mohammed Shāh, as was another history of the province, entitled, the *Nawadir-ul-Akhbār.* The fashion seems to have continued to a very recent date, as Ghulam Husēn notices the composition of a history of Cashmir having been entrusted to various learned men, by order of Jivana the Sic'h, then governor of the province, and we shall have occasion to specify one history, of as recent a date as the reign of Shah Alem.

The ill directed and limited inquiries of the first European settlers in India, were not likely to have traced the original of these Mohammedan compositions, and its existence was little adverted to, until the translation of the *Ayin Acberi*, by the late Mr Gladwin, was published. The abstract then given, naturally excited curiosity, and stimulated inquiry; but the result was unsatisfactory, and a long period intervened before the original work was discovered. Sir W. Jones was unable to meet with it, although the history of India from the Sanscrit Cashmir authorities, was amongst the tasks his undaunted and indefatigable intellect had planned; and it was not until the year 1805, that Mr Colebrooke was successful in his search. At that time he procured a copy of the work from the house of a bráhmán, who died in Calcutta; and about the same time, or shortly afterwards, another transcript of the *Raja Taringini* was obtained by the late Mr. Speke from Lucknow. To these two copies I have been able to add a third which was brought for sale in Calcutta, and I have only to add, that both in that city and at Benares I have been hitherto unable to meet with any other transcript of this curious work.

The *Raja Taringini* has hitherto been regarded as one entire composition: it is however in fact a series of compositions, written by different authors, and at different periods, a circumstance that gives greater value to its contents, as, with the exceptions of the early periods of the history, the several authors may be regarded almost as the chroniclers of their own times. The first of the series is the *Raja Taringini of Calhana* pandit, the son of Champaca; who states his having made use of earlier authorities, and gives an interesting enumeration of several which he had employed. The list includes the general works of Suvrata and Naráindra; the history of Gonerda and his three successors, by Hela Raja, an ascetic; of Lava, and his successors to Asoca, by Padma Mihira, and of Asoca and the four next princes, by Sri Ch'havillacara. He also cites the authority of Nila Mani, meaning probably the Nila Purána, a purána known only in Cashmir, the whole forming a remarkable proof of the attention bestowed by Cashmiran writers upon the history of their native country—an attention the more extraordinary, from the contrast it affords, to the total want of historical inquiry in any other part of the extensive countries peopled by the Hindus. *The history of Calhana commences with the fabulous ages, and comes down to the reign of Sangrama Deva, the nephew of Didda Ráni, in Saca 949, or A. D. 1027, approaching to what appears to have been his own date, Saca 1070, or A. D. 1148.*

The next work is the *Rajavali of Jona Raja*, of which, I regret to state, I have not yet been able to meet with a copy. It probably begins where *Calhana* stops, and it closes about the time of Ziem-ul-Ab-ad-din, or the year of the Hira 815, as we know from the next of the series.

The *Sri Jaina Raja Taringini* is the work of Sri Vara Pandita, the pupil of Jona Raja, whose work it professes to continue, so as to form with it, and the history of Calhana, a complete record of the kingdom of Cashmir. It begins with Ziem-ul-Ab-ad-din, whose name the unprepared reader would scarcely recognize, in its Nágari transfiguration of Sri Jaina Ollabblha Dma, and closes with the accession of Fátch Shah, in the year of the Hira 882, or A. D. 1477. The name which the author has chosen to give his work of *Jaina Taringini*, has led to a very mistaken notion of its character; it has been included amongst the productions of Jain literature, whilst in truth the author is an orthodox worshipper of Siva, and evidently intends the epithet he has adopted as complimentary to the memory of Ziem-ul-Ab-ad-din, a prince who was a great friend to his Hindu subjects, and a liberal patron of his letters, and literary men.

The fourth work, which completes the aggregate current under the name of *Raja Taringini*, was written in the time of Acheri, expressly to continue to the latest date, the productions of the author's predecessors, and to bring the history down to the time at which Cashmir became a province of Acheri's empire. It begins accordingly where Sri Vara ended, or with Fátch Shah, and closes with Nizak Shah, the historian apparently, and judiciously, avoiding to notice the fate of the kingdom during Bannayan's retreat into Persia. The work is called the *Rajavali Patata*, and is the production of Punja or Prajuga Bhutta.

Of the works thus described, the manuscript of Mr Speke, containing the compositions of Calhana and Sri Vara, came into my possession at the sale of that gentleman's effects. Of Mr Colebrooke's manuscript, containing also the work of Punja Bhatta, I was permitted by that gentleman, with the liberality I have had on former occasions to acknowledge, to have a transcript made; and the third manuscript, containing the same three works, I have already stated I procured by accidental purchase. Neither of the three comprises the work of Jona Raja, and but one of them, the transcript of Mr Colebrooke's manuscript, has the third tarang or section of Calhana's history. *The three manuscripts are all very inaccurate; so far so, indeed, that a close translation of them, if desirable, would be impracticable.* The leading points, however, may be depended upon, agreeing not only in the different copies, but with the circumstances narrated in the *compendium of Abulfazi*, and in the Mohammedan or Persian histories which I have been able to procure."

For the purposes of the comparative view I shall presently draw, I wish to notice pointedly here, that the earliest portion of this history comes down to A. D. 1027; that the author of it flourished about A. D. 1148; and that "the three manuscripts are all very inaccurate; so far so, indeed, that a close translation of them, if desirable, would be impracticable."

In reviewing his sketch of the Cashmirian history, the professor observes, in reference to its chronology:—

"The chronology of the Rija Tasingini is not without its interest. The dates are regular, and for a long time both probable and consistent, and as they may enable us to determine the dates of persons and events, in other parts of India, as well as in Cashmir, a short review of them may not be wholly unprofitable.

The more recent the period, the more likely it is that its chronology will be correct, and it will be therefore advisable to commence with the most modern, and recede gradually to the most remote dates. The table prefixed was necessarily constructed on a different principle, and depends upon the date of Gonerdia the third, which, as I have previously explained, is established according to the chronology of the text. Gonerdia the third lived, according to C. Jihana pandit, 2330 years before the year Saca 1070, or A. D. 1148, and consequently his accession is placed B. C. 1182: the periods of each reign are then regularly deduced till the close of the history, which is thus placed in the year of Christ 1025, or about 120 years before the author's own time. That the reign of the last sovereign did terminate about the period assigned, we may naturally infer, not only from its proximity to what we may conclude was the date at which the work was written, but from the absence of any mention of Mahmud's invasions, and the introduction of a Prithivi Pal'a, who is very possibly the same with the Pitteruge Pal of Lahore, mentioned in the Mohammedan histories."

In applying the proposed test of "receding gradually to the most remote dates," the anachronism at the period of the reign of Gonerdia the third is not less than 796 years: the date arrived at by this recession being B. C. 388, while the text gives B. C. 1182: and various collateral evidences are adduced by the professor to shew that the adjusted is the probably correct one*. This anachronism of course progressively increases with the recession. At the colonization of Cashmir, it amounts to 1048 years. The respective dates being, text B. C. 3714, and adjusted epoch B. C. 2666.

In Colonel Tod's superb publication, "The Annals of Rajasthan," the whole of the above data are reconsidered in reference to the hindu texts; but some trifling alterations only are made in those early dynasties. From poetical legends, the successful decyphering of inscriptions, and the discovery of a new era, (the Balábhi) a very large mass of historical information has, with incredible industry, been arranged into the narrative form of history; the chronology of which has been corrected and adjusted, as far as practicable, according to the occasional dates developed in that historical information.

At the end of these remarks will be found reprinted, portions of professor Wilson's prefaces to his translations of the historical dramas—the *MUDRA RAKSHASA*, and the *REENAVALI*; to both which I shall have to refer, in commenting on the chapters of the *Maháwanso*, which embrace the periods during which the events represented on these hindu plays occurred.

I believe, I have now adverted to the principal published notices of hindu literature, in reference to *continuous* hindu history. And if I were called upon to answer the question, suggested by myself; upon the evidence adduced, I should say, in reply to the first part of that proposition—That there does not now exist an authentic, connected, and chronologically correct hindu history, and that the absence of that history proceeds, not from original deficiency of historical data, nor their destruction by the ravages of war, but the systematic perversion of those data, adopted to work out the monstrous scheme upon which the hindu faith is based.

* I have ventured to suggest in an article in the *Journal of the Asiatic Society* for September 1836, that this anachronism amounts to about 1177 instead of 796 years.

In regard to the second part of the proposition, the answer can only be made inferentially and hypothetically. Judging from what has already been effected, by the collateral evidence of the history of other countries, and the decyphering of inscriptions and coins, I am sanguine enough to believe that such a number of authentic dates will in time be verified, as will leave intervals of but comparatively short duration in the ancient Indian dynasties between any two of those authentic dates; thereby rescuing hindu history in some degree from the prejudice under which it has been brought by the superstitions of the native priesthood.

One of the most important services rendered to the cause of oriental research of late years, is, perhaps, "the restoration and decyphering of the Allahabad inscription, No. 2," achieved by Doctor Mill, and published in the Asiatic Journal of June, 1834.

In reference to this historical inscription, the learned Principal observes, "Were there any regular chronological history of this part of Northern India, we could hardly fail in the circumstances of this inscription, even if it were without names, to determine the person and the age to which it belongs. We have here a prince who restores the fallen fortunes of a royal race that had been dispossessed and degraded by the kings of a hostile family—who removes this misfortune from himself and his kindred by means of an able guardian or minister, who contrives to raise armies in his cause; succeeding at last in spite of vigorous warlike opposition, including that of some haughty independent princesses, whose daughters, when vanquished, become the wives of the conqueror—who pushes his conquests on the east to Assam, as well as to Nepal and the more western countries—and performs many other magnificent and liberal exploits, constructing roads and bridges, encouraging commerce, &c. &c.—in all which, allowing fully for oriental flattery and extravagance, we could scarcely expect to find more than one sovereign, to whom the whole would apply. But the inscription gives us the *names* also of the prince and his immediate progenitors: and in accordance with the above mentioned account, while we find his dethroned ancestors, his grandfather and great grandfather, designated only by the honorific epithet *Mahá-rāja*, which would characterize their royal descent and rights—the king himself (SAMUDRAGUPTA) and his father are distinguished by the title of *Máha-rájá-Adhi-rájá*, which indicates actual sovereignty. And the last mentioned circumstance might lead some to conjecture, that the restoration of royalty in the house began with the father, named CHANDRAGUPTA, whose exploits might be supposed to be related in the first part of the inscription, to add lustre to those of the son.

"Undoubtedly we should be strongly inclined, if it were possible, to identify the king thus named—(though the name is far from being an uncommon one) with a celebrated prince so called, the only one in whom the Puranic and the Greek histories meet, the CHANDRAGUPTA or SANDRACOPTUS, to whom SELEUCUS NICATOR sent the able ambassador, from whom STRABO, ARRIAN, and others derived the principal part of their information respecting India. This would fix the inscription to an age which its character (disused as it has been in India for much more than a thousand years), might seem to make sufficiently probable, viz. the third century before the christian era. And a critic, who chose to maintain this identity, might find abundance of plausible arguments in the inscription. He might imagine he read there the restoration of the asserted genuine line of NANDA in the person of CHANDRAGUPTA, and the destruction of the nine usurpers of his throne: and in what the inscription, line 16, tells of the guardian GIRI-KALKA'RAKA-SVAMI, he might trace the exploits of CHANDRAGUPTA's wily brahman counsellor CHA'NAKYA, so graphically described in the historical play called the *Mudra-Ráksasa*, in levying troops for his master, and counterplotting all the schemes of his adversaries

able minister RA'XASA, until he recovered the throne : nay the assistance of that RA'XASA himself, who from an enemy was turned to a faithful friend, might be supposed to be given *with his name* in line 10 of the inscription. And the discrepancy of all the other names besides these two, viz. of CHANDRAGUPTA's son, father, grandfather, and guardian minister, to none of whom do the known Puranic histories of that prince assign the several names of the inscription, might be overcome by the expedient—usual among historical and chronological theorists in similar cases,—of supposing several different names of the same persons.

“ But there is a more serious objection to this hypothesis than any arising from the discrepancy of even so many names—and one which I cannot but think fatal to it. In the two great divisions of the Xattiyā Rājās of India, the CHANDRAGUPTA of the inscription is distinctly assigned to the Solar race—his son being styled child of the Sun. On the other hand, the celebrated founder of the Maurya dynasty, if reckoned at all among Xattiyās, (being, like the family of the NANDAS, of the inferior caste of Sudras, as the Greek accounts unite with the Purāṇas in respecting him,) would rather find his place among the high-born princes of Magadha whose throne he occupied, who were children of the moon : and so he is in fact enumerated, together with all the rest who reigned at Pātaliputra or Palibothra, in the royal genealogies of the Hindus. It is not therefore among the descendants or successors of CURU, whether reigning (like those Magadha princes) at Patna, or at Delhi, that we must look for the subject of the Allahabad inscription ; but if I mistake not, in a much nearer kingdom, that of Canyāculja or Canouje.”

Laudable as is the caution with which Dr. Mill abandons this important identification, the annals of Pāli literature appear to afford several interesting notices, well worthy of his consideration, tending both to remove some of these doubts, and to aid in elucidating this valuable inscription. It will be found in the ensuing extracts from the commentary on the Mahāwanso, that the Mōriyan was a branch of the Sākyan dynasty, who were the descendants of Ikswaku, of the solar line : though the name of Chandragupta's father is not given in the particular work under consideration, to admit of its being compared with the inscription, it is specifically stated that he was the last sovereign of Mōriya of that family, and lost his life with his kingdom : his queen, who was then pregnant, fled with her brothers to Pātaliputta (where Chandragupta was born) to seek protection from their relations the Nandos, whose grandfather, Susunāgo, was the issue of a Licchawi rāja, by a “nagarasōbhini,”—one of the Aspāsias of Rājagaha : he married the daughter of the eldest of these maternal uncles, who were of the LICCHAWI line : the issue of that princess would hence appropriately enough be termed “maternal grandson of Licchawi :” and he and his son, the subject of this inscription, as the supreme monarchs of India could alone be entitled, of all the rājās whose names are inscribed, to the title *Mahā rājā Adhi rājā*.” Dr. Mill thus translates the 26th line of the inscription.

“ Of him who is also *maternal grandson* of LICCHAWI, conceived in the great goddess-like CUMARADEWI, the great king, the supreme monarch SAMUDRA GUPTA, illustrious for having filled the whole earth with the revenues arising from his universal conquest, (equal) to INDRA, chief of the gods ;”—

If, under these multiplied coincidences and similarities, and this apparent removal of the Reverend Principal's objections, the identity of Chandragupta may be considered to be established, Samudragupta would be the Bindusāro of Pāli history, to whom, as one of the supreme monarchs of India, the designation would not be inappropriate. And indeed, in the Mahāwanso, in describing the completion of the buddhistical edifices in the reign of his son and successor, Dhammāsōko, a similar epithet is applied to his empire.

Sammuddapariyantañ so Jambúdiṇa samantato passī sabbe viharīcha nāna, puṇa viharissitē.

"He saw (by the power of a miracle) all the viharas, situated in every direction through the ocean-bound Jambudīpa, resplendent with offerings"

Also within a few months, another orientalist, the Rev. Mr. Stevenson of Poonah, "through the aid afforded by the Allahabad inscription, and assistance from other sources," has been enabled to decypher some of the inscriptions at the caves of Culi, which will probably prove the key to the inscriptions in the stupendous temples at Ellora. Mr. Stevenson adds, "many important duties prevent me from allotting much time to studies of this nature, and the time I can spare for such a purpose will be better spent in endeavouring to elucidate the history of the Dakhan (Dekan) from the numerous inscriptions, in this and other ancient characters, which are to be found up and down the country; assured that the learned in Calcutta will soon reveal to us whatever mysteries the Allahabad and Delhi columns conceal."

The Journal of September last, contains the translation of the inscriptions upon two sets of copper plates found "several years since" in the western part of Gujerat, which Mr. Secretary Wathen has now been enabled to translate; and by means of those two inscriptions alone, to fix the period of the reigns of no less than eighteen sovereigns of the Valabhi or Balhavi dynasty, between the years A. D. 144 and 559.

Contemporaneously with this decyphering of inscriptions, the pages of the Asiatic Journal have displayed the successful labors of Mr. Prasep, its editor and the secretary of the society, in identifying and classifying various ancient coins, equally conducive to the supply of the grand desideratum in oriental literature,—CHRONOLOGY.

In the midst of this interesting and triumphant career of oriental research, I have undertaken the task of inviting the attention of orientalists to the Pāli buddhistical literature of India, the examination of which is not within my own reach. If they are found to approximate, in any degree, to the authenticity of the Pāli historical annals of Ceylon, we shall not only be able to unveil the history of India from the 6th century before Christ, to the period to which those annals may have been continued in India; but they will also serve to elucidate there, as they have done here, the intent and import of the buddhistical portion of the inscriptions now in progress of being decyphered.

To do justice, however, to the important question under consideration, I must briefly sketch the history of the Māgadhi or Pāli language, and the scheme of buddhism in reference to history, as each is understood in Ceylon.

Buddhists are impressed with the conviction that their sacred and classical language, the Māgadhi or Pāli, is of greater antiquity than the Sanscrit; and that it had attained also a higher state of refinement than its rival tongue had acquired. In support of this belief they adduce various arguments, which, in their judgment, are quite conclusive. They observe, that the very word "Pāli" signifies, original, text, regularity, and there is scarcely a buddhist Pāli scholar in Ceylon, who, in the discussion of this question, will not quote, with an air of triumph, their favorite verse,—

Sā Māgadhi mūla bhāṣā, nardīyādi kappikā, brahmānōchassuttāddā, Sambuddhācāpi bhavarē.

"There is a language which is the root (of all languages), men and brāhmanas at the commencement of the creation, who never before heard nor uttered an human accent, and even the supreme Buddhas, spoke it—it is Māgadhi."

This verse is a quotation from Kachchāyānō's grammar, the oldest referred to in the Pāli literature of Ceylon. The original work is not extant in this island. I shall have to advert to it hereafter.

Into this disputed question, as to the relative antiquity of these two ancient languages, it is not my intention to enter. With no other acquaintance with the Sanscrit, than what is afforded by its affinity

to Pāli, I could offer no opinion which would be entitled to any weight. In abstaining, however, from engaging in this discussion, I must run no risk of being considered a participator in the views entertained by the Ceylon buddhists; nor of being consequently regarded in the light of a prejudiced advocate in the cause of buddhistical literature. Let me, therefore, at once avow, that, exclusive of all philological considerations, I am inclined, on *primâ facie* evidence—external as well as internal—to entertain an opinion adverse to the claims of the buddhists on this particular point. The general results of the researches hitherto made by Europeans, both historical and philological, unquestionably converge to prove the greater antiquity of the Sanscrit. Even in this island, all works on astronomy, medicine, and (such as they are) on chemistry and mathematics, are exclusively written in Sanscrit. While the books on buddhism, the histories subsequent to the advent of Gôtamo Buddha, and certain philological works, alone, are composed in the Pāli language.

The earliest notice taken of the *Māgadhi* or Pāli by our countrymen, is contained, I believe, in Mr. Colebrooke's essay * on the Sanscrit and Prâcrit languages, which commences in these words —

"In a treatise on rhetoric, compiled for the use of Ma'mcya Chandra, Râja of Tirubhucti or Talûit, a brief enumeration of languages, used by hindu poets, is quoted from two writers on the art of poetry. The following is a literal translation of both passages

'Sanskrita, Prâcrita, Paisachi, and *Māgadhi*, are in short the four paths of poetry. The god &c. speak Sanskrita benevolent genii, Prâcrita, wicked demons, Paisachi; and men of low tribes and the rest *Māgadhi*. But sage-deen Sanskrita the chief of these four languages. It is used three ways, in prose, in verse, and in a mixture of both.'

'Language, again, the virtuous have declared to be fourfold. Sanskrita (or the polished dialect,) Prâcrita (or the vulgar dialect), Apabhraṃsâ (or jargon), and Mîṣṭra (or mixed). Sanskrita is the speech of the celestials, framed in grammatical institutes. Prâcrita is similar to it, but manifold as a provincial dialect, and otherwise. And those languages which are ungrammatical, are spoken in their respective districts.' "

"The Paisachi seems to be gibberish, which dramatic poets make the demons speak, when they bring these fantastic beings on the stage. The mixture of languages, noticed in the second quotation, is that which is employed in *utramas*, as is expressly said by the same author in a subsequent verse. It is not then a compound language, but a mixed dialogue, in which different persons of the drama employ different idioms. Both the passages above quoted are therefore easily reconciled. They in fact notice only three tongues: 1, Sanscrit, a polished dialect, the inflections of which, with all its numerous anomalies, are taught in grammatical institutes. This the dramatic poets put into the mouths of gods and of holy personages. 2, Prâcrit, consisting of provincial dialects, which are less refined, and have a more imperfect grammar. In dramas it is spoken by women, benevolent genii, &c. 3, *Māgadhi*, or *Apabhraṃsâ*, a jargon destitute of regular grammar. It is used by the vulgar, and varies in different districts. The poets, accordingly, introduce it into the dialogue of plays as a provincial jargon spoken by the lowest persons of the drama.

Pāṇini, the father of Sanscrit grammar, lived in so remote an age, that he ranks among those ancient sages whose fabulous history occupies a conspicuous place in the purâṇas, or Indian theogonies.

It must not be hence inferred, that Pāṇini was unaided by the labours of earlier grammarians, in many of his precepts. He cites the authority of his predecessors, sometimes for a deviation from a general rule, often for a grammatical canon which has universal cogency. He has even employed some technical terms without defining them, because, as his commentators remark, 'Those terms were already introduced by earlier grammarians.' None of the more ancient works, however, seem to be now extant, being superseded by his, they have probably been disused for ages, and are now perhaps totally lost.

A performance such as the Pāṇiniya grammar must inevitably contain many errors. The task of correcting its inaccuracies has been executed by *Câtyañjana*, an inspired saint and lawgiver, whose history like that of all the Indian sages is involved in the impenetrable darkness of mythology. His annotations, entitled *Vârtikas*, restrict those among the Pāṇiniya rules which are too vague, enlarge others which are too limited, and mark numerous exceptions which had escaped the notice of Pāṇini himself.

The amended rules of grammar have been formed into memorial verses by Bhartri-hári, whose metrical aphorisms, entitled *Cáricá*, have almost equal authority with the precepts of Páṇini, and emendations of Cátyáyana. If the popular traditions concerning Bhartri-hári be well founded, he lived in the century preceding the Christian era, for he is supposed to be the same with the brother of Vicramaditya, and the period when this prince reigned at Ujjayini is determined by the date of the samvat era.

It can be no matter of surprize, when so eminent a scholar as Mr. Colebrooke was led by prejudiced hindu authorities to confound Mágadhi with Apabhrans'a, and to describe it as "a jargon destitute of regular grammar, used by the vulgar, and spoken by the lowest persons of the drama;" that that language, and the literature recorded in it, should not have attracted the attention of subsequent orientalists. With the exception of the notice it has received in Ceylon, and from scholars on the continent of Europe, I apprehend, I may safely say, that it is not otherwise known, than as one of the several minor dialects emanating from the Sanscrit, and occasionally introduced into hindu works, avowedly for the purpose of marking the inferiority, or provinciality, of the characters who speak, or inscribe those Prácrit passages.

To an attentive observer of the progress made in oriental philological research, various literary notices will suggest themselves, subsequent to the publication of Mr. Colebrooke's essay, which must have the tendency of raising a doubt in his mind as to the justice of the criticisms of the hindu philologists, which imputes this inferiority to the Mágadhi language. Without any acknowledged advocacy of its cause, professor Wilson, by the notes appended to his translations of the Hindu Plays, has done much towards rescuing Mágadhi from its unmerited degradation. Although in his introductory essay on "the Dramatic System of the Hindus" he expresses himself with great caution, in discussing the merits of the Prácrit generally, and the Mágadhi in particular; yet, in his introduction to "the Drama of Vikrama and Urvashi, one of the three plays attributed to Kálidás" he bears the following decided testimony in its favour:—

"The richness of the Prácrit in this play, both in structure and in its metrical code, is very remarkable. A very great portion, especially of the fourth act, is in this language; and in that act also a considerable variety of metre is introduced. It is clear, therefore, that this form of Sanscrit must have been highly cultivated long before the play was written, and this might lead us to doubt whether the composition can bear so remote a date as the reign of Vicramaditya (56 B. C.) It is yet rather uncertain whether the classical language of hindu literature had at that time received so high a polish as appears in the present drama; and still less, therefore, could the descendants have been exquisitely refined, if the parent was comparatively rude. We can scarcely conceive that the cultivation of Prácrit preceded that of Sanscrit, when we advert to the principles on which the former seems to be evolved from the latter, but it must be confessed that the relation between Sanscrit and Prácrit has been hitherto very little investigated, and is yet far from being understood."

What the extent of the progress made may be by the savans of Europe, in attaining a proficiency in the Mágadhi language, I have had no other opportunities of ascertaining in this remote quarter of the globe, than by the occasional allusions made to their labours in the proceedings of our societies connected with Asiatic literature; and considering that so recently as 1827, the members of the Asiatic Society of Paris were so totally destitute of all acquaintance of the language, as not to have possessed themselves of a single elementary work connected with it, and that they were actually forming a grammar for themselves, the advancement made in the attainment of Páli on the continent of Europe surpasses the most sanguine expectation which could have been formed. In proof of this assertion, I cite a passage from an essay on the Páli language, published by Messieurs Burnouf and Lassen, members of the Asiatic Society of Paris in 1827.

"Et d'abord on peut se demander quel est le caractère de la langue pالية? Jusqu'à quel point s'éloigne-t-elle, ou se rapproche-t-elle du sanscrit? Dans quelle contrée a-t-elle pris la forme que nous lui voyons maintenant dans l'Inde, ou dans

les pays dont le bouddhisme est la loi religieuse ? Le pali diffère-t-il suivant les diverses contrées où il domine comme langue sacrée, où bien est-il partout uniformément et invariablement le même ? Enfin, le pali présente-t-il quelques analogies avec les dialectes dérivés de la même source qui lui ; et, s'il en présente, de quelle nature sont-elles ? On conviendra sans peine que le seul moyen d'essayer de résoudre de pareilles questions, est de donner une analyse exacte de la structure grammaticale du pali c'est ce que nous allons tenter de faire, mais, avant que nous commençons, qu'on nous permette quelques remarques sur les matériaux et les sources, où nous avons puiser la connaissance de cette langue.

Il y a deux moyens d'arriver à la connaissance d'un idiome auquel les travaux des grammairiens ont donné, pour ainsi dire, une constitution propre, et dont la culture est attestée par des compositions littéraires, c'est de l'apprendre dans les grammaires originales, c'est-à-dire, aller de l'inconnu au plus inconnu, ou d'en abstraire la connaissance des livres et de la littérature même. Les secours de la première espèce existent pour le pali, au moins Leyden affirme-t-il qu'on possède à Ceylan quelques vocabulaires et grammaires de cette langue, et Joinville donne en effet le titre de plusieurs ouvrages de ce genre, dans son *Mémoire* citée plus haut. *Pour nous, ce secours nous a complètement manqué ; il nous a donc fallu faire la grammaire nous-mêmes*, mais les ouvrages qui nous ont servi pour ce dessein, quoi qu'extrêmement intéressants sous un autre rapport, se sont malheureusement trouvés les moins propres à faciliter un pareil travail. On verra par les notices, que nous avons donné dans l'appendice, des manuscrits dont nous avons fait usage, qu'ils sont presque exclusivement d'une nature philosophique et religieuse. Dans les compositions de ce genre, le style est peu varié, et il reproduit constamment, avec le retour des mêmes formules, la monotone répétition des mêmes inflexions grammaticales. Il eût été à désirer que nous eussions pu consulter un plus grand nombre d'ouvrages historiques, qui nous eussent donné une grande variété de mots et de formes, et c'est pour n'avoir pas eu ce secours que nous n'avons pu déterminer l'étendue réelle de la conjugaison pali."

In no part of the world, perhaps, are there greater facilities for acquiring a knowledge of Páli afforded, than in Ceylon. Though the historical data contained in that language have hitherto been underrated, or imperfectly illustrated, the doctrinal and metaphysical works on buddhism are still extensively, and critically studied by the native priesthood ; and several of our countrymen have acquired a considerable proficiency therein. The late Mr. W. Tolfrey, of the Ceylon civil service, projected the translation of the most practical and condensed Páli Grammar extant in Ceylon, called the *Balávátáro*, and of Moggallaná's Páli vocabulary, both which, as well as the Singhalese dictionary, scarcely commenced, I understand, at that gentleman's death, have been successfully completed, and published by the Rev. B. Clough, a Wesleyan missionary, by whose labour and research, the study of both the ancient and the vernacular languages of this island has been facilitated in no trifling degree.

I might safely rest on this translation of the *Balávátáro*, and on the Páli historical work I have now attempted to give to the public, the claims both of the Páli language for refinement and purity ; and of the historical data its literature contains for authenticity. I shall, however, now proceed to give a brief, but more precise account of both.

The oldest Páli grammar noticed in the literature of Ceylon, is that of Kachcháyano. It is not now extant. The several works which pass under the name of Kachcháyano's grammars, are compilations from, or revisions of, the original ; made at different periods, both within this island and in other parts of Asia. I have never waded through any of them, having only consulted the *Balávátáro*.

The oldest version of the compilation from Kachcháyano's grammar is acknowledged to be the *Rúpasiddhi*. I quote three passages ; two from the grammar, and the other from its commentary. The first of these extracts, without enabling me to fix (as the name of the reigning sovereign of Ceylon is not given) the precise date at which this version was compiled, proves the work to be of very considerable antiquity, from its having been composed in the Daksina, while buddhism prevailed there as the religion of the state. The second and third extracts, in my opinion, satisfactorily established the interesting and important point that Kachcháyano,* whose identity, Mr. Colebrooke says in his essay, is

* *Cáttyáyana*

involved in the impenetrable darkness of mythology," was one of the eighty celebrated contemporary disciples of Gótamo Buddho, whose names are repeatedly mentioned in various portions of the Pitakattaya. He flourished therefore in the middle of the sixth century before the birth of Christ, and upwards of four hundred years before Bhatrhári, the brother of Vicramaditya, by whom, according to Mr. Colebrooke's essay, "the amended rules of grammar were formed into memorial verses;" as well as before Kálidás, on whose play professor Wilson comments.*

The first quotation is from the conclusion of the Rúpasiddhi:—

Wikkhyatánandathéravhaya varagurúnañ Tambapaṇṇidhajanāñ sissó Dīpaṇkarākkhoyo Damilawasumatti dipuladthappakamo Bāddiccheddhi vāsaddwitayamadhiwasan, sāsanañ jōtaya yó, sōyam Buddhappi-yawho yati; imamujakañ Rúpasiddhiñ alāsi.

A certain disciple of A'nando, a preceptor who was* (a rallying point) unto eminent preceptors like unto a standard, in † Tambapaṇṇi, named Dīpaṇkaro, renowned in the Dāmila kingdom (of Chola) and the resident-superior of two fraternities, there, the Bāddicché, (and the Chudāmanikyo), caused the religion (of Buddho) to shine forth. He was the priest who obtained the appellation of Buddhappiyo (the delight of Buddho,) and compiled this perfect Rúpasiddhi.

Buddhappiyo commences the Rúpasiddhi in these words:—

Kachchāyananchēdchariyañ namitūñ; nissāya Kachchāyanawāṇandhiñ, bālapphōdhatthamujāñ karissāñ Wyattāñ sukāḍaṇ padarūpasiddhiñ.

Reverentially bowing down to the Acha'ryo Kachchā'no, and guided by the rules laid down by the said Kachchā'no, I compose the Rúpasiddhi, in a perspicuous form, judiciously subdivided into sections, for the use of degenerated intellects (of the present age, which could not grasp the original)

In the commentary on the Rúpasiddhi, we find the following distinct and important particulars regarding Kachchā'no, purporting to be conveyed in his own words:—

Kachchassa apachchañ, Kachchāyano. Kachchōtikira, tasmiñ gottē pathamapuriso. Tappahawantū tūbbansilā sabhēwā Kachchāyana jātā. "Tūbbānāi lēchāyami Kachchāyano, Kōchāyān Kachchāyano nāma? Yō itadaggañ, 'Bhikkhawe! mama sāwāḍaṇāñ bhikkhūnañ saṅkhittēna bhāvitassa witthāreṇa atthañ wibhājantānañ yadilañ Mahākachchāyanōti' itadagge thapito Bhagawō mañ chutūparisamajjhe nisinnō. Suriyarasmasamphassawikasamānāmiwa padumañ sassirikañ mukhañ wiwaritwō, Brahmaghōsañ nichchārentō. 'Gangāya wālukā tthiyē; wālukāñ khiyē mahannuwē; mahiyā mattikā khiyē; lakkhēna mama budhhiyā' dāḍind pāna gajjanañ gajjitūñ, samatthō mahāpāṇa, bhikkhawe; Sāriputtōti dāḍind; tēsu tēsu suttasu uttāḍana; Lōkanāthañ thapetwāna yēchāṇe wāpānānō paṇḍāya Sāriputtassa kalañ nāggghanti vāsanti dāḍind; ūchāriyāthi wāpāṇānānt Sāriputtōrōti; tādāṇṇēsu pābhinnapāṭisambhūtēsu mahāśāwā-kēsu wijjāmaḍḍesi; Chakkawattirajā wivā rājjanāhanasamatthañ jetthaputtañ parindiyakattānē thapento, Tathāgatawāchanāñ wibhujantānañ itāḍṇēge thāpēsi. Hanāḍhañ Tathāgata pāchchūpakārañ karissāmi. Dāḍabbamēwāḍhānantarañ Bhagawō aḍḍa. Bhagawato yathābhuchchakathanañ sūḍḍāḍpessāmi. Ewañ sati nāna dēsa bhāsa Sakkatāḍi khalitawāchana māndārañ jetwā, Tathāgata wuttāya sabhāva niruttīyā, sukkena Buddhawāchanāñ uggaṇṇissantīti." attāna balañ dassento Niruttipitakañ "atthō akkharasāṇṇāḍḍēti" imassa wākkyaassa yathā bālhañ sūḍḍalakkhanamāḍḍēsi. Sō Mahākachchāyanatthērō ilha Kachchāyanōti mutto.

Kachchā'no signifies the son of Kachcho. The said Kachcho was the first individual (who assumed that name as a patronymic) in that family. All who are descended from that stock are, by birth, Kachchā'yanā.

(If I am asked) Who is this Kachchā'no? Whence his name Kachchā'no? (I answer), It is he who was selected for the important office (of compiling the first Pāli grammar, by Buddho himself; who said on that occasion) 'Bhikkhus from amongst my sanctified disciples, who are capable of elucidating in detail, that which is expressed in the abstract, the most eminent is this Mahākachchā'no' "

* The parenthetical additions are made from a commentary.

† Colebro

"Bhagawā (Buddho) seated in the midst of the four classes of devotees, of which his congregation was composed, (viz. priests and priestesses, male and female lay ascetics,)—opening his sacred mouth, like unto a flower expanding under the genial influence of Surio's rays, and pouring forth a stream of eloquence like unto that of Brahmā,—said 'My disciples! the profoundly wise Śāriputto is competent to spread abroad the tidings of the wisdom (contained in my religion) by his having proclaimed of me that,'—'To define the bounds of his omniscience by a standard of measure, let the grains of sand in the Ganges be counted, let the water in the great ocean be measured; let the particles of matter in the great earth be numbered;' as well as by his various other discourses."

"It has also been admitted that, excepting the saviour of the world, there are no others in existence whose wisdom is equal to one sixteenth part of the profundity of Śāriputto. By the Acharayos also the wisdom of Śāriputto has been celebrated. Moreover, while the other great disciples also, who had overcome the dominion of sin and attained the four gifts of sanctification, were yet living; he (Buddho) allotted, from among those who were capable of illustrating the word of Tathāgato, this important task to me,—in the same manner that a Chakkawatti raja confers on an eldest son, who is capable of sustaining the weight of empire, the office of Pannayako. I must therefore render unto Tathāgato a service equivalent to the honor conferred. Bhagawā has assigned to me a most worthy commission. Let me place implicit faith in whatever Bhagawā has vouchsafed to propound."

"This being achieved, men of various nations and tongues, rejecting the dialects which have become confused by its disorderly mixture with the Sanscrit and other languages, will, with facility, acquire, by conformity to the rules of grammar propounded by Tathāgato, the knowledge of the word of Buddho." Thus the thero Mahakachchāyano, who is here (in this work) called simply Kachchāyano, setting forth his qualification, pursuant to the declaration of Buddho, that "sense is represented by letters," composed the grammatical work called *Niruttipitako*.*

There are several other editions or revisions of Kachchāyano's grammar, each professing, according as its date is more modern, to be more condensed and methodized than the preceding one. In the version entitled the *Payōghasiddhi* alone (as far as my individual knowledge extends) is to be found the celebrated verse,—

"*Sd Māgadhī ; mūla bhasā, nariyēyāli kappikā, brahmanōchassuttālāpā, Sambuddhācāpi bhāsarē.*"

From these different grammars, the *Bālāwātāro*, translated by the Rev Mr. Clough, was compiled. The last Pāli edition of that work brought to my notice, is reputed to have been revised at the commencement of the last century.

I am not aware that there is more than one edition of the vocabulary called the *Abhidhānappadīpikā*, a translation of which is annexed to Mr. Clough's grammar. The Pāli copy in my possession was compiled by one Moggallāno, at the Jēto wihāro, in the reign of Parakkamo; whom I take to be the king Parakkamo, who reigned at Pulatthinagaro, between A. D. 1153, and 1186, and the work itself is almost a transcript of the Sanscrit *Amerakōsha*; which is also extant in Ceylon. There is also another series of grammars called the *Moggallāno*, deriving their name from the author of the *Abhidhānappadīpikā*, above mentioned.

The foregoing observations, coupled with the historical data, to which I shall now apply myself, will serve, I trust, to prove, that the Pāli or Māgadhī language had already attained the refinement it now possesses, at the time of Gōtamo Buddho's advent. No unprejudiced person, more especially an European who has gone through the ordinary course of a classical tuition, can consult the translation of the *Bālāwātāro*, without recognizing in that elementary work, the rudiments of a precise and classically defined language, bearing no inconsiderable resemblance, as to its grammatical arrangement, to the Latin; nor without indeed admitting that little more is required than a copious and critical dictionary, to render the acquisition of that rich, refined, and poetical language, the Pāli, as facile as the attainment of Latin.

* Another name for the *Rūpasiddhi*.

In developing the more interesting question, involving the character, the value, and the authenticity, of the historical data contained in the Páli buddhistical annals, I must enter into greater detail ; and quote with greater explicitness the authorities from which my exposition is derived ;—as it is opposed, in many essential respects, to the views entertained by several eminent orientalists who have hitherto discussed this subject, from records extant in other parts of India.

It is an important point connected with the buddhistical creed, which (as far as I am aware) has not been noticed by any other writer, that the ancient history, as well as the scheme of the religion of the buddhiata, are both represented to have been exclusively developed by revelation. Between the manifestation of one Buddhó and the advent of his successor, two periods are represented to intervene ;—the first is called the buddhántaro or buddhótpádo, being the interval between the manifestation of one Buddhó and the epoch when his religion becomes extinct. The age in which we now live is the buddhótpádo of Gótamo. His religion was destined to endure 5000 years ; of which 2380 have now passed away (A. D. 1837) since his death, and 2620 are yet to come. The second is the abuddhótpádo, or the term between the epochs when the religion revealed by one Buddhó becomes extinct, and another Buddhó appears, and revives, by revelation, the doctrines of the buddhistical faith. It would not be practicable, within the limits which I must here prescribe for myself, to enter into an elucidation of the preposterous term assigned to an abuddhótpádo ; or to describe the changes which the creation is stated to undergo, during that term. Suffice it to say, that during that period, not only does the religion of each preceding Buddhó become extinct, but the recollection and record of all preceding events are also lost. These subjects are explained in various portions of the Pitakattaya, but in too great detail to admit of my quoting those passages in this place.

By this fortunate fiction, a limitation has been prescribed to the mystification in which the buddhistical creed has involved all the historical data, contained in its literature, *anterior to the advent of Gótamo*. While in the hindu literature there appears to be no such limitation ; in as much as professor Wilson in his analysis of the Puránas, from which (excepting the Rája Taringiní) the hindu historical data are chiefly obtained, proves that those works are, comparatively, of modern date.

The distinguishing characteristics, then, between the hindu and buddhistical historical data appear to consist in these particulars ;—that the mystification of hindu data is protracted to a period so modern that no part of them is authentic, in reference to chronology ; and that their fabulous character is exposed by every gleam of light thrown on Asiatic history by the histories of other countries, and more especially by the writers who flourished, respectively, at the periods of, and shortly after, the Macedonian and Mahomedan conquests. While the mystification of the buddhistical data ceased a century at least prior to B. C. 588, when prince Siddhato attained buddhohood, in the character of Gótamo Buddhó.

According to the buddhistical creed, therefore, all remote historical data, whether sacred or profane, *anterior to Gótamo's advent*, are based on *his* revelation. They are involved in absurdity as unbounded, as the mystification in which hindu literature is enveloped.

For nearly five centuries subsequent to the advent of Gótamo, the age of inspiration and miracle is believed to have endured among the professors of his faith. His last inspired disciple, in Ceylon at least, was Malayadéwo théro, the kinsman of Watagámini, who reigned from B. C. 104 to B. C. 76. It would be inconsistent with the scheme of such a creed, and unreasonable also on our part, to expect that the buddhistical data, comprised in those four and half centuries, should be devoid of glaring absurdities and gross superstitions. These defects, however, in no degree prejudice those data, in as far as they subserve the chronological, biographical, and geographical, ends of history.

Gótamo Buddho, by whom, according to the creed of the buddhists, the whole scheme of their historical data, anterior to his advent, was thus revealed, entered upon his divine mission in B. C. 588, in the fifteenth year of the reign of Bimbisáro, sovereign of Mágadha (who became a convert to buddhism); and died in B. C. 543, in the eighth year of the reign of Ajátasatto, the son of the preceding monarch. These revelations are stated to have been orally pronounced in Páli, and orally perpetuated for upwards of four centuries, until the close of the buddhistical age of inspiration. They compose the "Pitakattaya," or the three Pitakas, which now form (if I may so express myself) the buddhistical scriptures, divided into the Winéyo, Abhidhammo, and Sutto pitako.

At the demise of Gótamo, Mahákassapo was the hierarch of the buddhistical church, in which a schism arose, even before the funeral obsequies of Buddho had terminated. For the suppression of this schism, and for asserting the authenticity of the Pitakattaya, the first "Dhammasangítí," or convocation on religion, was held at Rájagaha, the capital of Ajátasatto, in B. C. 543. The schism was suppressed, and the authenticity of the Pitakattaya in Pali was vindicated and established. Upon that occasion, dissertations, or commentaries, called "Atthakathá" on the Pitakattaya, were also delivered.

In B. C. 443, at the lapse of a century from Gótamo's death, the second Dhammasangítí was held, in the tenth year of the reign of Kálásóko, at Wésáli, for the suppression of a heresy raised by certain priests natives of Wajji, resident in that city. The hierarch was the venerable Sabbakāmi: and under his direction, Réwato conducted the convocation. The authority of the Pitakattaya was again vindicated; and the Atthakathá, delivered on that occasion, serve to develop the history of buddhism for the interval which had elapsed since the last convocation.

In B. C. 309, in the eighteenth year of the reign of Dhammāsóko, the supreme sovereign of India, who was then a convert to buddhism, the third convocation was held at Pátalipura; Moggalíputtatisso being then the hierarch.

In the ensuing analysis of the Maháwanso, will be found references to the portions of the Pitakattaya and Atthakathá, in which detailed accounts of these convocations may be found.

In B. C. 307, the théro Mahindo, the son of the emperor Dhammāsóko, embarked on his mission for the conversion of Ceylon. The reigning sovereign of this island, Dēwánanpiyatisso, was converted to buddhism, and several members of his family were ordained priests. Many wiháros were founded by this monarch in this island, of which the Maháwiharo at Anurádhapura, was the principal. His minister Dighasandano built the pariwéno, or college, called after himself, Dighasanda-sénāpoti-pariwéno, which, as well as the royal incumbencies, were bestowed on Mahindo.

Under the control of that high priest of Ceylon, fraternities were formed for all these religious establishments. The successions to which, regulated by certain laws of sacerdotal inheritance, still prevalent in the island, were uninterruptedly kept up, as will be seen by the ensuing pages.

The Pitakattaya, as well as Atthakathá propounded up to the period of the third convocation in India, were brought to Ceylon by Mahindo, who promulgated them, orally, here;—the Pitakattaya in Páli, and the Atthakathá in Singhalése, together with additional Atthakathá of his own. His inspired disciples, and his successors, continued to propound them, also orally, till the age of inspiration passed away, which took place in this island (as already stated) in the reign of Wattagámini, between B. C. 104 and B. C. 76. They were then embodied into books; the text in the Páli, and the commentaries in the Singhalése language. The event is thus recorded in the thirty third chapter of the Mahawanso p. 207.

The profoundly wise (inspired) priests had theretofore orally perpetuated the text of the Pitakattaya and their Atthakathā. At this period, these priests, foreseeing the perdition of the people (from the perversions of the true doctrines) assembled, and in order that religion might endure for ages, recorded the same in books.

In the reign of the rāja Mahanāmo, between A. D. 410 and 432, Buddhaghóso transposed the Singhalese Atthakathā also, into Páli. The circumstance is narrated in detail in the thirty seventh chapter of the Mahāwanso, p. 250.

This Páli version of the Pitakattaya and of the Atthakathā, is that which is extant now in Ceylon, and it is identically the same with the Siamese and Burmese versions. In the appendix will be seen a statement of the divisions, and subdivisions, contained in the Pitakattaya. A few of these subdivisions are not now to be obtained complete in the chief temples of Kandy, and are only to be found perfect, among those fraternities in the maritime districts, who have of late years derived their power of conferring ordination from the Burmese empire; and they are written in the Burmese character.

The identity of the buddhistical scriptures of Ceylon with those of the eastern peninsula is readily accounted for, independently of the consideration that the missions for the conversion of the two countries to buddhism, originally proceeded to these parts at the same time, and from the same source, viz. at the close of the third convocation, as stated in the twelfth chapter of the Mahāwanso: for Buddhaghóso took his Páli version of those scriptures, after leaving Ceylon, to the eastern peninsula. This circumstance is noticed even in the "essai sur le páli par Messieurs Burnouf and Lassen;" though, at the same time, those gentlemen have drawn two erroneous inferences; first, that buddhism was originally introduced by Buddhaghóso into Pegu; and, secondly, that his resort to the eastern peninsula was the consequence of his expulsion from India under the persecutions of the bráhmans.

Passons maintenant dans la presque île au-delà du Gange, et cherchons-y le date de l'établissement du bouddhisme, et, avec lui, du páli et de l'écriture. Nous n'avons plus ici l'avantage de nous appuyer sur un texte original, comme pour l'histoire cingalaïse. Car, bien que les Burmans possèdent, dit-on, des livres historiques fort étendus, nul, que nous sachions, n'a encore été traduit dans aucune langue d'Europe; nous sommes donc réduits aux témoignages souvent contradictoires des voyageurs. Suivant le P. Carpanus, l'histoire des Bramans appelée Mahārazoen (mot sans doute dérivé du sanskrit Maharadja), rapporte que les livres et l'écriture palis furent apportés de Ceylan au Pegu, par un brahmane nommé Bouddhaghosa (voix de Bouddha) l'an 940 de leur ère sacrée, c'est-à-dire, l'an 397 de la notre. Cette date nous donne pour le commencement de l'ère sacrée des Bramans, l'an 543 avant J.-C., l'année même de la mort de Bouddha, suivant la chronologie cingalaïse.

Il n'est pas étonnant que les habitans de la presque île s'accordent en ce point avec les cingalaïses, puisque c'est d'eux qu'ils disent avoir reçu leur culte. Il est cependant permis de remarquer que leur témoignage sert encore de confirmation à la date de la mort de Bouddha (543 ans avant J.-C.) que nous avons choisie entre toutes celles que nous offraient les diverses autorités. Celle de l'introduction du bouddhisme au Pegu, l'an 397 de notre ère, s'accorde également avec les dates qui ont été exposées et discutées plus haut. On a vu, en effet que les livres bouddiques écrits en páli, existaient à Ceylan, vers 407 de J.-C., ce qui ne dit pas que cette langue n'ait pu être connue antérieurement. Le páli a donc pu rigoureusement être porté de là dans la presque île au-delà du Gange, l'an 397 de notre ère. D'ailleurs, le voyage de Bouddhaghosa se rattache à l'histoire générale de culte, de Bouddha dans l'Inde, car à l'époque où il a eu lieu la lutte du brahmanisme contre le bouddhisme s'achevait par la défaite de celui-ci, et nous avons vu le dernier patriarche du culte proscrit quitter alors l'Inde pour toujours.

It will be observed, that the date mentioned here, does not accurately accord with that of the Mahāwanso. Mahanāmo, the sovereign of Ceylon at the time of Buddhaghóso's visit, came to the throne A. D. 410, and he reigned twenty two years. The precise extent, however, of this trifling discrepancy cannot be ascertained, as the date is not specified of either Buddhaghóso's arrival at, or departure from, this island.

The subsequent portions of the Mahāwanso contain ample evidence of the frequent intercourse kept up, chiefly by means of religious missions, between the two countries, to the close of the work. A very

valuable collection of Pali books was brought to Ceylon, by the present chief of the cinnamon department George Nadoris, modliar, so recently as 1812. He was then a buddhist priest, and had proceeded to Siam for the purpose of obtaining from the monarch of that buddhist country, the power (which a Christian government could not give him) of conferring ordination on other castes than the wellála, to whom the Kandyan monarchs, in their intolerant observance of the distinctions of caste, had confined the privilege of entering into the priesthood.

The contents of these Pitakattaya and Atthakathá, divested of their buddhistical inspired character, may be classed under four heads.

1. The unconnected and desultory references to that undefined and undefinable period of antiquity, which preceded the advent of the last twenty four Buddhos.

2. The history of the last twenty four Buddhos, who appeared during the last twelve buddhistical regenerations of the world.

3. The history from the last creation of the world, containing the genealogy of the kings of India, and terminating in B. C. 543.

4. The history from B. C. 543 to the age of Buddhaghósa, between A. D. 410 and 432

With these ample and recently revised annals, and while the Singhalese Atthakathá of the Pitakattaya and various Singhalese historical works, were still extant, Mahawáso théro composed the first part of the Maháwanso. It extends to the thirty seventh chapter, and occupies 119 pages of the talipot leaves of which the book is formed. He composed also a Tiká, or abridged commentary on his work. It occupies 329 pages. The copy I possess of the Tiká in the Singhalese character, is full of inaccuracies, while a Burmese version, recently lent to me by Nadoris modliar, is almost free from these imperfections.

The historian does not perplex his readers with any allusion to the first division of buddhistical history. In the second, he only mentions the names of the twenty four Buddhos, though they are farther noticed in the Tiká. In the third and fourth, his narrative is full, instructive, and interesting.

He opens his work with the usual invocation to Buddho, to the explanation of which he devotes no less than twenty five pages of the Tiká. Without stopping to examine these comments, I proceed to his notes on the word "Mahawanso."

"Maháwanso" is the abbreviation of "Mahantanan wanso," the genealogy of the great. It signifies both pedigree and inheritance from generation to generation, being itself of high import, either on that account, or because it also bears the two above significations, hence "Mahawanso."

What that Maháwanso contains (I proceed to explain). Be it known, that of these (i. e. of the aforesaid great) it illustrates the genealogy, as well of the Buddhos and of their eminently pious disciples, as of the great monarchs commencing with Mahásummató. It is also of deep import, in as much as it narrates the visits of Buddho (to Ceylon). Hence the work is (Mahá) great. It contains, likewise, all that was known to, or has been recorded by, the pious men of old, connected with the supreme and well defined history of those unrivalled dynasties ("wanso"). Let (my hearers) listen (to this Mahawanso).

Be it understood, that even in the (old) Atthakathá, the words "Dípáthutija sadhusakkatan" are held as of deep import. They have there (in that work) exclusive reference to the visits of Buddho, and matters connected therewith. On this subject the ancient historians have thus expressed themselves: "I will perspicuously set forth the visits of Buddho to Ceylon, the arrival of the relic and of the bo-tree, the histories of the convocations, and of the schisms of the théros, the introduction of the religion (of Buddho) into the island, and the settlement and pedigree of the sovereign (Wijayo)." It will be evident, from the substance of the quotations here made, that the numerical extent of the dynasties (in my work) is exclusively derived from that source (it is no invention of mine).

Thus the title "Maháwanso" is adopted in imitation of the history composed by the fraternity of the Mahawiharo (at Anurádhapura). In this work the object aimed at is, setting aside the Singhalese language, in which (the former history) is composed that I should sign in the Mágadhi. Whatever the matters may be which were contained in the Atthakathá

without suppressing any part thereof, rejecting the dialect only, I compose my work in the supreme Māgadhi language, which is thoroughly purified from all imperfections. I will brilliantly illustrate, then, the Mahāwanso, replete with information on every subject, and comprehending the amplest detail of all important events, like unto a splendid and dazzling garland, strung with every variety of flowers, rich in color, taste, and scent.

The former historians, also, used an analogous simile. They said, "I will celebrate the dynasties ("wanso") perpetuated from generation to generation, illustrious from the commencement, and lauded by many bards, like unto a garland strung with every variety of flowers: do ye all listen with intense interest."

After some further commentaries on other words of the first verse, Mahanāmo thus explains his motives for undertaking the compilation of his history, before he touches on the second.

Thus I, the author of the Mahawanso, by having rendered to religion the reverence due thereto, in my first verse, have procured for myself immunity from misfortune. In case it should be asked in this particular place, "Why, while there are Mahāwansos composed by ancient authors in the Singhalese language, this author has written this Palapadōru-wanso?" in refutation of such an unmeaning objection, I thus explain the advantage of composing the Palapadōru-wanso, viz., that in the Mahāwanso composed by the ancients, there is the defect, as well of prolixity, as of brevity. There are also (other) inaccuracies deserving of notice. Avoiding these defects, and for the purpose of explaining the principle on which the Palapadōru-wanso I am desirous of compiling, is composed, I proceed to the second verse.

On the twenty four Buddhos, Mahanāmo comments at considerable length in his Tīkā. In some instances those notes are very detailed, while in others he only refers to the portions of the Pitakattaya and Atthakathā from which he derives his data. It will be sufficient in this condensed sketch, that I should furnish a specification of the main points requisite to identify each Buddho, and to notice in which of the regenerations of the world each was manifested, reckoning back from the present kappo or creation.

The following particulars are extracted from the "Buddhawansadésanā," one of the subdivisions of the Suttapitakā, of the Pitakattaya.

The twelfth kappo, or regeneration of the world, prior to the last one, was a "Sāramando kappo," in which four Buddhos appeared. The last of them was the first of the twenty four Buddhos above alluded to: viz.,

1. Dīpankaro, born at Rammawatīnagara. His parents were Sudhēwo rāja and Sumēdhāya dēwi. He, as well as all the other Buddhos, attained buddhohood at Uruwēlāya, now called Buddhaghyā. His bo-tree was the "pipphala." Gótamo was then a member of an illustrious brāhman family in Amarawatīnagara.

The eleventh regeneration was a "Sarakappo" of one Buddho.

2. Kondanno, born at Rammawatīnagara. Parents, Sunanda rāja and Sujatadēwi. His bo-tree, the "sālakalyāna." Gótamo was then Wijitāwi, a chakkawati rāja of Chandawatīnagara in Majjhimadēsa.

The tenth regeneration was a "Sāramando kappo" of four Buddhos.

3. Mangalo, born at Uttaranagara in Majjhimadēsa. Parents, Uttararāja and Uttaradēwi. His bo-tree, the "nāga." Gótamo was then a brāhman named Suruchi, in the village Siribrāhmano.

4. Sumano, born at Mékhalānagara. Parents, Sudassano maharāja and Sirinādēwi. His bo-tree, the "nāga." Gótamo was then a Nāga rāja named Atulo.

5. Réwato, born at Sudhannawatīnagara. Parents, Wipalo maharāja and Wipuladēwi. His bo-tree, the "nāga." Gótamo was then a brāhman versed in the three wēdos, at Rammawatīnagara.

6. Sōbbito, born at Sudhammanagara. His parents bore the name of that capital. His bo-tree, the "nāga." Gótamo was then a brāhman named Sujāto, at Rammawati.

The ninth regeneration was a "Warakappo" of three Buddhos.

7. Anomadassi, born at Chandawatinagara. Parents, Yasaworója and Yasódararádéwi. His bo-tree, the "ajjuna." Gótamo was then a Yakkha rája.

8. Padumo, born at Champayánagara. Parents, Asamo maharája and Asamádéwi. His bo-tree the "sónaka." Gótamo was then a lion, the king of animals.

9. Nárado, born at Dhammawatinagara. Parents, Sudhéwo maharája and Anóпамádéwi. His bo-tree, the "sónaka." Gótamo was then a tápaso in the Himawanto country.

The eighth regeneration was a "Sarakappo" of one Buddho.

10. Padumuttaró, born at Hansawatinagara. Parents, Anuruló rája and Sujátadéwi. His bo-tree, the "salala." Gótamo was then an ascetic named Jatilo.

The seventh regeneration was a "Mandakappo" of two Buddhos.

11. Sumédo, born at Sudassananagara. Parents bore the same name. His bo-tree, the "nipa." Gótamo was then a native of that town, named Uttaro.

12. Sujáto, born at Sumangalanagara. Parents, Uggato rája and Pabbawatidéwi. His bo-tree, the "wélú." Gótamo was then a chakkawati rája.

The sixth regeneration was a "Warakappo," of three Buddhos

13. Piýádassi, born at Sudannanagara. Parents, Sudata maharája and Subaddhádéwi. His bo-tree, the "kakudha." Gótamo was then a bráhmaṇ named Kassapo, at Siri wattanagara.

14. Atthadassi, born at Sónanagara. Parents, Ságara rája and Sudassanadéwi. His bo-tree, the "champá." Gótamo was then a bráhmaṇ named Susimo.

15. Dhammadassi, born at Surananagara. Parents, Saranamahá rája and Sunandadéwi. His bo-tree, the "bimbajála." Gótamo was then Sakko, the supreme of déwas.

The fifth regeneration was a "Sarakappo," of one Buddho.

16. Siddhatho, born at Wibháránagara. Parents, Udéni maharája and Suphasadéwi. His bo-tree, the "kaniháni." Gótamo was a bráhmaṇ named Mangalo.

The fourth regeneration was a "Mandakappo," of two Buddhos

17. Tissó, born at Khémanagara. Parents, Janasando rája and Padumádéwi. His bo-tree, the "assana." Gótamo was then Sujáto rája at Yasawatinagara.

18. Phusso, born at Kási. Parents, Jayaséno rája and Siremáya déwi. His bo-tree, the "amalaka." Gótamo was then Wijitáwi, an inferior rája.

The third regeneration was a "Sarakappo," of one Buddho.

19. Wipassi, born at Bandhuwatinagara. Parents bore the same name. His bo-tree, the "pátali." Gótamo was then Atulo rája.

The last regeneration was a "Mandakappo," of two Buddhos.

20. Sikhi, born at Arunawattinagara. Parents, Arunawattirája and Papháwattidéwi. His bo-tree, the "pundariko." Gótamo was then Arindamo rája at Paribhuttanagara.

21. Wessabhu, born at Anúpamanagara. Parents, Suppalittha maharája and Yasáwatidéwi. His bo-tree, the "sála." Gótamo was then Sadassamo rája of Sarabhawatinagara.

The present regeneration is a "Mahábadha kappo," of five Buddhos.

22. Kakusando, born at Khémawatinagara. Parents, Aggidatto, the porahitto bráhmaṇ of Khémaraája, and Wisákhá. His bo-tree, the "sirisa." Gótamo was then the aforesaid Khémaraája.

23. Konāgamano, born at Sôbhawatinagara. Parents, a brâhman named Yannadattho and Uttarā. His bo-tree, the "udumbara." Gôtamo was Pabbato rāja (the mountain monarch) at Mithila.

24. Kassapo, born at Bārānasinagara. Parents, the brâhman Brâhmadatto and Dhanawati. His bo-tree, the "nigrodha." Gôtamo was a brahman named Jôtipālo at Wappulla.

Gôtamo is the Buddha of the present system, and Mettēyyo is still to appear, to complete the number of the present "Mahābuddha kappo."

The Buddhos of this kappo, Gôtamo excepted, are represented to have appeared in the long period which intervened between the reigns of Nêru and Makhādêwo. The recession to an age so immeasurably and indefinitely remote is a fiction, of course, advisedly adopted, to admit of the intervention of an "abuddhotpādo," with its progressive decrease and readjustment of the term of human life; which, according to the buddhistical creed, precedes the advent of each supreme Buddha. The Mahāwanso does not attempt to give the designations of these preposterous series of monarchs, who are stated to have reigned during that interval; but the Pitakattaya and the Atthakathā do contain lists of the names of all the rājas of the smaller, and of the initial rājas of the larger, groups. Whenever these buddhistical genealogical materials are tabularized and graduated, on the principle applied to the hindu genealogies, they will probably be found to accord with them to a considerable degree; making due allowance for the variation of appellations made by either sect, in reference to, or in consequence of, events and circumstances connected with their respective creeds.

In reference to the twelfth verse, the Tīkā explains that the name Uruwélāya,—the present Buddhagya, where the sacred bo-tree still stands, and at which place several inscriptions are recorded, some of which have been translated and published in the Asiatic Researches and Journals,—is derived from "Uru" (sands) and "wélāyā" (mounds or waves); from the great mounds or columns of sand which are stated to be found in its vicinity, and which have attracted the attention of modern travellers also.

I shall only notice further, in regard to the first chapter, that the isle of Giridīpo is mentioned as being on the south east coast of Ceylon, and is represented to abound in rocks covered with enormous forest trees. The direction indicated, points to the rocks nearly submerged, which are now called the Great and Little Basses. But as speculation and hypothesis are scrupulously avoided in my present sketch, I abstain from further comment on this point.

Mahiyangano, the spot on which Buddha alighted in his first visit to Ceylon, is the present post of Bintenne, where the dāgoba completed by Dutthagāmini still stands. Sélasumano, or Sumanakúto, is Adam's peak. The position of Nāgādīpo, the scene of Buddha's second visit, I am not able to identify. It is indicated to have been on the north western coast of the island. The alleged impression of Buddha's foot on Adam's peak; the dāgoba constructed at Kalyāni, near Colombo; as well as the several dāgobas built at Anurādhapura, and at Dhigirāwapi, and the bo-tree subsequently planted at Anurādhapura, together with the numerous inscriptions,—the more modern of which alone have yet been decyphered,—are all still surviving and unobliterated evidences confirmatory of Gôtamo's three visits to Ceylon.

In opening the second chapter, Mahanāmo supplies detailed data touching several of Gôtamo's incarnations, prior to his manifestation in the person of Mahāsammato, the first monarch of this creation. I shall confine myself to a translation of the portion of the commentary which treats of that particular incarnation. It will serve to assimilate his production or manifestation, by "*opapātika*" or *apparitional birth*, with the hindu scheme of the origination of the solar race.

At the close of that existence (in the Brahma world) he was regenerated a man, at the commencement of this creation, by the process of "opapátika." From the circumstance of mankind being then afflicted with unendurable miseries, resulting from the uncontrolled state of the sinful passions which had been engendered, as well as from the consternation created by the murder, violence, and rapine produced by a condition of anarchy, a desire manifested itself among men to live subject to the control of a ruler. Having met and consulted together, they thus petitioned unto him (the Buddha elect), "O great man! from henceforth it belongs to thee to provide for our protection and common weal." The whole human race having assembled and come to this decision, the appellation was conferred on him of "*Mahásammato*," "the great elect."

Valuable as the comments are on the genealogy of the Asiatic monarchs—the descendants and successors of Mahásammato,—they are still only abridged and insulated notes deduced (as already noticed) from the Pitakattaya and the Atthakathá; to which justice would not be done in this limited sketch of the buddhistical annals. As a proof, however of Mahánámo's general rigid adherence to the data from which his history is compiled, I may here advert to one of the instances of the care with which he marks every departure, however trivial, from the authorities by which he is otherwise guided. He says, in reference to the twenty eight kings mentioned in the 6th verse: "In the Atthakathá composed by the Uttarawiháro priests, omitting Chétiyo, the son of Upacharako, and representing Muchalo to be the son of Upacharako, it is stated that there were only twenty seven rājas, whose existence extended to an askya of years."

In reference to these genealogies, I shall now only adduce the following extracts from the Tiká, containing the names of the capitals at which the different dynasties reigned; and giving a distinct account of Okkako, (Ikswaku of the hindus) and of his descendants, as well as the derivation of the royal patronymic "Sakya,"—to which no clue could be obtained in hindu annals: but which is nearly identical with the account extracted by Mr Csoma de Koros from the Tibetan "*Káhyur*," and published in the Bengal Asiatic Journal of August, 1833.

Those nineteen capitals were,—Kusáwati, Ayójjhapura, Baránasi, Kapila, Hatthipura, Ekachakkhu, Waprawutti, Madhura, Arutthapura, Indapatta, Kósambi, Kannagóchha, Rojá, Champá, Mithila, Rajagaha, Takkasalla, Kusará, Tálalatti.

The eldest son of Okkako was Okkákamukho. The portion of the royal dynasty from Okkákamukho to Suddhódano, (the father of Gótamo Buddha) who reigned at Kapila, was called the Okkako dynasty. Okkako had five consorts, named Hatthá, Chittá, Jantu, Pulini, and Wásákhá. Each had a retinue of five hundred females. The eldest had four sons, named, Okkákamukho, Kusakando, Hatthínako, and Nipuro; and five daughters, Piya, Sapiya, Anandá, Sananda', and Wijitaséna'. After giving birth to these nine children she died, and the rāja then raised a lovely and youthful princess to the station of queen consort. She had a son named Jantu, bearing also his father's title. This infant on the fifth day after his nativity was presented to the rāja, sumptuously clad. The delighted monarch promised to grant any prayer of hers (his mother) she might prefer. She, having consulted her relations, prayed that the sovereignty might be resigned to her son. Enraged, he thus reproached her: "Thou outcast, dost thou seek to destroy my (other) children?" She, however, taking every private opportunity of lavishing her caresses on him, and reproaching him at the same time, with "Rāja! it is unworthy of thee to utter an untruth;" continued to importune him. At last, the king assembling his sons, thus addressed them: "My beloved, in an unguarded moment, on first seeing your younger brother Jantu, I committed myself in a promise, to his mother. She insists upon my resigning, in fulfilment of that promise, the sovereignty to her son. Whatever may be the number of state elephants and state carriages ye may desire; taking them, as well as a military force of elephants, horses, and chariots, depart. On my demise, return and resume your rightful kingdom." With these injunctions he sent them forth, in the charge of eight officers of state. They, weeping and lamenting, replied, "Beloved parent, grant us forgiveness for any fault (we may have committed)." Receiving the blessing of the rāja, as well as of the other members of the court, and taking with them their sisters who had also prepared to depart,—having announced their intention to the king in these words, "We accompany our brothers,"—they quitted the capital with their army, composed of its four constituent hosts. Great crowds of people, convinced that on the death of the king they would return to resume their right, resolved to adhere to their cause, and accompanied them in their exile.

On the first day, this multitude marched one yojana only, the second day, two; and the third day, three yojanas. The princes thus consulted together: "The concourse of people has become very great: were we to subdue some minor ra'ja, and take his territory, that proceeding also would be unworthy of us. What benefit results from inflicting misery on others? Let us, therefore, raise a city in the midst of the wilderness, in Jambudīpa." Having decided accordingly, repairing to the frontier of Himawanto, they sought a site for their city.

At that period, our Bōdhisatto, who was born in an illustrious brahman family, and was called Kapilo brahman, leaving that family, and assuming the sacerdotal character in the "Isi" sect, sojourned in the Himawanto country in a "pannaśāla" (leaf hut) built on the borders of a pond, in a forest of sal trees. This individual was endowed with the gift called the 'bhōmilakkhanan'; and could discern good from evil, for eighty cubits down into the earth, and the same distance up into the air. In a certain country, where the grass, bushes, and creepers had a tendency in their growth, taking a southerly direction then to face the east: where lions, tigers, and other beasts of prey, which chased deer and hog, and cats and snakes, which pursued rats and frogs, on reaching that division, were incapacitated from persevering in their pursuit; while, on the other hand, each of the pursued creatures, by their growl or screech only, could arrest their pursuers; there this (Kapila Isi), satisfied of the superiority of that land, constructed this pannaśāla.

On a certain occasion, seeing these princes who had come to his hut, in their search of a site for a city, and having by inquiring ascertained what their object was; out of compassion towards them, he thus prophesied: "A city founded on the site of this pannaśāla will become an illustrious capital in Jambudīpa. Amongst the men born here, each will be able to contend with a hundred or a thousand (of those born elsewhere). Raise your city here, and construct the palace of your king on the site of my pannaśāla. On being established here, even a chanda'lo will become great like unto a Chakkawattī ra'ja." "Lord!" observed the princes, "will there be no place reserved for the residence of Ayyo?" "Do not trouble yourselves about this residence of mine: building a pannaśāla for me in a corner, found your city, giving it the name 'Kapila.' They, conforming to his advice, settled there.

The officers of state thus argued: "If these children had grown up under their father's protection, he would have formed matrimonial alliances for them; they are now under our charge," and then addressed themselves on this subject to the princes. The princes replied: "We see no royal daughters equal in rank to ourselves; nor are there any princes of equal rank to wed our sisters. By forming unequal alliances, the children born to us, either by the father's or mother's side, will become degraded by the stain attached to their birth; let us therefore form matrimonial alliances with our own sisters." Accordingly, recognizing in their eldest sister the character and authority of a mother, in due order of seniority (the four brothers) wedded (the other four sisters).

On their father being informed of this proceeding, he broke forth (addressing himself to his courtiers) into this exultation: "My friends, most assuredly they are 'sa'kya.' My beloved, by the most solemn import of that term, they are unquestionably sa'kya," (powerful, self-potential).

From that time, to the period of king Suddhōdano, all who were descended (from those alliances) were (also) called Sa'kya'.

As the city was founded on the site where the brahman Kapilo dwelt, it was called Kapilanagara.

The account of the first convocation in religion, after Gōtamo's death, is so clearly and beautifully given in the third chapter, that no explanatory comments are requisite from me. For detailed particulars regarding the construction of the convocation hall at Rājagaha, and the proceedings held therein, the Tika refers to the Samantapāsāda Atthakathā on the Dīghānikāyo, and the Sumangala wilāsini Attakathā.

The fourth and fifth chapters are the most valuable in the Mahāwanso, with reference to the chronology of Indian history. It will be observed that in some respects, both in the names and in the order of succession, this line of the Māgadha kings varies from the hindu genealogies.

Reserving the summing up of the chronological result till I reach the date at which the Indian history contained in the Mahāwanso terminates, I shall proceed to touch on each commentary which throws any light on that history, in the order in which it presents itself, in that interval.

The first of the notes I shall select, contains the personal history of Susunāgo, who was raised to the throne on the deposition of Nāgadāsako. With the exception of a somewhat far-fetched derivation

suggested of that usurper's name, the account bears all the external semblance of authenticity. This note is interesting in more than one point of view. It describes the change in the Māgadha dynasty to have proceeded from the deposition, and not from the voluntary abdication, of Nāgadāsako. It, likewise, is not only corroborative of the tolerance of courtesans in the ancient social institutions of India, which was, I believe, first developed by professor Wilson's translation of the hindu plays, but shows also that there was an office or appointment of "chief of courtesans," conferred and upheld by the authority of the state. Professor Wilson thus expresses himself in his essay on the dramatic system of the hindus, on this point

The defective education of the virtuous portion of the sex, and their consequent uninteresting character held out an inducement to the unprincipled members, both of Greek and Hindu society, to rear a class of females who should supply those wants which rendered home cheerless, and should give to men hetæra or female friends, and associates in intellectual as well as in animal enjoyment. A courtesan of this class inspired no abhorrence—she was brought up from her infancy to the life she professed, which she graced by her accomplishments, and not unfrequently dignified by her virtues. Her disregard of social restraint was not the voluntary breach of moral, social, or religious precepts—it was the business of her education to minister to pleasure, and in the imperfect system of the Greeks, she committed little or no trespass against the institutes of the national creed, or the manners of society. The Hindu principles were more rigid, and not only was want of chastity in a female a capital breach of social and religious obligations, but the association of men with professed wantons was an equal violation of decorum, and, involving a departure from the purity of caste, was considered a virtual degradation from rank in society. In practice, however, greater latitude seems to have been observed, and in the "Mrichhakatī" a brahman, a man of family and repute, incurs apparently no discredit from his love for a courtesan. A still more curious feature is, that his passion for such an object seems to excite no sensation in his family, nor uneasiness in his wife, and the nurse presents his child to his mistress, as to its mother, and his wife, besides interchanging civilities (a little coldly perhaps, but not compulsively), finishes by calling her 'sister,' and acquiescing in her legal union with her lord. It must be acknowledged that the poet has managed his story with great dexterity, and the interest with which he has invested his heroine, prevents manners so revolting to our notions, from being obtrusively offensive. No art was necessary, in the estimation of a hindu writer, to provide his hero with a wife or two, more or less, and the acquisition of an additional bride is the ordinary catastrophe of the lighter dramas."

The following is a literal translation of the note in question, in the Tika

Who is this statesman named Susunāgo? By whom was he brought up? He was the son of a certain Lichchawi rāja of Wesaī. He was conceived by a courtesan ("Naggarasōbhini," literally "a beauty of the town") and brought up by an officer of state. The foregoing is recorded in the Atthakathā of the priests of the Uttarawihāro (of Anurādhapura). Such being the case, and as there is no want of accordance between our respective authorities, I shall proceed to give a brief sketch of his history.

Upon a certain occasion, the Lichchawi rājas consulted together, and came to the resolution, that it would be prejudicial to the prosperity of their capital, if they did not keep up the office of "Naggarasōbhini thārantaran" (chief of courtesans). Under this persuasion, they appointed to that office a lady of unexceptionable rank. One of these rājas, receiving her into his own palace, and having lived with her, there, for seven days, sent her away. She had then conceived unto him. Returning to her residence, she was delivered, after the ordinary term of pregnancy. The issue proved to be an abortion. Deeply afflicted, and overwhelmed with shame and fear, causing it to be thrown into a basket, carefully covered with its lid, and consigning it to the care of a female slave, she had it placed, early in the morning, at the Saṅkhātānan (where all the rubbish and sweepings of a town are collected). The instant it was deposited there (by the slave), a certain nāgarāja, the tutelary of the city, observing it, encircling it in its folds and sheltering it with its hood, assumed a conspicuous position. The people who congregated there, seeing (the snake), made the noise "su," "su," (to frighten it away), and it disappeared. Thereupon a person who had approached the spot, opening (the basket) and examining it, beheld the abortion matured into a male child, endowed with the most perfect indications of greatness. On making this discovery, great joy was evinced. A certain chief who participated in this exultation, taking charge of the infant removed him to his house; and on the occasion of conferring a name on him, in reference to the shouts of "su," "su," above described, and to his having been protected by the nāgarāja, conferred on him the name of "Susunago."

From that time protected by him (the chief), and in due course attaining the wisdom of the age of discretion, he became an accomplished achárayo; and among the inhabitants of the capital, from his superior qualifications, he was regarded the most eminent person among them. From this circumstance, when the populace becoming infuriated against the rája Nágadísako deposed him, he was inaugurated monarch, by the title of Susunágo rája.

In the tenth year of the reign of Kálásóko, the son and successor of Susunágo, a century had elapsed from the death of Gótamo, and the second convocation on religion was then held, under that monarch's auspices, who was a buddhist, at Wésáli;—his own capital being Pupphapura. The fourth chapter contains the names of the sovereigns, and the term of their respective reigns during that period, as well as the circumstances under which the second convocation originated, and the manner in which it was conducted. The Tiká contains some important comments on the "schisms" with which the fifth chapter commences. Not to interrupt the continuity of the historical narrative of India, I shall proceed with the translation of the notes on the Nandos, and on Chandagutto and his minister Chánakko. I regret that want of space prevents my printing the text of these valuable notes. I have endeavoured to make the translation as strictly literal as the peculiarities of the two languages would admit.

Subsequent to Kálásóko, who patronised those who held the second convocation, the royal line is stated to have consisted of twelve monarchs to the reign of Dhamma'sóko, when they (the priests) held the third convocation. Kálásóko's own sons were ten brothers. Their names are specified in the *Atthakathá*. The appellation of "the nine Nandos" originates in nine of them bearing that patronymic title.

The *Atthakathá*' of the Uttarawihá'ro priests sets forth that the eldest of these was of an extraction (maternally) not allied (inferior) to the royal family; and that he dwelt in one of the provinces: it gives also the history of the other nine. I also will give their history succinctly, but without prejudice to its perspicuity.

In aforetime, during the conjoint administration of the (nine) sons of Kálásóko, a certain provincial person appeared in the character of a marauder, and raising a considerable force, was laying the country waste by pillage. His people, who committed these depredations on towns, whenever a town might be sacked, seized and compelled its own inhabitants to carry the spoil to a wilderness, and there securing the plunder, drove them away. On a certain day, the banditti who were leading this predatory life having employed a daring, powerful, and enterprising individual to commit a robbery, were retreating to the wilderness, making him carry the plunder. He who was thus associated with them, inquired "By what means do you find your livelihood?" "Thou slave," (they replied) "we are not men who submit to the toils of tillage, or cattle tending. By a proceeding precisely like the present one, pillaging towns and villages, and laying up stores of riches and grain, and providing ourselves with fish and flesh, toddy and other beverage, we pass our life jovially in feasting and drinking." On being told this, he thought, "This mode of life of these thieves is surely excellent. Shall I, also, joining them, lead a similar life?" and then said, "I also will join you, I will become a confederate of yours. Admitting me among you, take me (in your marauding excursions)." They replied, "Saddhú," received him among them.

On a subsequent occasion, they attacked a town which was defended by well armed and vigilant inhabitants. As soon as they entered the town the people rose upon and surrounded them, and seizing their leader, and hewing him with a sword, put him to death. The robbers dispersing in all directions repaired to, and reassembled in, the wilderness. Discovering that he (their leader) had been slain; and saying "In his death the extinction of our prosperity is evident: having been deprived of him, under whose control can the sacking of villages be carried on? even to remain here is imprudent: thus our disunion and destruction are inevitable." they resigned themselves to desponding grief. The individual above mentioned, approaching them, asked "What are ye weeping for?" On being answered by them, "We are lamenting the want of a valiant leader, to direct us in the hour of attack and retreat in our village sacks," "In that case, my friends, (said he) ye need not make yourselves unhappy; if there be no other person able to undertake that post, I can myself perform it for you; from henceforth give not a thought about the matter." This and more he said to them. They, relieved from their perplexity by this speech, joyfully replied "saddhú;" and conferred on him the post of chief.

From that period proclaiming himself to be Nando, and adopting the course followed formerly (by his predecessor), he wandered about, pillaging the country. Having induced his brothers also to co-operate with him, by them also he was supported in his marauding excursions. Subsequently assembling his gang, he thus addressed them. "My men! this is not a career in which valiant men should be engaged, it is not worthy of such as we are; this course is only befitting base

wretches. What advantage is there in persevering in this career, let us aim at supreme sovereignty?" They assented. On having received their acquiescence, attended by his troops and equipped for war, he attacked a provincial town, calling upon (its inhabitants) either to acknowledge him sovereign, or to give him battle. They on receiving this demand, all assembled, and having duly weighed the message, by sending an appropriate answer, formed a treaty of alliance with them. By this means reducing under his authority the people of Jambudīpa in great numbers, he finally attacked Pātīliputta (the capital of the Indian empire), and usurping the sovereignty, died there a short time afterwards, while governing the empire.

His brothers next succeeded to the empire in the order of their seniority. They altogether reigned twenty two years. It was on this account that (in the *Mahāvansa*) it is stated that there were nine *Nandos*.

Their ninth youngest brother was called *Dhana-nando*, from his being addicted to hoarding treasure. As soon as he was inaugurated, actuated by miserly desires the most inveterate, he resolved within himself, "It is proper that I should devote myself to hoarding treasure," and collecting riches to the amount of eighty *kōṭis*, and superintending the transport thereof himself, and repairing to the banks of the *Ganges*,—by means of a barrier constructed of branches and leaves interrupting the course of the main stream, and forming a canal, he diverted its waters into a different channel, and in a rock in the bed of the river having caused a great excavation to be made, he buried the treasure there. Over this cave he laid a layer of stones, and to prevent the admission of water, poured molten lead on it. Over that again he laid another layer of stones, and passing a stream of molten lead (over it), which made it like a solid rock, he restored the river to its former course. Levying taxes among other articles, even on skins, gums, trees, and stones, he amassed further treasures, which he disposed of similarly. It is stated that he did so repeatedly. On this account we call this ninth brother of theirs, as he personally devoted himself to the hoarding of treasure, "*Dhana-nando*."

The appellation of "*Mōriyan* sovereigns" is derived from the auspicious circumstances under which their capital, which obtained the name of *Mōriya*, was called into existence.

While *Buddho* yet lived, driven by the misfortunes produced by the war of (prince) *Widudhabo*, certain members of the *Sākya* line retreating to *Himawanto*, discovered a delightful and beautiful location, well watered, and situated in the midst of a forest of lofty bho and other trees. Influenced by the desire of settling there, they founded a town at a place where several great roads met, surrounded by durable ramparts, having gates of defence therein, and embellished with delightful edifices and pleasure gardens. Moreover that (city) having a row of buildings covered with tiles, which were arranged in the pattern of the plumage of a peacock's neck, and as it resounded with the notes of flocks of "*konchos*" and "*mayuras*" (pea fowls) it was so called. From this circumstance these *Sākya* lords of this town, and their children and descendants, were renowned throughout *Jambudīpa* by the title of "*Mōriya*." From this time that dynasty has been called the *Mōriyan* dynasty.

After a few isolated remarks, the *Tikā* thus proceeds in its account of *Chānakko* and *Chandagutto*.

It is proper that, in this place, a sketch of these two characters should be given. Of these, if I am asked in the first place, Where did this *Chānakko* dwell? Whose son was he? I answer, He lived at the city of '*Takkasila*.' He was the son of a certain brahman at that place, and a man who had achieved the knowledge of the three *védas*; could rehearse the *mantros*, skilful in stratagems, and dexterous in intrigue as well as policy. At the period of his father's death he was already well known as the dutiful maintainer of his mother, and as a highly gifted individual worthy of swaying the *chhatta*.

On a certain occasion approaching his mother, who was weeping, he inquired "My dear mother! why dost thou weep?" On being answered by her "My child, thou art gifted to sway a *chhatta*. Do not, my boy, endeavour, by raising the *chhatta*, to become a sovereign. Princes every where are unstable in their attachments. Thou, also, my child, wilt forget the affection thou owest me. In that case, I should be reduced to the deepest distress. I weep under these apprehensions." He exclaimed "My mother, what is that gift that I possess? On what part of my person is it indicated?" and on her replying, "My dear, on thy teeth," smashing his own teeth, and becoming "*Kandhadatto*" (a tooth-broken-man) he devoted himself to the protection of his mother. Thus it was that he became celebrated as the filial protector of his mother. He was not only a tooth-broken-man, but he was disfigured by a disgusting complexion, and by deformity of legs and other members, prejudicial to manly comeliness*.

In his quest of disputation, repairing to *Pupphapura*, the capital of the monarch *Dhana-nando*,—who, abandoning his passion for hoarding, becoming imbued with the desire of giving alms, relinquishing also his miserly habits, and delighting in hearing the fruits that resulted from benevolence, had built a hall of alms-offerings in the midst of his palace, and was making

* Hence his name "*Kautilya*" in the Hindu authorities.

an offering to the chief of the brahmins worth a hundred kótis, and to the most junior brahmin an offering worth a lac,—the brahmin (Cha'nakko) entered the said apartment, and taking possession of the seat of the chief brahmin, sat himself down in that alms-hall

At that instant Dhana-nando himself,—decked in regal attire, and attended by many thousands of "awaka'" (state palanquins) glittering with their various ornaments, and escorted by a suite of a hundred royal personages, with their martial array of the four hosts, of cavalry, elephants, chariots, and infantry, and accompanied by dancing girls, lovely as the attendants on the dévot, himself a personification of majesty, and bearing the white parasol of dominion, having a golden staff and golden tassels,—with this superb retinue, repairing thither, and entering the hall of alms-offerings, beheld the brahmin (Cha'nakko) seated. On seeing him, this thought occurred to him (Nando) "Surely it cannot be proper that he should assume the seat of the chief brahmin." Becoming displeased with him, he thus evinced his displeasure. He inquired: "Who art thou, that thou hast taken the seat of the chief brahmin?" and being answered (simply), "It is I." "Cast from hence this cripple brahmin, allow him not to be seated," exclaimed (Nando.) and although the courtiers again and again implored of him, saying, "Dévot! let it not be so done by a person prepared to make offerings as thou art—extend thy forgiveness to this brahmin:" he insisted upon his ejection. On the courtiers approaching (Cha'nakko) and saying, "Acha'nyo! we come, by the command of the ra'ja, to remove thee from hence, but incapable of uttering the words 'Acha'nyo depart hence,' we now stand before thee abashed," enraged against him (Nando), rising from his seat to depart, he snapt asunder his brahmanical cord, and dashed down his jug on the threshold, and thus invoking malediction, "Kings are impious—may this whole earth, bounded by the four oceans, withhold its gifts from Nando" he departed. On his sallying out, the officers reported this proceeding to the ra'ja. The king, furious with indignation, roared, "Catch, catch the slave." The fugitive stripping himself naked, and assuming the character of an ajwaka, and running into the centre of the palace, concealed himself in an unfrequented place, at the Sankha'rutha'nan. The pursuers not having discovered him, returned and reported that he was not to be found.

In the night he repaired to a more frequented part of the palace, and meeting some of the suite of the royal prince Pabbato,* admitted them into his confidence. By their assistance, he had an interview with the prince. Gaining him over by holding out hopes of securing the sovereignty for him, and attaching him by that expedient, he began to search the means of getting out of the palace. Discovering that in a certain place there was a ladder leading to a secret passage, he consulted with the prince, and sent a message to his (the prince's) mother for the key of the passage. Opening the door with the utmost secrecy, and escaping with the prince out of that passage, they fled to the wilderness of Winijha'.

While dwelling there, with the view of raising resources, he converted (by recoinning) each kaha'pana into eight, and amassed eighty kótis of kaha'pana'. Having buried this treasure, he commenced to search for a second individual entitled (by birth) to be raised to sovereign power, and met with the aforesaid prince of the Móriyan dynasty called Chandagutto.

His mother, the queen consort of the monarch of Móriya-nagara, the city before mentioned, was pregnant at the time that a certain powerful provincial ra'ja conquered that kingdom, and put the Móriyan king to death. In her anxiety to preserve the child in her womb, departing for the capital of Puppaphura, under the protection of her elder brothers and under disguise, she dwelt there. At the completion of the ordinary term of pregnancy, giving birth to a son, and relinquishing him to the protection of the dévot, she placed him in a vase, and deposited him at the door of a cattle pen. A bull named Chando† stationed himself by him, to protect him, in the same manner that prince Ghóso, by the interposition of the dévata', was watched over by a bull. In the same manner, also, that the herdsman in the instance of that prince Ghóso repaired to the spot where that bull planted himself, a herdsman, on observing this prince, moved by affection, like that borne to his own child, took charge of and tenderly reared him; and in giving him a name, in reference to his having been watched by the bull Chando, he called him "Chandagutto," and brought him up. When he had attained an age to be able to tend cattle, a certain wild huntsman, a friend of the herdsman, becoming acquainted with, and attached to him, taking him from (the herdsman) to his own dwelling, established him here. He continued to dwell in that village.

Subsequently, on a certain occasion, while tending cattle with other children in the village, he joined them in a game, called "the game of royalty." He himself was named ra'ja; to others he gave the offices of sub-king, &c. Some being appointed judges, were placed in a judgment hall; some he made officers of the king's household; and others, outlaws or robbers. Having thus constituted a court of Justice, he sat in judgment. On culprits being brought up, regularly

* Parawatte of the Hindus

† From a round white mark on his forehead, like a moon.

impraching and trying them, on their guilt being clearly proved to his satisfaction, according to the sentence awarded by his judicial ministers, he ordered the officers of the court to chop off their hands and feet. On their replying "Dēwo" we have no axes," he answered: "It is the order of Chandagutto that ye should chop off their hands and feet, making axes with the horns of goats for blades, and sticks for handles. They acting accordingly, on striking with the axe, the hands and feet were lopt off. On the same person commanding, "Let them be reunited" the hands and feet were restored to their former condition.

Chánakko happening to come to that spot, was amazed at the proceeding he beheld. Accompanying (the boy) to the village, and presenting the huntsman with a thousand kahapana, he applied for him, saying, "I will teach your son every accomplishment, consign him to me." Accordingly conducting him to his own dwelling, he encircled his neck with a single fold of a woollen cord, twisted with gold thread, worth a lac.

The di-discovery of this person is thus stated (in the former works): "He discovered this prince descended from the Mōryan line."

He (Chánakko) invested prince Pabbata, also, with a similar woollen cord. While these youths were lying with him each had a dream which they separately imparted to him. As soon as he heard each (dream) he knew that of those prince Pabbata would not attain royalty, and that Chandagutto would, without loss of time, become paramount monarch in Jambudīpa. Although he made this discovery, he disclosed nothing to them.

On a certain occasion having partaken of some milk-rice prepared in butter which had been received as an offering at a brahmanical disputation, retiring from the main road, and lying down in a shady place protected by the deep foliage of trees, they fell asleep. Among them the Acharivo awaking first, rose, and for the purpose of putting prince Pabbata's qualifications to the test, giving him a sword, and telling him "Bring me the woollen thread on Chandagutto's neck without either cutting or untying it," sent him off. Starting on the mission, and failing to accomplish it, he returned. On a subsequent day, he sent Chandagutto on a similar mission. He reparing to the spot where Pabbata was sleeping, and considering how it was to be effected, decided: "There is no other way of doing it, it can only be got possession of, by cutting his head off." Accordingly chopping his head off and bringing away the woollen thread, presented himself to the brahman, who received him in profound silence. Pleased with him, however, on account of this exploit he rendered him in the course of six or seven years highly accomplished, and profoundly learned.

Thereafter, on his attaining manhood, deciding: "From henceforth this individual is capable of forming and controlling an army," and repairing to the spot where his treasure was buried, and taking possession of, and employing it, and enlisting forces from all quarters, and distributing money among them, and having thus formed a powerful army, he entrusted it to him. From that time throwing off all disguise, and invading the inhabited parts of the country he commenced his campaign by attacking towns and villages. In the course of then (Chánakko and Chandagutto's) warfare, the population rose en masse, and surrounding them, and hewing their army with their weapons, vanquished them. Dispersing they retreated in the wilderness, and consulting together, they thus decided: "As yet no advantage has resulted from war, relinquishing military operations, let us acquire a knowledge of the sentiments of the people." Thenceforth, in disguise they travelled about the country. While thus roaming about, after sunset retiring to some town or other, they were in the habit of attending to the conversation of the inhabitants of those places.

In one of these villages, a woman having baked some 'appalapowa' (pancakes) was giving them to her child who leaving the edges would only eat the centre. On his asking for another cake she remarked: "This boy's conduct is like Chandagutto's in his attempt to take possession of the kingdom." On his inquiring, "Mother, why, what am I doing, and what has Chandagutto done?" "Thou, my boy, (said she) throwing away the outside of the cake, eat the middle only. Chandagutto also in his ambition to be a monarch without subduing the frontiers, before he attacked the towns, invaded the heart of the country, and laid towns waste. On that account, both the inhabitants of the town and others, rising, closed in upon him, from the frontiers to the centre, and destroyed his army. That was his folly."

They, on hearing this story of hers, taking due notice thereof, from that time again raised an army. On resuming their attack on the provinces and towns, commencing from the frontiers, reducing towns, and stationing troops in the intervals, they proceeded in their invasion. After a respite, adopting the same system, and marshalling a great army, and in regular course reducing each kingdom and province, then assailing Pāthiputta and putting Dhana-nando to death, they seized that sovereignty.

Although this had been brought about, Chánakko did not at once raise Chandagutto to the throne, but for the purpose of discovering Dhana-nando's hidden treasure sent for a certain fisherman (of the river) and deluding him with the promise of

raising the *chhatta* for him, and having secured the hidden treasure, within a month from that date, putting him also to death, inaugurated *Chandagutto* monarch.

Hence the expression (in the *Mahawanso*) "a descendant of the dynasty of *Móryan* sovereigns," as well as the expression "installed in the sovereignty." All the particulars connected with *Chandagutto*, both before his installation and after, are recorded in the *Atthakathá* of the *Uttarawiháro* priests. Let that (work) be referred to, by those who are desirous of more detailed information. We compile this work in an abridged form, without prejudice however to its perspicuity.

His (*Chandagutto*'s) son was *Bindusáro*. After his father had assumed the administration, (the said father) sent for a former acquaintance of his, a *Jatulan*, named *Maniyatappo*, and conferred a commission on him. "My friend, (said he) do thou restore order into the country, suppressing the lawless proceedings that prevail." He replying "*sádhu*," and accepting the commission, by his judicious measures, reduced the country to order.

Chánakko, determined that to *Chandagutto*—a monarch, who by the instrumentality of him (the aforesaid *Maniyatappo*) had conferred the blessings of peace on the country, by extirpating marauders who were like unto thorns (in a cultivated land)—no calamity should befall from poison, decided on miring his body to the effects of poison. Without imparting the secret to any one, commencing with the smallest particle possible, and gradually increasing the dose, by mixing poison in his food and beverage, he (at last) fed him on poison, at the same time taking steps to prevent any other person participating in his poisoned repasts.

At a subsequent period his queen consort was pronounced to be pregnant. Who was she? Whose daughter was she? "She was the daughter of the eldest of the maternal uncles who accompanied the *rája*'s mother to *Pupphapura*." *Chandagutto* wedding this daughter of his maternal uncle, raised her to the dignity of queen consort.

About this time, *Chánakko* on a certain day having prepared the monarch's repast sent it to him, himself accidentally remaining behind for a moment. On recollecting himself, in an agony of distress, he exclaimed, "I must hasten thither, short as the interval is, before he begins his meal," and precipitately rushed into the king's apartment, at the instant that the queen, who was within seven days of her confinement, was in the act, in the *rája*'s presence, of placing the first handful of the repast in her mouth. On beholding this, and finding that there was not even time to ejaculate, "Don't swallow it," with his sword he struck her head off, and then ripping open her womb, extricated the child with its caul, and placed it in the stomach of a goat. In this manner, by placing it for seven days in the stomach of seven different goats, having completed the full term of gestation, he delivered the infant over to the female slaves. Causing him to be reared by them, on conferring a name on him—in reference to a spot (*Bindu*) which the blood of the goats had left—he was called *Bindusáro*.

Then follows another long note, which represents that the monarch whose corpse was reanimated after his death, was not *Nando's*, as stated in the hindu authorities, but *Chandagutto's*, by a *yakkho* named *Déwagubho*. The imposture was detected by *Chandagutto's* *prohitto* *bráhmaṇa*: and *Bindusáro* with his own hands put him to death, and buried his parent with great pomp.

The next extract I shall make from the *Tiká*, contains the personal history of *Nigródho*, as well as of *Asóko*, who was converted by the father to the buddhistical creed.

This *Nigródho*, where did he dwell? Whose son was he? To answer the inquiry of the sceptical, (the *Maháwanso* has stated) "This royal youth was the son of prince *Sumano*, the eldest of all the sons of *Bindusáro*." From the circumstance of their having been intimate in a former existence (as dealers in honey), and as he was the son of his elder brother, he was moved with affection towards him, the instant he saw him. Although they did not recognise each other, the impulse was mutual.

When his parent was on the point of death, *Asóko* quitted the kingdom of *Ujjeni*, which had been conferred on him by his father, and hastening to *Pupphapura*, established at once his authority over the capital. As soon as his sire expired, putting to death his brother *Sumano*, the father of *Nigródho*, in the capital, he there usurped the sovereignty without meeting with any opposition. He came from *Ujjeni*, on receiving a letter of recall from his father, who was bed-ridden. In his (*Bindusáro's*) apprehension, arising from a rumour which had prevailed that he (*Asóko*) would murder his own father, and being therefore desirous of employing him at a distance from him, he had (previously) established him in *Ujjeni*, conferring the government of that kingdom on him.

While he was residing happily there, having had a family consisting of *Mahindo* and other sons and daughters, on the receipt of a leaf (letter) sent by the minister, stating that his father was on his death bed, without stopping any where, he hastened to *Paṭthuputta* and rushing straight to the royal apartment, presented himself to his parent. On his (father's)

death, having performed the funeral obsequies, he consulted with the officers of state, and asserting his authority over the capital, assumed the monarchy.

The rest of the fifth chapter, containing the account of Asôko's conversion—the history of Mogguliputtatissa, by whom the third convocation was held, as well as of that convocation, is full of interesting matter, detailed with peculiar distinctness, on which the comments of the Tîkā throw no additional light.

At this stage of his work, being at the close of the third convocation, Mahanâmo abruptly interrupts his history of India, and without assigning any reason in the sixth chapter for that interruption, resumes the history of Lankâ, in continuation of the visits of Budho, given in the first chapter, commencing with the landing of Wijayo. His object in adopting this course is sufficiently manifest to his readers, when they come to the twelfth chapter. In the Tîkā, however, he thus explains himself for following this course, at the opening of the sixth chapter.

As soon as the third convocation was closed, Maha Mahindo, who was selected for, and sent on that mission by his preceptor Moggaliputto, who was bent on establishing the religion of Buddha in the different countries (of Jambudîpo) came to this island, which had been sanctified, and rescued from evil influences, by the three visits paid in abstinence, by the supreme Buddha, and which had been rendered habitable from the very day on which Bhagawa attained parinibbâna.

Accordingly, at the expiration of two hundred and thirty six years from that event, and in the reign of Dewanampiyatissa, (Mahindo) arrived. Therefore (the Mahâwanso) arresting the narrative of the history (of Jambudîpo) here, where it was requisite that it should be shown how the inhabitants of this island were established here with that view, and with the intent of explaining the arrival of Wijayo, it enters (at this point), in detail, into the lineage of the said Wijayo, by commencing (the sixth chapter) with the words “In the land of Wangu, in the capital of Wangu &c.”

The Tîkā adds nothing to the information contained in the Mahâwanso, as to the fabulous origin of the Sîhala dynasty. There are two notes on the first verse, on the words “*Wangisa*” and “*purî*,” which should have informed us fully as to the geographical position of the country, and the age in which the Wangu princes lived. They are however unsatisfactorily laconic, and comprised in the following meagre sentences.

‘There were certain princes named Wangu. The country in which they dwelt becoming powerful it was called ‘Wangu,’ from their appellation.

The word “pure” “formerly,” signifies anterior to Bhagawa becoming Buddha.

All that can be safely advanced in regard to the contents of the sixth chapter is that Wijayo was descended, through the male branch, from the râjas of *Wangu* (Bengal proper), and, through the female line, from the royal family of *Kâlinga* (Northern Circars), that his grand mother, the issue of the alliance above mentioned, connected herself or rather eloped with, some obscure individual named *Sîho* (which word signifies “a lion”), that their son *Shabahu* put his own father to death, and, established himself in *Lala*, a subdivision of *Mâgadha*, the capital of which was *Shapura*, probably the modern *Synghaya* on the Gunduck river; (in the vicinity of which the remains of buddhistical edifices are still to be found,) and that his son Wijayo, with his seven hundred followers, landed in Lanka, outlawed in their native land, from which they came to this island. I shall hereafter notice the probability of the date of his landing having been antedated by a considerable term, for the purpose of supporting a pretended revelation or command of Buddha, with which the seventh chapter opens.

It became a point of interesting inquiry to ascertain, whether the budhists of Ceylon had ventured to interpolate this injunction, as well as “the five resolves silently willed by Gôtamo” mentioned in the seventeenth chapter, into the Pitakattaya, for the purpose of deluding the inhabitants of this island as that imposition might, perhaps, have been detected by comparing those passages with the Pitakattaya of the Burmese empire, and the Sanscrit edition presented to the Bengal Asiatic Society, by Mr Hodgson.

On referring, accordingly, to the *Pannibhānasuttan* in the *Dighaṅkāyo*, *no trace whatever was to be found there of these passages*. But the “five resolves” alone are contained in the *Atthakathā* to that *Suttan*; but even there the command to Sakko, predictive of Wijayo's landing in Ceylon, is not noticed.

I took the opportunity of an official interview with the two high priests of the Malwatte and Asgiri establishments and their fraternity, to discuss this, apparently fatal, discrepancy, with them. They did not appear to be aware that the “five resolves” were only contained in the *Atthakathā*; nor did they attach any kind of importance to their absence from the text. They observed, that the *Pitakattaya* only embodied the essential portions of the discourses, revelations, and prophecies of Buddha. That his disciples for some centuries after his *nibbāna*, were endowed with inspiration; and that *their* supplements to the *Pitakattaya* were as sacred in their estimation as the text itself. On a slight hint being thrown out, whether this particular supplement might not have been “a pious fraud” on the part of Mahinda, with the view of accelerating the conversion of the ancient inhabitants of Ceylon, the priests adroitly replied, if *that* had been his object, he would have accomplished it more effectually by altering the *Pitakattaya* itself. Nothing can exceed the good taste, the unreserved communicativeness, and even the tact, evinced by the heads of the Buddhistical church in Ceylon, in their intercourse with Europeans, as long as they are treated with the courtesy, that is due to them.

The fabulous tone of the narrative in which the account of Wijayo's landing in *Lankā* is conveyed in the seventh chapter, bears, even in its details, so close a resemblance to the landing of Ulysses at the island of *Ciré*, that it would have been difficult to defend Mahanāmo from the imputation of plagiarism, had he lived in a country in which the works of Homer could, by possibility, be accessible to him. The seizure and imprisonment of Ulysses' men, and his own rencontre with *Ciré*, are almost identical with the fate of Wijayo and his men, on their landing in *Lankā*, within the dominions of *Kuwén*.

●

We went, Ulysses! (such was thy command!)
 Through the lone thicket and the desert land
 A palace in a woody vale we found,
 Brown with dark forests, and with shades around
 A voice celestial echoed from the dome
 Or nymph or goddess, chanting to the loom
 Access we sought: nor was access deny'd
 Radiant as the portals open'd wide
 The goddess mild invites the guest to stay
 They blindly follow where she leads the way
 I only wait behind of all the train
 I waited long, and ead the doors in vain
 The rest are vanish'd none repaid the gate
 And not a man appears to tell their fate!

‘Then sudden whirling, like a waving flame,
 My beamy falchion, I assault the dame
 Struck with unusual fear, she trembling cries,
 She faints, she falls, she lifts her weeping eyes
 ‘What art thou? say! from whence, from whom you came?’
 O more than human! tell thy race, thy name
 Amazing strength, these poisons to sustain!
 Not mortal thou, nor mortal is thy brain

Or art thou he ? the man to come (foretold
 By Hermes powerful with the wand of gold),
 The man from Troy, who wandered ocean round
 The man for wisdom's various arts renown'd,
 Ulysses? Oh! thy threatening fury cease,
 Sheath thy bright sword, and join our hands in peace!
 Let mutual joys our mutual trust combine,
 And love, and love-born confidence, be thine
 ' And how, dread Círee! (furious I rejoin)
 Can love, and love-born confidence be mine!
 Beneath thy charms when my companions groan,
 Transform'd to beasts, with accents not their own?
 O thou of fraudulent heart, shall I be led
 To share thy feast-rites, or ascend thy bed,
 That, all unarm'd, that vengeance may have vent,
 And magic bind me, cold and impotent?
 Celestial as thou art, yet stand denied
 Or swear that oath by which the gods are tied
 Swear, in thy soul no latent frauds remain,
 Swear by the vow which never can be vain!
 The goddess swore—then seiz'd my hand, and led
 To the sweet transports of the genial bed "

It would appear that the prevailing religion in Lanká, at that period, was the demon or yakkha worship. Buddhists have thence thought proper to represent that the inhabitants were yakkhos or demons themselves, and possessed of supernatural powers. Divested of the false colouring which is imparted to the whole of the early portion of the history of Lanká in the Maháwanso, by this fiction, the facts embodied in the narrative are perfectly consistent, and sustained by external evidence, as well as by surviving remnants of antiquity. No train of events can possibly bear a greater semblance of probability than that Wijayo, at his lan-ling, should have connected himself with the daughter of some provincial chieftain or prince; by whose means he succeeded in overcoming the ruling powers of the island;—and that he should have repudiated her, and allied himself with the sovereigns of Southern India, after his power was fully established in the island.

The narrative is too full and distinct in all requisite details, in the ensuing three chapters to admit any further remarks necessary from me.

The eleventh chapter possesses more extended interest, from the account it contains of the embassy sent to Asóko by Dewánanpiyatisso, and of the one deputed to Lanká in return.

The twelfth chapter contains the account of the dispersion of the buddhist missionaries, at the close of the third convocation, in B.C. 307, to foreign countries, for the purpose of propagating their faith. I had intended in this place to enter into a comparison of the data contained in professor Wilson's sketch of the Rája Taringiní, with the details furnished in this chapter of the Maháwanso, connected with the introduction of buddhism in Cashmir. The great length, however, of the preceding extracts from the Tíká, which has already swelled this introduction beyond the dimensions originally designed, deters me from undertaking the task in the present sketch. I shall, therefore, now only refer to the accordance between the two authorities (though of conflicting faiths) as to the facts of that conversion having taken place in the reign of Asóko; of the previous prevalence of the nága worship.

and of the visitation by tempests, which each sect attributed to the impiety of the opposite party, as evidences of both authorities concurring to prove the historical event here recorded, that this mission did take place during the reign of that supreme ruler of India.

As to the deputations to the Mahisamandala, Wanawāsa, and Aparantaka countries, I believe it has not been ascertained whether any of their ancient literature is still extant; nor, indeed, as far as I am aware, have their geographical limits even been clearly defined. Although we are equally without the guidance of literary records in regard to the ancient history of Mahārāṭṭa, also, the persevering progress of oriental research has of late furnished some decisive evidence, tending to prove that the stupendous works of antiquity on the western side of India, which had heretofore been considered of hindu origin, are connected with the buddhistical creed. The period is not remote, I hope, when the successful decyphering of the more ancient inscriptions will elicit *inscribed* evidence, calculated to afford explicit explanation of the *pictorial* or *sculptural* proofs on which the present conclusions are chiefly based. In regard to the geographical identification of the Yōna country, I am of opinion we shall have to abandon past speculations, founded on the similarity of the names of "Yōna" and "Yavana"; and the consequent inferences that the Yavanas were the Greeks of Bactriana;—as Yōna is stated to be mentioned long anterior to Alexander's invasion, in the ancient Pāli works. The term in that case can have no connection with the Greeks.

If in the "regions of Himawanto" are to be included Tibet and Nepal, the collection of Sanscrit and Tibetan buddhistical works, made by Mr. Hodgson,—cursorily as they have hitherto been analyzed,—has already furnished corroborative evidence of the deputation above-mentioned to Cashmir, and of the three convocations. When the contents of those works have been more carefully examined, that corroboration will probably be found to be still more specific and extensive.

As to the deputation into Sōwanabhūmi; the Pitakattaya of the Burmese are, minutely and literally, identical with the buddhist scriptures of Ceylon. The translations which appeared in the Bengal Asiatic Journal for May, 1834, of the inscriptions found at Buddhaghya and Ramree island, are valuable collateral evidence, both confirmatory of the authenticity of the Pitakattaya, and explanatory of the deputation to Sōwanabhūmi; the latter agreeing even in respect to the names of the theros employed in the mission, with the Mahawanso.

In entering upon the thirteenth chapter, a note is given in the Tiká, which I extract in this place, as containing further particulars of the personal history of Asóko; and I would take this opportunity of correcting a mistranslation, by altering the passage "she gave birth to the noble (twin) sons Ujjénio and Mahindo," into "she gave birth to the noble Ujjénian prince Mahindo." The other children born to Asóko at Ujjén, alluded to in a former note, were probably the offspring of different mothers.

Prior to this period, prince Bindusáro, the son of Chandagutto of the Móriyan dynasty, on the demise of his father, had succeeded to the monarchy, at Pátaliputta. He had two sons who were brothers. Of them (the sons) there were, also, ninety other brothers, the issue of different mothers. This monarch conferred on Asóko, who was the eldest* of all of them, the dignity of sub-king, and the government of Awanti. Subsequently, on a certain occasion, when he came to pay his respects to him (the monarch), addressing him, "Sub-king, my child! reparing to thy government, reside at Ujjén," ordered him thither. He, who was on his way to Ujjén, pursuant to his father's command, rested in his journey at the city of Chétavagiri, at the house of one Dēwo, a settho. Having met there the lovely and youthful daughter of the said settho, named Chétiya dewi and becoming enamoured of her; soliciting the consent of her parents, and obtaining her from them, he lived with her. By that connection she became pregnant, and being conveyed from thence to Ujjén, she gave birth to

* This is at variance with a preceding note, which made Sumano the eldest of all Bindusáro's sons.

the prince Mahindo. At the termination of two years from that date, giving birth to her daughter Sanghamuttā, she continued to dwell there. Bindusāro, the father of the sub-king, on his death bed, calling his son Asoko to his recollection sent messengers to require his attendance. They accordingly repaired to Ujjēni, and delivered their message to Asoko. Pursuant to those instructions, he hastened to his father by rapid stages, leaving his son and daughter, in his way, at Chētiyagiri and hurrying to his father at Pāṭliputta, performed the funeral obsequies of his parent, who died immediately on his arrival. Then putting to death the ninety nine brothers of different mothers, and extirpating all disaffected persons and raising the chhatta, he there solemnized his inauguration. The mother of the théro (Mahindo), sending her children to the king's court, continued to reside herself at the city of Chētiyagiri. It is from this circumstance (that the author of the *Mahāwanso* has said), "While prince Asoko was ruling over the Awanti country."

The *Tikā* affords no new matter, as far as regards the interesting narrative contained in the fifteenth, sixteenth, seventeenth, eighteenth, and nineteenth chapters. The twentieth chapter contains a chronological summary of the reign of Dhammāsoko, at the opening of which the *Tikā* gives the following note, affording another proof of the minute attention paid by the author to prevent any misapprehension in regard to the chronology of his history.

After describing the arrival of the bo-tree, and preparatory to entering upon the chapter on the subject of the théros obtaining "parinibbāna," the account of the death of the two monarchs, Dhammāsoko and Dewanapriyatisso, is set forth (in the *Mahāwanso* in these words) "In the eighteenth year of the reign of Dhammāsoko, the bo-tree was placed in the Mahānigbhawanna pleasure garden."

(In the *Mahāwanso* it is stated), "these years collectively amount to thirty seven." By that work it might appear that the total (term of his reign) amounted to forty one years. That reckoning would be erroneous, the last year of each period being again counted as the first of the next period. By avoiding that double appropriation, the period becomes thirty seven years. In the *Atthakatha*, avoiding this absurd (literally laughable) mistake, the period is correctly stated. It is there specified to be thirty seven years."

I have now rapidly gone through the first twenty chapters of the *Mahāwanso*, making also extracts from the most interesting portions of the *Tikā* which comment on them. These chapters have been printed also in the form of a pamphlet to serve as a prospectus to this volume of the *Mahāwanso*. That pamphlet has been already distributed among Literary Societies and Oriental scholars, whose criticism I invited, not on the translation (for the disadvantages or advantages under which this translation has been attempted will be undiguisedly stated) but on the work itself.

* The chronological data of the Indian history herein contained, may be thus tabularized

Name	Accession of each king		Reign Years
	B. C.	B. B.	
Bimbisāro	603	60	52
Ajātasattu	551	8	32
		A. B.	
Udayibhaddako	519	24	16
Amuraddhako } Mundho }	503	40	8 Collectively
Nāgadāsako	495	48	24
Susunnāgo	471	72	18
Kalāsoko	453	90	28
Nandos	425	118	22 Collectively
Nandos	403	140	22 Individually
Chandagutto	381	162	34
Bindusāro	347	196	28
Asoko	319	224	An anachro- nism of 6 years the specified date being A. B. 218 } 27

If Chandagupta and Seleucus Nicator be considered cotemporaries, and the reign of the latter be taken to have commenced in B. C. 323 (the year in which Alexander died) a discrepancy is found to exist of about 60 years, between the date of the western authorities, and that given in the Mahāwanso. The buddhist era, from which these dates are reckoned, appears to be too authentically fixed to admit of its being varied from B. C. 543 to about B. C. 480, for the adjustment of this difference. On the other hand, as during the 218 years comprised in the reigns of the above mentioned rājas, there are two correcting epochs given,—one at the 100th and the other at the 218th year,—while the accession of Chandagupta is represented to have taken place in the 102nd year of Buddho; it is equally inadmissible, to make so extensive a correction as 60 years within two such closely approximated dates, by any attempt at varying the terms of the reigns of the kings who ruled in that interval. The attention paid by the author to ensure chronological accuracy (as noticed on various occasions in the foregoing remarks) is moreover so scrupulously exact, that it appears to me that the discrepancy can only proceed from one of these two sources; viz., either it is an intentional perversion adopted to answer some national or religious object, which is not readily discoverable; or, Chandagupta is not identical with Sandracottus.

As to the detection of any intentional perversion; I have only the means at present of consulting the Burmese Pāli annals, which version of the Pitakattaya is entirely in accordance with the Ceylonese authorities. Even in the Buddhaghya inscription, the accession of Asōko is stated to have been in A. B. 218. I have not met with any integral analysis of the Nepal Sanscrit annals. Professor Wilson however has furnished an abstract of the Tibetan version, made from an analysis prepared by Mr. Csoma de Korosi, which is published in the January and September numbers of the Journals of 1832. The former contains the following observations in reference to this particular point.

“On the death of Sākya, Kasyapa, the head of the Baud’dhas, directs 500 superior monks to make a compilation of the doctrines of their master. The ‘Do’ is also compiled by Ananda; the ‘Dul-va’ by Upāh; and the ‘Ma-moon,’ Abhidharma, or Prajñā-paramitā, by himself. He presides over the sect at Rājagriha till his death.

Ananda succeeds as hierarch. On his death his relics are divided between the Licchivis and the king of Magadha, and two chaityas are built for their reception, one at Allahabad, the other at Pātaliputra.

One hundred years after the disappearance of Sākya, his religious is carried into Kashmir.

One hundred and ten years after the same event, in the reign of Asōka, king of Pātaliputra, a new compilation of the laws of Sākya was prepared by 700 monks, at Yanga-pa-chen-Allahabad.

The twelfth and thirteenth volumes contain supplementary rules and instructions, as communicated by Sākya to Upāh, his disciples, in answer to the inquiries of the latter.

We shall be better prepared, upon the completion of the catalogue of the whole of the Ka’h-gyar, to offer any remarks upon the doctrines it inculcates, or the historical facts it may be supposed to preserve. It is, therefore, rather premature to make any observations upon the present analysis, confined as that is to but one division of the work, and unaccompanied by extracts, or translations, but we may perhaps be permitted to inquire what new light it imparts, as far as it extends, to the date and birth-place of Sākya.

Any thing like chronology is, if possible, more unknown in Baud’dha than Brahmanical writings; and it is in vain therefore to expect any satisfactory specification of the date at which the Buddha Sākya flourished. We find however that 110 years after his death, Asōka, king of Pātaliputra, reigned: now in the Vishnu Pura’na, and one or two other Pura’nas, the second king of Magadha from Chandragupta, or Sandracottus, bears the title of Asōka, or Asōkavardhana. If this be the prince intended, Sākya lived about 430 years before the christian era, which is about one century posterior to the date usually assigned for his appearance. It is not very different, however, from that stated by the Siamese to Mr. Crawford. By their account, his death took place in the first year of the sacred era, being the year of the little snake; on Tuesday, being the full moon of the sixth month. The year 1822, was the year 2364 of the era in question; and as Buddha is stated to have died when 80 years of age, his birth by this account took place 462 years before the christian era.”

If the inference here drawn could be sustained, the discrepancy above noticed, between the chronology of the western and the buddhistical authorities would be more than corrected; making the era of Gótamo fall between 430 and 462 years before the christian epoch. I have reason to believe, however, that this conclusion is deduced from a misconception (and a very natural one) on the part of Mr. Csoma de Korosi, in forming his analysis from the Tibetan versions. In the buddhistical works extant in Ceylon, whenever a consecutive series of events is specified in chronological order, the period intervening between any two of those events is invariably reckoned from the date of the event immediately preceding, and not from the date of the first event of the series. On re-examination of the text—of the Sanscrit versions at least—this gentleman will probably find that the three events here alluded to are the three convocations, which are described in the Maháwanso: the first as being held in the year of Gótamo's death; the second, one hundred years afterwards; and the third, one hundred and thirty four years after the second, in the seventeenth year of the reign of Asóko; making the date of Asóko's accession to be the 218th, instead of the 110th year of Buddhó, falling within that monarch's rule.

In the absence of other data the learned professor reverts, allowably enough, in this inquiry, to the only established epoch of hindu history, the age of Chandagupta; and thence infers that "Sákya lived about 430 years before the Christian era;" in support however of his inference he quotes a most palpable mistake contained in Crawford's Siam. It is there correctly enough stated that "the year 1822 was 2364 of the era in question." The revolution of the buddhist year takes place in May: the first year of that era therefore comprised the last eight months of B. C. 543, and the first four of B. C. 542. Mr. Crawford then proceeds to say, "and as Buddhó is stated to have died when 80 years of age, his birth by this account took place 462 years before the Christian era." This gentleman forgets that he has to deal with a calculation of recession, and proceeds to deduct from, instead of adding 80 years to, 542: thereby making it appear that Gótamo was born 80 years after the date assigned for his death; or B. C. 462 instead of 622.

Here, again, as Mr. Colebrooke in his essay, professor Wilson has inadvertently lent the authority of his high reputation as an oriental scholar, in passing a sentence of unmerited condemnation on "Bauddha writings." He says, "any thing like real chronology is, if possible, more unknown in the Bauddha than the bráhmanical writings; and it is in vain, therefore, to expect any satisfactory specification of the date at which the Buddha Sákya flourished." Even if a discrepancy, to the extent he notices, of about one hundred years, had really existed, among the various versions of the buddhist annals scattered over the widely separated regions in which buddhism has prevailed; instead of that anachronism being founded on an error so self-evident that it ought not to have escaped detection; still I would ask, wherein does this chronological inferiority of the buddhistical, as compared with the bráhmanical annals, consist? Are we not indebted to his own valuable researches for evidence of the Puránas being comparatively modern compilations? And does not the anachronism at the period of the reign of Chandragupta, in them, amount to nearly 1200 years? And have we not his own authority for saying, that, "the only Sanscrit composition yet discovered, to which the title of history can with any propriety be applied, is the Rájá Taringiní, a history of Cashmir?" And does he not himself, exhibit in *that work* an anachronism of upwards of 700 years in the age of Gonerdá III.; which is nearly two centuries posterior to the age of Sákya Buddhó?

As to the second point,—the identity of Chandragupta with Sandracottus,—it will be observed, that the author of the Maháwanso, in his history, gives very little more than the names of the Indian

monarchs, and the term of their reigns; which are, moreover, adduced solely for the purpose of fixing the dates of the three convocations, till he comes to the accession of the great patron of buddhism, Asoko. I have, therefore, extracted every passage in his *Tiká*, which throws any light on this interesting historical point. I have taken the liberty, also, of reprinting, in the appendix, professor Wilson's notes on the *Mudra Rákshasa*; both because many of the authorities he quotes are not accessible to me, and as it is desirable that this identity in the buddhistical annals should be tested by the same evidence by which the question is tried in the bráhmanical annals. The points both of accordance and discordance, between the buddhistical data, and, on the one hand, the bráhmanical, and, on the other, the European classical, data, are numerous. I could not enter into an illustrative examination of these particulars, without going into details, inadmissible in this place. Those who are interested in the inquiry, will be left to form their own comparisons, and draw their own conclusions in this respect. I shall only venture to observe, that, at present, I incline to the opinion that this discrepancy of nearly 60 years proceeds from some *intentional perversion* of the buddhistical chronology.

I here close my remarks on the *Maháwansu*. as regards the historical information it contains of India. When we find that all these valuable data, regarding *India*, are met with in an *epitomised introduction*, or *episode*, to a buddhistical history of *Ceylon*; and that the termination of this historical narrative of India occurs at this particular point, not from any causes which should render that narrative defective here, but because the Ceylonese branch of buddhistical history diverges at this date from the main stream; is it not reasonable to infer, that in those regions of Asia, where the Páli buddhistical literature is still extant, it will be found to contain the history of those countries in ampler detail, and continued to a later period than only to the reign of the first supreme monarch of India, who became a convert to Gótamo Buddho's religion? That such literary records are extant, we have the following unqualified testimony of Colonel Tod.

"Immense libraries, in various parts of India, are still extant, which have survived the devastations of the Islamite. The collections of Jessulmer and Puttan, for example, escaped the scrutiny of even the lynx-eyed Alla, who conquered both these kingdoms, and who would have shown as little mercy to those literary treasures, as Omar displayed towards the Alexandrine library. Many other minor collections, consisting of thousands of volumes each, exist in central and western India, some of which are the private property of princes, and others belong to the Jain communities."

"Some copies of these Jain MSS from Jessulmer, which were written from five to eight centuries back, I presented to the Royal Asiatic Society. Of the vast number of these MSS books in the libraries of Puttan and Jessulmer, many are of the most remote antiquity, and in a character no longer understood by their possessors, or only by the supreme pontiff and his initiated librarians. There is one volume held so sacred, for its magical contents, that it is suspended by a chain in the temple of Chintamun, at the last named capital in the desert, and is only taken down to have its covering renewed, or at the inauguration of a pontiff. Tradition assigns its authorship to Samaditya Sooru Acharya, a pontiff of past days, before the Islamite had crossed the waters of the Indus, and whose diocese extended far beyond that stream. His magic mantle is also here preserved, and used on every new installation. The character is, doubtless, the nail-headed Páli; and could we introduce the ingenious, indefatigable, and modest Mon. Burnouf with his able coadjutor, Dr Lassen, into the temple, we might learn of this sybilline volume, without their incurring the risk of loss of sight, which befel the last individual, a female Yati, of the Jains, who sacrilegiously endeavoured to acquire its contents."

To which testimony, I cannot refrain from adding the following note, appended to the proceedings of the Bengal Asiatic Society, in April, 1835.

Passage of a letter published by Lieut. Webb in a Calcutta periodical, in the year 1835.

"You are yet all in the dark, and will remain so, until you have explored the grand libraries of Patan, a city in Rajputána, and Jessulmer a town north west of Joadpur, and Cambay; together with the travelling libraries of the Jain bishops. These contain tens of thousands of volumes, and I have endeavoured to open the eyes of some scholars here on

the subject. At Jomasmier are the original books of Bhanda (Buddha), the sybilline volumes which none dare even handle. Until all these have been examined, let us declare our ignorance of hindu literature, for we have only gleaned in the field contaminated by conquest, and where no genuine record could be hoped for."

Here, then, is a new, inciting, and extensive field of research, readily accessible to the oriental scholar. The close affinity of Pāli to Sanscrit, together with the aid afforded by Mr. Clough's translated Pāli Grammar, in defining the points in which they differ, will enable any Sanscrit scholar to enter upon that interesting investigation with confidence; and the object I have principally in view will have been realized, if I shall have in any degree stimulated that research.

It scarcely falls within the scope of this introduction to enter into any detailed examination of the Mahāwanso, as regards the continuous history of Ceylon, nor have I been able, from the disadvantages under which I have conducted this publication, to append notes to the translated narrative. Suffice it to say, that from the date of the introduction of buddhism into Ceylon, in B. C. 307, that history is authenticated by the concurrence of every evidence, which can contribute to verify the annals of any country; as, was shown in the "Epitome," alluded to above, imperfectly and hastily as it was been compiled; and will further appear in the second volume of this translation.

In regard to the 236 years which elapsed, from the death of Gótamo to the introduction of buddhism in Ceylon, in B. C. 307; there is a ground for suspecting that sectarian zeal, or the impostures of superstition, have led to the assignment of the same date for the landing of Wijayo, with the cardinal buddhistical event,—the death of Gótamo. If historical annals did exist (of which there is ample internal evidence) in Ceylon, anterior to Mahindo's arrival, buddhist historians have adapted those data to their falsified chronology. The otherwise apparent consistency of the narrative contained in that portion of the history of Ceylon, together with the established facts of the towns and edifices, therein described, having been in existence at the period of Mahindo's landing, justify the inference, that the monarchs named, and the events described, are not purely buddhistical fictions. My reluctance, moreover, to admit the particular date assigned to the landing of Wijayo, does not proceed solely from its suspicious coincidence with the date of Gótamo's death. The aggregate period comprised in those 236 years, it will be observed, has been for the most part apportioned, on a scale of decimation, among the six rājas who preceded Déwānapiyatisso, which distribution is not in itself calculated to conciliate confidence; and in the instance of the fifth rāja, Pandukābhayo, it is stated that he married at 20 years of age, succeeded in dethroning his uncle when he was 37 years, and reigned for 70 years. He is therefore 107 years old when he dies, having been married 87 years; and yet the issue of that marriage, Mutasiwo, succeeds him and reigns 60 years! One of the Singhalese histories does, indeed, attempt to make it appear that Mutasiwo was the grandson; but I now find that that assertion is founded purely on an assumption, made possibly with the view of correcting the very imperfection now noticed. It is manifest, therefore, that there is some inaccuracy here, which calls for a curtailment of the period intervening between the landing of Wijayo and the introduction of buddhism; and it is not unworthy of remark, that a curtailment of similar extent was shown to be requisite in the Indian portion of this history, of that particular period, to render the reigns of Chandragupta and Seleucus Nicator contemporaneous. This principle of decimating has also been applied in filling up the aggregate term comprised in the reigns of the four brothers of Déwānapiyatisso, who successively ascended the throne after him. But subsequently to Dutthagāmini, in B. C. 164, there does not appear to be the slightest ground for questioning the correctness of the chronology of the Ceylonese history, even in these minute respects.

Whether these unimportant falsifications have, or have not, been intentionally had recourse to, they in no degree affect the reputation of Mahanāmo, as an historian; for the following very curious passage in Buddhaghóso's *Atthakathá* on the *Winéyo*, which was composed only fifty years before Mahanāmo compiled his history, shows that great pains had been taken, even at that period, to make it appear that the chronology of these three centuries of buddhistical history, which preceded Asóko's conversion, was correct, as exhibited in those *Atthakathá*.

In the eighteenth year of the reign of Ajátasattu, the supreme Buddho attained parinibbānan. In that very year, prince Wijayo, the son of prince Sīho, and the first monarch of Tambapanni, repairing to this island, rendered it habitable for human beings. In the fourteenth year of the reign of Udayabhaddo, in Jambudīpo, Wijayo died here. In the fifteenth year of the reign of Udayabhaddo, Panduwásadéwo came to the throne in this island. In the twentieth year of the reign of Nágadāso there, Panduwásadéwo died here. In the same year Abhayo succeeded to the kingdom. In the seventeenth year of the reign of Abhayo, the traitor Pandukábhayo usurped the kingdom. In the sixteenth year of the reign of Kálāsoko there, the seventeenth year of Pandukábhayo's reign had elapsed here. The foregoing (years) together with this one year, will make the eighteenth (of his reign). In the fourteenth year of the reign of Chandagutto, Pandukábhayo died here; and Mutasíwo succeeded to the kingdom. In the seventeenth year of the reign Dhammasóko rája, Mutasíwo rája died, and Déwananpiyatisso rája succeeded to the kingdom.

From the parinibbānan of the supreme Buddho, Ajátasattu reigned twenty four years. Udayabhaddo, sixteen. Anuruddho and Mundho, eighteen. Nágadāsako twenty four. Susunāgo eighteen years. His son Kala'soko twenty eight years. The ten sons of Kala'soko reigned twenty two years. Subsequently to them, Nawanando reigned twenty two years. Chandagutto twenty four years. Bindusa'ro, twenty eight years. At his demise Asóko succeeded, and in the eighteenth year after his inauguration, Mahindo théro arrived in this island. This royal narration is to be thus understood.

The synchronisms attempted to be established in this extract, between the chronology of India and of Ceylon, are it will be observed, most successfully made out. The discrepancies as to the year of Ajátasattu's reign, in which Gótamo Buddho died; as to the comparison between Kálāsoko and Pandukábhayó, and as to the duration of the joint rule of Anuruddho and Mundho, as well as that of Chandagutto, all manifestly proceed from clerical errors of the transcribers; as will be seen by the following juxtapositions:—

	A. B.		A. B.
18th of Ajátasattu.....	1	Buddho died, and Wijayo landed in Ceylon	1
14th of Udayabhaddako ...	38	last of Wijayo.....	38
15th of Do.	39	first of Panduwáso	39
20th of Nágadāso.....	68	last of Do.....	69
17th of Susunāgo.....	89	20th of Abhayo	89
16th of Kálāsóko	106	17th of Pandukábhayo	124
14th of Chandagutto.....	176	last of Do.....	176
17th of Dhammasóko	*241	last of Mutasíwo	236

After the most minute examination of the portion of Mahāwanso compiled by Mahanāmo, I am fully prepared to certify, that I have not met with any other passage in the work, (unconnected with religion and its superstitions), than those already noticed, which could by the most sceptical be considered as prejudicial to its historical authenticity. In several instances he adverts prospectively to events which took place posterior to the date at which his narrative had arrived, but in every one of these cases, it is found that the anticipated incidents are invariably anterior to his own time.

* This anachronism has been already explained

The *Tiká* also to the *Mahawanso* is equally faultless in those respects, save in one single, but very remarkable, instance. In enumerating, at the opening of the 5th chapter, the "schisms" which had prevailed in the buddhistical church, the *Mahawanso* states, that six had arisen in India, and two in Ceylon. The *Tiká*, however, in commenting on this point, mentions *three* schisms in Ceylon, and specifies the dates when each occurred. I quote this passage, as it will serve to illustrate, what I have already suggested, as to the mode of computing the dates of a consecutive series of chronological events in buddhistical works.

Of these (schisms) the fraternity of Abhayagiri, at the expiration of 217 years after the establishment of religion in Lanká, in the reign of king Wattagámini, by separating the Pariwánan section of Bhagawá from the Winéyo, which had been propounded for the regulation of sacerdotal discipline, by both altering its meaning and misquoting its contents, by pretending also that they were conscientious seceders, according to the "therawáda" rules; and assuming the name of the Dhammaruchika seceders, established themselves at the Abhayagiriwiháro, which was constructed by Wattagámini.

At the expiration of 341 years from that event, the fraternity (subsequently established) at the Jétawanno, even before the said Jétawanno wiháro was founded, severing themselves from the Dhammaruchika schismatics, and repairing to the Dhakkhiná wiháro, they also by separating the two Wibhangos of Bhagawá from the Winéyo, which had been propounded for the regulation of sacerdotal discipline; by both altering their meaning and misquoting their contents, and assuming the appellation of the Ságálika schismatics; and becoming very powerful at the Jétawanno wiháro built by rāja Maháséno, established themselves there.

Hence the expression in the *Mahawanso*, "the Dhammaruchiya and Ságaliya secessions in Lanká"

At the expiration of 350 years from that event, in the reign of the rāja Dáthápatissó (also called Aggrabhódi) the maternal nephew (of the preceding monarch) a certain priest named Dátháwédhako resident at the Kurundachatta pariwéno at the Jétawanno wiháro, and another priest also named Dátháwédhako, resident at the Kolombálako pariwéno of the same wiháro;—these two individuals, influenced by wicked thoughts, lauding themselves, vilifying others, extolling their heresies in their own nikáyas, dispelling the fear which ought to be entertained in regard to a future world, and discouraging the resort for the purpose of listening to dhamma; and representing also that the separation of the two Wibhangos in the Dhammaruchika schism, and the Pariwáran section in the Ságálika schism, proceeded, severally, from the misconduct of the Maha'wiháro fraternity; and propagating this unfounded statement, together with other deceptions usual among schismatics; and recording their own version in a form to give it the appearance of antiquity, they imposed (upon the inhabitants).

These dates give the following result :

		B. C.	A. B.		
Buddhism introduced in		307	236	in the reign of Déwānanpiyatisso	} Vide Appendix
The Dhammaruchika schism, 217 years thereafter		90	453	do. Wattagámini	
	A. D.				
The Ságálika schism, 341 years thereafter		251	794	do. Góthábhayo.	
The third schism, 350 years thereafter		601	1144	do. Aggrabhódi.	

In this case, also, for the conjectural solution of the difficulty in question, I am reduced to a selection between two alternatives. Either Mahanámo was not the author of the *Tiká*, or the last sentence has been subsequently added by another hand.

When I consider the general tenor of this commentary, more particularly in its introductory portions, as well as the passage in this particular extract, intervening between the notices of the second and third schisms, "Hence the expression in the *Mahawanso*, the Dhammaruchiya and Ságaliya secessions in Lanká;" which is in fact an admission that the comment on the third schism had no reference to the *Mahawanso*; and the total absence of all precedent of a buddhist author attributing his work to another individual, I cannot hesitate to adopt the latter alternative. But the interpolation (if interpolation it be) is of old date, as it is found in Nadoris Modliar's Burmese edition also.

I shall now close my remarks on the portion of the Maháwanso composed by Mahanámo, with three quotations; the first his own concluding sentence in the Tiká, which affords an additional, if not conclusive, argument to justify my judgment in pronouncing him to be the author of that commentary; the other two from the 38th chapter of the Maháwanso, which will serve to shew, in connection with the extract above mentioned, that "Mahanámo resident at the pariwéno founded by the minister Dighasandano," was Dhátuséno's maternal uncle, by whom that rája was brought up under the disguise of a priest; and that the completion and public rehearsal of his work took place towards the close of that monarch's reign.

Extract from the Tiká.

Upon these data, by me, the thero, who had, with due solemnity, been invested with the dignified title of Mahanamo, resident at the pariwéno founded by the minister Dighasandano*; endowed with the capacity requisite to record the narrative comprised in the Maháwanso;—in due order, rejecting only the dialect in which the Singhalese Atthakatha' are written, but retaining their import and following their arrangement, this history, entitled the "Palapadórúwanso," is compiled

As even in the times, when the despotism of the ruler of the land, and the horrors arising from the inclemencies of the seasons, and when panics of epidemics and other visitations prevailed, this work escaped all injury; and moreover as it serves to perpetuate the fame of the Buddhas, their disciples and of the Pache Buddhas of old, it is also worthy of bearing the title of "Wansutthappaka'sinj."

Extracts from the Maháwanso—Chapter 38.

Certain members of the Móriyan dynasty, dreading the power of the (usurper) Subho, the balatho, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dha'tuséno, who had established himself at Nandiwa'pi. His son named Dha'ta, who lived at the village Ambiliya'go, had two sons, Dha'tuséno and Silatissabodhi, of unexceptionable descent; *their mother's brother, devoted to the cause of religion, continued to reside (at Anurádhapura) in his sacerdotal character, at the edifice built by the minister Dighasandano*. The youth Dha'tuséno became a priest in his fraternity, and on a certain day while he was chaunting at the foot of a tree, a shower of ruin fell," &c

"Causing an image of Maha' Mahindo to be made, and conveying it to the edifice (the Ambama'lako) in which his body had been burnt, in order that he might celebrate a great festival there, and that he might, also, promulgate the contents of the † Dipawanso, distributing a thousand pieces, he caused it to be read aloud thoroughly."

As a specimen of the style in which a subsequent portion of the Mahawanso is composed by a different author, I have added the fifty ninth chapter also to the appendix. This particular chapter has been specially selected, that I might draw attention to another instance of the mutual corroboration afforded to each other, by professor Wilson's translations of the hindu historical plays and this historical work.

It will be found in the Retnawali, and the professor's preface thereto, (which is reprinted in the appendix) that that play was written between A. D. 1113 and 1125, and that its principal Ceylonese historical characters are "Retnawali" and "her father Wikkramabáhu, king of Sinhala." Now, on referring to the appendix, in which the narrative portion of the Epitome, as regards these reigns, has been retained ‡ it will be seen that the only discrepancies apparent between the two works, are those variations which would reasonably be expected in productions of such opposite characters.

From the circumstances of the name of Wikkramabáhu, § who was Retnawali's brother, being given to her father, whose name was Wijayabáhu, who reigned from A. D. 1071 to A. D. 1126; and of Vatsa's solicitation of Retnawali proving unsuccessful according to the Maháwanso, instead of its being successful as it is represented in this play, it would appear to be allowable to infer (unsatisfactory

* Vide p. 102 for the construction of this pariwéno.

† Another title of this work.

‡ Appendix A. D. 1071; A. R. 1614 p 38

§ Appendix A. D. 1127; A. R. 1670 p 40.

as such inferences generally are) that this play was written while the embassy was pending, and in anticipation of a favorable result : all the details connected with the shipwreck of Retnāwali, and the return of the embassy to the court of the Kōsambiam monarch, being purely the fictions of the poet.

With the view of attempting to account for Vasavadatta, Vatsa's queen, calling the monarch of Ceylon "uncle," and Ratnāwali "sister," I may suggest, that the term "*mātula*," in Pāli, or its equivalent in Sanscrit, applies equally to "a maternal uncle" "the husband of a paternal aunt," and to a "father in law;" and that there is no term to express the relationship of "*cousin*." The daughter of a maternal aunt would be called "*sister*." I should hence venture to infer, that Wijayabāhu was Vasavadatta's uncle only by his marriage to her maternal aunt; in which case her mother, "the consort of the rāja of Ujēni," would, as well as Tilōkasundari, the wife of Wijayabāhu, be princesses of the Kālinga royal family. Colonel Tod's Annals notice the matrimonial alliances which had been formed, between the rājas of western India and Kālinga, about that period.

By the publication of this volume, unaccompanied by any allusion to Mr. Hodgson's labours, in illustrating the buddhistical system now prevalent in Nepal and countries adjacent to it, I might unintentionally render myself accessory to the protraction of an unavailing discussion, which has been pending for some time past, between that gentleman and other orientalists, who derive their information connected with buddhism entirely from Pāli annals.

I trust that I shall not incur the imputation of presumption, when I assert that the two systems are essentially different from each other; their non-accordance in no degree proceeding, as it appears to be considered by each of the contending parts, from erroneous inferences drawn by his opponent.

Mr. Hodgson's sketch of Buddhism, prepared as it has been with the assistance of one of the most learned of the buddhists in Nepal, is presented in a form too complete and integral, to justify any doubt being entertained as to its containing a correct and authentic view of the doctrines now recognized by a portion at least of, the inhabitants of the Himālayan regions.

According to that sketch the buddhistical creed recognises but one *Swyambhu*; designates the Buddhos to be "*manusiya*" and "*dhyāni* Buddhos;" the former inferior to the latter, and both subordinate or inferior to the *Swyambhu*; defines a "*Tathāgata*" to signify a being who has already attained "*nibbuti*," and past away; and, moreover, Mr. Hodgson advances, that in the early ages the sacerdotal order had no existence, as an institution contradistinguished from the lay ascetics.

This scheme is, unquestionably, entirely repugnant to that of the buddhism of Ceylon and the eastern peninsula; wherein every Buddho is a *Swyambhu*,—the self-created, self-existent, supreme and uncontrolled author of the system, to reveal and establish which he attained buddhohood: "*manushi*" and "*dhyāni* Buddhos" are terms unknown in the Pāli scriptures: the order and ordination of priests are institutions prominently set forth in Gótamo's ordinances, and rigidly enforced, even during his mission on earth, as will be seen even in the details of a work purely historical, as the *Mahāwanso* is; and "*Tathāgata*" is by no means restricted to the definition of a person who has ceased to exist by the attainment of "*nibbuti*."

Mr. Hodgson has been at some pains to explain the meaning of the word "*Tathāgata*," as recognized in the countries to which his researches extended. Among other essays, in a contribution to the Bengal Asiatic Journal of August, 1834, he says:

The word "*tatha'gata*" is reduced to its elements, and explained in three ways: 1st thus gone; which means, gone in such a manner that he (the *tatha'gata*) will never appear again; births having been closed by the attainment of perfection. 2nd thus got or obtained: which is to say (evolution of births) obtained, degree by degree, in the manner described in the *Buddha*

scriptures, and by observance of the precepts therein laid down. And thus gone, that is, gone as it (birth) came; the pyrrhonic interpretation of those who hold that doubt is the end, as well as beginning, of wisdom; and that *that* which causes birth, causes likewise the ultimate cessation of them, whether that 'final close' be conscious immortality or virtual nothingness. Thus the epithet tathāgata, so far from meaning 'come' (avenu), and implying incarnation, as Remusat supposed, signifies the direct contrary, or 'gone for ever,' and expressly announces the impossibility of incarnation; and this according to all the schools, sceptical, theistic, and atheistic.

I shall not, I suppose, be again asked for the incarnations of the tathāgatas. * Nor, I fancy, will any philosophical peruser of the above etymology of this important word have much hesitation in refusing, on this ground alone, any portion of his serious attention to the 'infinite' of the buddhist avatars, such as they really are. To my mind they belong to the very same category of mythological shadows with the infinity of distinct Buddhas, which latter, when I first disclosed it as a fact in relation to the belief of these sectaries, led me to warn my readers "to keep a steady eye upon the authoritative assertion of the old scriptures, that Sa'kyā is the 7th and last of the Buddhas. †

P. 8.—Whether Remusat's 'avenu' ‡ be understood loosely, as meaning 'come,' or strictly as signifying 'come to pass,' it will be equally inadmissible as the interpretation of the word tathāgata; because tathāgata is designed expressly to announce that all reiteration and contingency whatever is barred with respect of the beings so designated. They cannot come; nor can any thing come to pass affecting them.

* To the question, "What is the tathāgata?" the most holy of buddhist scriptures returneth for answer, "It does not come again."

† Asiatic Researches, vol. xvi. p. 445

‡ Avenu, signifies quod evenit, contigit, that which hath happened.—(Dictionnaire de Trevoux.) Tathāgata-tathā thus (what really is), gata' (known, obtained).—Wilson's Sans. Dict. Ed.

Without the remotest intention of questioning the correctness of Mr. Hodgson's inferences, as drawn from the authorities accessible to him, I may safely assert that the late Mons. Able Remusat's definition of that term by rendering it "avenu" is also perfectly correct according to the Pāli scriptures. The following quotations will suffice, according to those authorities, to shew both the derivation of that word, and that Sākyā so designated himself, while living, and actively engaged in the promulgation of his creed, in the character of Buddha.

Taken from the Sumangala-wikāsinī Atthakathā, on the Brahmajāla Sutta, which is the first discourse in the Dīghanīka'yo of the Sutta-piṭṭako.

"Of the word *Tathāgato*. I (proceed to) give the meaning of the appellation *Tathāgato* which was adopted by Buddha himself. Bhagawa' is *Tathāgato* from eight circumstances. *Tathā āgato*, he who had come in the same manner (as the other Buddhas) is *Tathāgato*. *Tathā gato*, he who had gone in like manner, is *Tathāgato*. *Tathālakṣhanan āgatō*, he who appeared in the same (glorious) form, is *Tathāgato*. *Tathā dhammā yathāwato, abhūmbuddho*, he who had, in like manner, acquired a perfect knowledge of, and revealed, the dhamma, is *Tathāgato*. *Tathā dassiṇiyo*, as he, in like manner, saw, or was inspired, he is *Tathāgato*. *Tathā vāditāyo*, as he was similarly gifted in language, he is *Tathāgato*. *Tathā kārīṇiyo*, as he was similarly gifted in works, he is *Tathāgato*. *Abhiṭṭhāvanattīna*, from his having converted (the universe to the recognition of his religion) he is *Tathāgato*."

The following are extracts from different sections of the Piṭakattaya, showing that Gōtamo Buddha designated himself *Tathāgato* in his discourses. Buddha invariably speaks in the third person in the Piṭakattaya.

In the Lakkhaṇasutta in the Dīghanīka'yo. "Bhikkhus! this *Tathāgato*, in a former existence, in a former habitation, in a former world, in the character of a human being, having abjured the destruction of animal life, &c."

In the Dakkhinawibhangasutta in the Majjhimanīka'yo. "Anando! the offerings made in common to the assembled priesthood are seven. The offering that is made in the presence of Buddha to both classes (priests and priestesses) is the first of (all) offerings made in common. After *Tathāgato* has attained parinibbati, (similar) offerings will continue to be made to both classes of the priesthood.

In the Dhammacakkapavattanasutta in the Sanyuttakanīka'yo (Buddha's first discourse, delivered on his entrance into Benares, as noticed in the first chapter of the Mahāvānaso). "Bhikkhus! without adopting either of these extremes, by *Tathāgato*, an intermediate course has been discovered, &c."

In the *Wérangasuttan* in the *Anguttaranikéyo*. "Bráhmaṇ! the repose of *Tathāgata*, in another (mortal) womb, his reappearance by any other birth in this world, is at an end :—like the tree uprooted by the root, like the palmyra lopt (of its head), the principle of (or liability to) regeneration is overcome; the state of exemption from future reproduction has been achieved."

Under these circumstances, it cannot be possible to deprecate too earnestly a perseverance in the fruitless attempt to reconcile the conflicting doctrines of two antagonist sects, professing the same faith. It is to Mr. Hodgson that the literary world is indebted for having obtained access to the Sanscrit and Tibetan works on buddhism. Much remains to be done in analyzing the Sanscrit version; defining the age in which they were compiled; ascertaining the extent of their accordance with the Páli version; and deducing from thence a correct knowledge, as to whether the differences now apparent, between the buddhistical systems of the northern and southern portions of Asia, are discernible as exhibited in those ancient texts, or are the results of subsequent sectarian divisions in the buddhistical church.

In these introductory remarks, I have shewn that "Páli" is synonymous with *Mágadhi*, the language of the land in which buddhism, as promulgated by *Sákya* or *Gótamo*, had its origin; and that it was at that period no inferior provincial dialect, but a highly refined and classical language. I have fixed the dates at which the buddhistical scriptures, composed in that language, were revised at three solemn convocations held under regal authority; traced their passage to Ceylon, and defined the age in which the commentaries on those scriptures (which also are considered inspired writings) were translated into Páli in this island. Although there can be no doubt as to the belief entertained by buddhists here, that these scriptures were perpetuated orally for 453 years, before they were reduced to writing, being founded on superstitious imposture, originating perhaps in the priesthood denying to all but their own order access to their scriptures; yet there is no reasonable ground for questioning the authenticity of the history thus obtained, of the origin, recognition and revisions of these Páli scriptures.

As far as an opinion may be formed from professor Wilson's analysis of *M. Csoma de Koros'* summary of the contents of the Tibetan version (which is pronounced to be a translation from the Sanscrit made chiefly in the ninth century), that voluminous collection of manuscripts contains several, distinct editions of the buddhistical scriptures, as they are embodied in the Páli version; enlarged in various degrees, probably, by the intermixture into the text of commentaries, some of which appear to be of comparatively modern date.

The least tardy means, perhaps, of effecting a comparison of the Páli with the Sanscrit version, will be to submit to the Asiatic Society in Calcutta (by whom the Sanscrit works could be consulted in the original) a series of summaries of the Páli scriptures, sufficiently detailed to afford a tolerably distinct perception of the contents of the text; and embodying at the same time in it, from the commentaries, whatever may be found in them either illustrative of the text, or conducive of information in the department of general history.

It only remains for me now to explain the disadvantages, or advantages, under which I have undertaken the translation of the *Maháwanso*, in order that no deficiency on my part may prejudice an historical work of, apparently, unquestionable authenticity, and, compared with other Asiatic histories, of no ordinary merit. I wish to be distinctly understood, that in turning my mind to the study of Páli, I did not enter upon the undertaking, with the view of either attaining a critical knowledge of the language, or prosecuting a purely philological research. A predilection formed, at my first entrance into the civil service, to be employed in the newly acquired Kandyan provinces, which had been ceded on a convention which guaranteed their ancient laws, led me to study the Singhalese tongue. The works I

was referred to, for the information I sought, though they contained much that was valuable, as regarded both the institutions and the history of the land, all professed to derive their authority from Pāli sources. In further pursuit of the objects I had in view, I undertook the study of Pāli, aided by the translation of the grammar before noticed. The want, however, of dictionaries, to assist in defining the meaning of words and terms in a language so copious and refined as the Pāli is, was a great drawback; and the absence of Pāli instructors in the island, who possessed an adequate knowledge of English, to supply the place of dictionaries, left me dependent on my knowledge of Singhalese, in rendering their vernacular explanations into English. I may, therefore, have formed erroneous conceptions of the meaning of some of the Pāli roots and compound terms. On the other hand, I have possessed the advantage, from my official position, of almost daily intercourse with the heads of the buddhistical church, of access to their libraries, and of their assistance both in the selection of the works I consulted, and in the explanation of the passages which required elucidation.

This translation, however, has been hastily made, at intervals of leisure, snatched from official occupations; and each chapter was hurried to the press as it was completed. It has not, therefore had the benefit of a general revision, to admit of a uniformity of terms and expressions being preserved throughout the work; nor have I for the same reason been able to append notes to the translation; the absence of which has rendered a glossary necessary, which also is very imperfectly executed. The correction of the press also (with which I had to communicate by the post at a distance of nearly eighty miles) has been conducted under similar disadvantages.

For the errata that have resulted from these causes, as well as from my total want of practice in conducting a publication through the press, it is scarcely possible for me to offer a sufficient apology; the more especially as nothing could exceed the readiness of the attention shown to my wishes and instructions by the establishment at which this volume was printed. The task of translating this historical work, as I have already shown, was tardily, and I may add, reluctantly, undertaken by me, solely influenced by the desire of rescuing the native literature from unmerited, though unintentional, disparagement. With perfect sincerity can I add, that could I have foreseen that the publication would have occupied so much of my time, or would ultimately have appeared disfigured so extensively with errata, I should certainly not have embarked in it. Nor have I, in its progress, been free from misgivings, as to my having, in my unassisted judgment, over-estimated the value and authenticity of the materials I was engaged in illustrating. To satisfy myself on these points, before this volume issued from the press, I circulated the Pamphlet before mentioned. However conscious I may be of my individual merits being overrated, in the decision pronounced on that Pamphlet, by the Asiatic Society (as recorded in their Journal of December last) I ought not to entertain any *now* as to those of the Mahāwanso, considering that it is founded on the report of the Rev. Dr. Mill, the learned Principal of Bishop's College.

I have also recently seen, for the first time, through the kindness of Mr. Prinsep, the Secretary of the Asiatic Society, the numbers of the *Journal des savans*, which contain the criticisms of M. Burnouf, on the translation of the Mahāwanso on which I have commented in this Introduction. Had that profound orientalist possessed the advantage of being able to consult the Tika to the Mahāwanso, his practised judgment as a critic, and his extensive acquaintance with the literature of the east, would have efficiently accomplished what my humble endeavours can scarcely hope to effect, in directing the attention of our fellow laborers in India, to the investigation of the buddhistical annals still extant in it.

" In fulfilment of the conditional promise made in my Pamphlet, I shall now proceed with the translation of the second volume of the Maháwanso. Although deprived of the aid of a Tiká (which I have already explained extends only to the reign of Mahaséno) the narrative contained in the ensuing chapters of the Maháwanso, is not deficient in interest. A new series of links is formed with the southern kingdoms of continental India, the first of which arises out of the barbarously tragical incidents detailed in the concluding chapters of this volume ; while the lapse of the age of pretended inspiration and miracles necessarily gives to the history a less fabulous character.

The second volume will contain also, as will be seen by the statement of the contents of the Maháwanso given in the appendix, twice as much of the text of the original work, as the present volume embodies, but I apprehend that I shall neither possess the materials, nor will there be the same necessity for affording any lengthened introductory illustration.

The map, and the plan of Anurádhapura, which was promised with this volume is withheld, as it cannot be completely filled up, till the second volume is translated ; when separate copies will be furnished to those who possess the first volume. I regret to be obliged to add that as far as this volume is concerned, I have only been able to identify, and fix the positions of a few of the places mentioned, and those of the principal ones.

In printing the text together with the translation, every Páli or Sanscrit scholar is enabled to rectify any mistranslation into which I may have fallen. I have made no alteration in the text beyond separating the words, as far as the confluent character of the language would admit ; punctuating the sentences ; and introducing capital letters. In the translation no additions have been admitted but what are enclosed in parentheses ; and those additions (as will be suggested by the passages themselves) are either derived from the Tiká, or were considered necessary for the due explanation of their meaning, in rendering those sentences into English.

A synopsis of the Roman alphabet, adopted as the substitute for the Páli in the Singhalese character, as well as a Glossary are appended to this volume.

APPENDIX.

A

REVISED CHRONOLOGICAL TABLE

OF THE

SOVEREIGNS OF CEYLON,

AS PUBLISHED IN THE CEYLON ALMANAC OF 1834.

The dates at which the following events occurred being specified in the Native Histories, they have been used for the purpose of correcting the anachronism unavoidable in historical narratives which give only the number of years in each reign, without stating in every instance the fractional parts of a year, or the date at which, each reign commenced.

B. C.	Bud.			
Y.	M.	D.		
548	0	0	0	The landing of Wejaya, in the year of Buddha's death.
307	236	0	0	{ The arrival of the mission sent by Dharmāsoka, emperor of Dambadiva, to establish Buddhism in Ceylon, in the first year of Dewenipeatissa's reign.
104	539	9	10	
				{ The deposition of Walagambāhu in the 5th month of his reign, and the conquest of Ceylon by the Malabars.
90	453	10	10	{ This is the date at which, according to the MAHAWANSE, Walagambāhu, on his restoration, founded Abhayāgiri, being in the 217th year, 10th month and 10th day after buddhism was orally promulgated by the mission sent by Dharmāsoka. But, according to Singhalese authority, it is the date at which the doctrines of Buddhism were first reduced to writing in Ceylon, while Walagambāhu was still a disguised fugitive. In the former case, there would be an anachronism of at least 2 years at the restoration of this sovereign,—which, however, in this uncertainty, as to the event to which the date is applicable, I have not attempted to rectify.
A. D.				
209	752	4	10	{ The date of the origin of the Wytuliya heresy, which occurred in the first year of the reign of Waiwahara Tissa. The anachronism up to this period is consequently 6 years; and the error is adjusted accordingly.
252	795	0	0	
275	818	0	0	{ The date of a revival of the Wytuliya heresy in the 4th year of the reign of Golu Abhā. At the accession of this sovereign, so recently after the foregoing adjustment, there is no anachronism
301	844	9	20	
				{ of Mahāsen—anachronism 4 years—adjusted.
545	1088	0	0	{ The date of another revival of the Wytuliya heresy, in the 12th year of the reign of Ambaharra Sala Maiwan—anachronism 1 year, 6 months—adjusted.
888	1381	0	0	{ The date of the origin of the Wijrawādiya heresy, in the reign of Mitwella Sen, but the year of the reign is not given. Supposing it to have originated even in the year of his accession, the anachronism would amount to 4 years—adjusted to that extent.
1158	1696	0	0	The accession of Prākrāmabāhu 1st; error 6 years—adjusted.
1200	1748	0	0	The accession of Sahasa Mallawa, which is corroborated by the inscription on the Dāmbulla rock
1266	1809	0	0	The accession of Panditta Prākrama Bāhu 3rd—error 7 years—adjusted.
1847	1890	0	0	{ The accession of Bhuwaneka Bāhu 4th.—As the term of the reign of the three immediately preceding sovereigns is not given, the extent of the anachronism at this date cannot be ascertained.

In the remaining portion of the history of Ceylon, there is no want of dates for the adjustment of its chronology, which, however, it would be superfluous to notice here.

SOVEREIGNS OF CEYLON.

No.	Name	Capital.	Accession		Reign		Relationship of each succeeding Sovereign
			B. C.	Bud.	Y.	M. D.	
1	Wejaya	Tamananuwera	543	1	38	0 0	The founder of the Wejayan dynasty
2	Upatissa 1st	Upatissanuwera	505	38	1	0 0	Minister—regent
3	Panduwasā	ditto	504	39	30	0 0	Paternal nephew of Wejaya
	Rāma	Rāmagama	*				} Brothers-in-law
	Rohona	Rohona					
	Diggāma	Diggāmadulla					
	Urawella	Mahawelligama					
	Anurādha	Anurādhapura					
	Wijitta	Wijittapura					
4	Abhaya	Upatissanuwera	474	69	20	0 0	Son of Panduwasā—dethroned
	Interregnum		454	89	17	0 0	
5	Pandukābhaya	Anurādhapura	437	106	70	0 0	Maternal grandson of Panduwasā
6	Mutasiwa	ditto	367	176	60	0 0	Paternal grandson
7	Devenpiatissa	ditto	307	236	40	0 0	Second son
	Mahanāga	Māgama					Brother
	Yatālatissa	Kellania					Son
	Gotābhaya	Māgama					Son
	Kellani-tissa	Kellania					Not specified
	Kāwantissa	Māgama					Son of Gotābhaya
8	Uttiya	Anurādhapura	267	276	10	0 0	Fourth son of Mutasiwa
9	Mahāsīwa	ditto	257	286	10	0 0	Fifth ditto
10	Suratissa	ditto	247	296	10	0 0	Sixth ditto put to death
11	Sēna and Guttika	ditto	237	306	22	0 0	Foreign usurper—put to death
12	Asāla	ditto	215	328	10	0 0	Ninth son of Mutasiwa—deposed
13	Elāla	ditto	205	338	44	0 0	Foreign usurper—killed in battle
14	Duttagamunu	ditto	161	382	24	0 0	Son of Kāwantissa
15	Saidatissa	ditto	137	406	18	0 0	Brother
16	Tuhl or Thullathanaka	ditto	119	424	0	1 10	Younger son—deposed
17	Laiminitissa 1st or Lajjitissa	ditto	119	424	9	8 0	Elder brother
18	Kalunna or Khallātānāga	ditto	109	434	6	0 0	Brother—put to death
19	Walagambāhu 1st or Wattagāmini	ditto	104	439	0	5 0	Brother—deposed
	Pulahaṭṭha	ditto	103	440	3	0 0	} 14 7—Foreign usurpers—successively deposed and put to death
	Bāyha	ditto	100	443	2	0 0	
20	Paniyamārā	ditto	98	445	7	0 0	
	Peliyamārā	ditto	91	452	0	7 0	
	Dāthiya	ditto	90	453	2	0 0	
21	Walagambāhu 1st	ditto	88	455	12	5 0	Reconquered the kingdom
22	Mahādallitissa or Mahachula	ditto	76	467	14	0 0	Son
23	Chora Nāga	ditto	62	481	12	0 0	Son—put to death
24	Kudā Tissa	ditto	50	493	8	0 0	Son—poisoned by his wife
25	Anulā	ditto	47	496	5	4 0	Widow
26	Makalantissa or Kallakanni Tissa	ditto	41	502	22	0 0	Second son of Kudā Tissa
27	Bātiyatissa 1st or Bātikābhaya	ditto	19	524	28	0 0	Son

No.	Name.	Capital.	Accession.		Reign.		Relationship of each succeeding Sovereign.	
			A. D.	Bud. Y.	M.	D.		
28	Maha Daiiya Ma'na or Da'thika	Aura'dhayura	9	552	12	0	0	Brother
29	Addagaimunu or Amanda Ga'mini	ditto	21	564	9	8	0	Son—put to death
30	Kinhiiridaila or Kanija'ni Tissa	ditto	30	573	8	0	0	Brother
31	Kuda' Abha' or Chula'bhaya	ditto	33	576	1	0	0	Son
32	Singhawalī or Siwalli	ditto	34	577	0	4	0	Sister—put to death
	Interregnum	ditto	35	578	8	0	0	
33	Ellunā or Ila Na'ga	ditto	38	581	6	0	0	Maternal nephew of Addagaimunu
34	Sanda Muhuna or Chanda Mukha							
	Siwa	ditto	44	587	8	7	0	Son
35	Yasa Silo or Yata'lakatissa	ditto	52	595	7	8	0	Brother—put to death
36	Subha	ditto	60	603	6	0	0	Usurper—put to death
37	Wahapp or Wasabha	ditto	66	609	44	0	0	Descendant of Laiminitissa
38	Waknais or Wanka Na'sika	ditto	110	653	3	0	0	Son
39	Gaja'ba'hu 1st or Ga'mini	ditto	113	656	12	0	0	Son
40	Mahaluma'na' or Mallaka Na'ga	ditto	125	668	6	0	0	Maternal cousin
41	Be'tiya Tissa 2d or Bha'tika Tissa	ditto	131	674	24	0	0	Son
42	Chula Tissa or Kanitthattissa	ditto	155	698	18	0	0	Brother
43	Kuhuna or Chudda Na'ga	ditto	173	716	10	0	0	Son—murdered
44	Kudana'ma or Kuda Na'ga	ditto	183	726	1	0	0	Nephew—deposed
45	Kuda Sirina' or Siri Naga 1st	ditto	184	727	19	0	0	Brother-in-law
46	Waiwahairutissa or Wairatissa	ditto	209	752	22	0	0	Son—murdered: error 6 years
47	Abha' Sga or Abha' Tissa	ditto	231	774	8	0	0	Brother
48	Siri Na'ga 2d	ditto	239	782	2	0	0	Son
49	Weja Inda or Wejaya 2d	ditto	241	784	1	0	0	Son—put to death
50	Sangatissa 1st	ditto	242	785	4	0	0	Descendant of Laiminitissa—poisoned
51	Dahama Sirisanga Bo or Sirisanga							
	Bodhi 1st	ditto	246	789	2	0	0	Do Do deposed
52	Golu Abha', Gotha'bhaya or Meghawarna Abhaya	ditto	248	791	13	0	0	Do D st
53	Makalan Detu Tissa 1st	ditto	261	804	10	0	0	Son
54	Maha Sen	ditto	275	818	27	0	0	Brother error 4 years
55	Kitairi Maiwan 1st or Kirtissari							
	Megha warna	ditto	302	845	28	0	0	Son
56	Detu Tissa 2d	ditto	330	873	9	0	0	Brother
57	Bujas or Budha Da'ma	ditto	339	882	29	0	0	Son
58	Upatissa 2d	ditto	368	911	42	0	0	Son
59	Maha Na'ma	ditto	410	933	22	0	0	Brother
60	Senghot or Sattthi Sēna	ditto	432	975	0	0	1	Son—poisoned
61	Laimini Tissa 2d or Chataga'haka	ditto	432	975	1	0	0	Descendant of Laiminitissa
62	Mitta Sena or Karaleora	ditto	433	976	1	0	0	Not specified—put to death
	Pānda	ditto	434	977	5	0	0	
	Parinda Kuda	ditto	439	982	16	0	0	
63	Khudda Pa'rinda	ditto	455	998	0	2	0	24. 2—Foreign usurpers
	Dātthiya	ditto	455	998	3	0	0	
	Pitthiya	ditto	458	1001	0	7	0	
64	Dasenkelleya or Dhātu Sēna	ditto	459	1002	18	0	0	Descendant of the original royal family—put to death
65	Sigiri Karumbu or Kasyapa 1st.	Sigiri Galla Nu-wera	477	1020	18	0	0	Son—committed suicide

No.	Name.	Capital.	Accession. A. D. Bud.	Reign. Y. M. D	Relationship of each succeeding Sovereign.
66	Mugalla'na 1st.	Anurádhapura	495 1038	18 0 0	Brother
67	Kuma'ra Da's or Kuma'ra Dhe'tu Sēna	ditto	513 1036	9 0 0	Son—immolated himself
68	Kirti Sēna	ditto	522 1065	9 0 0	Son—murdered
69	Maidi Sīwu or Sīwaka	ditto	531 1074	0 0 25	Maternal uncle—murdered
70	Laimini Upa'tissa 3d	ditto	531 1074	1 6 0	Brother-in-law
71	Ambaberra Salamaiwan or Sila'ka'la	ditto	534 1077	13 0 0	Son-in-law : error 1 year 6 months
72	Da'pulu 1st or Da'ttha'pa Bhodhi	ditto	547 1090	0 6 6	Second Son—committed suicide
73	Dalamagalan or Mugalla'na 2d	ditto	547 1090	20 0 0	Elder brother
74	Kuda Kitsiri Maiwan 1st or Kirtisiri Megha warna	ditto	567 1110	19 0 0	Son—put to death
75	Senewi or Maha Na'ga	ditto	586 1129	3 0 0	Descendant of the Oka'ka branch
76	Aggrabodhi 1st or Akko	ditto	589 1132	34 2 0	Maternal nephew
77	Aggrabodhi 2d or Sula Akko	ditto	623 1166	10 0 0	Son-in-law
78	Sanghatissa	ditto	633 1176	0 2 0	Brother—decapitated
79	Buna Mugalan or Laimini Buna'ya	ditto	633 1176	6 0 0	Usurper—put to death
80	Abhasigga'haka or Asigga'haka	ditto	639 1182	9 0 0	Maternal grandson
81	Siri Sangabo 2d	ditto	648 1191	0 6 0	Son—deposed
82	Kaluna Detutissa or Laimina Ka- turiya	Dewunuwera or Dondera	648 1191	0 5 0	Descendant of Laiminitissa—com- mitted suicide
	Siri Sangabo 2d	Anurádhapura	649 1192	16 0 0	Restored, and again deposed
83	Dalupiatissa 1st or Dhatthopatiassa	ditto	665 1208	12 0 0	Laimini branch—killed in battle
84	Paisulu Kasumbu or Ka'siyapa 2d	ditto	677 1220	9 0 0	Brother of Sirisangabo
85	Dapulu 2d	ditto	686 1229	7 0 0	Oka'ka branch—deposed
86	Dalupiatissa 2d or Hattha-Dattho- patissa	ditto	693 1236	9 0 0	Son of Dalupiatissa 1st
87	Paisulu Siri Sanga Bo 3d or Ag- grabodhi	ditto	702 1245	16 0 0	Brother
88	Walpitti Wasidatta or Dantana'ma	ditto	718 1261	2 0 0	Oka'ka branch
89	Hununarua Riandalu or Hattha- da'tha	ditto	720 1263	0 6 0	Original royal family—decapitated
90	Mahalaipa'nu or Ma'nawamma	ditto	720 1263	6 0 0	Do Do. Do.
91	Ka'siyappa 3d or Kasumbu	ditto	726 1269	3 0 0	Son
92	Aggrabodhi 3d or Akko	ditto	729 1272	40 0 0	Nephew
93	Aggrabodhi 4th or Kuda' Akko	Pollonnarawa	769 1312	6 0 0	Son
94	Mihindu 1st or Salamaiwan	ditto	775 1318	20 0 0	Original royal family
95	Dappula 2d	ditto	795 1338	5 0 0	Son
96	Mihindu 2d or Dharmika-Sila'- maiga	ditto	800 1343	4 0 0	Son
97	Aggrabodhi 5th or Akko	ditto	804 1347	11 0 0	Brother
98	Dappula 3d or Kuda' Dappula	ditto	815 1358	16 0 0	Son
99	Aggrabodhi 6th	ditto	831 1374	3 0 0	Cousin
100	Mitwolla Sen or Sila'maiga	ditto	838 1381	20 0 0	Son. error 4 years
101	Ka'siyappa 4th or Ma'ganyin Sēna or Mihindu	ditto	858 1401	33 0 0	Grandson
102	Udaya 1st	ditto	891 1434	35 0 0	Brother
103	Udaya 2d	ditto	926 1469	11 0 0	Son
104	Ka'siyappa 5th	ditto	937 1480	17 0 0	Nephew and son-in-law
105	Ka'siyappa 6th	ditto	954 1497	10 0 0	Son-in-law

No.	Name.	Capital	Accession.		Reign.		Relationship of each succeeding Sovereign.
			A. D.	Bud.	Y.	M. D.	
106	Dappula 4th	Pollonnaruwa	964	1507	0	7	0 Son
107	Dappula 5th	ditto	964	1507	10	0	0 Not specified
108	Udaya 3rd	ditto	974	2517	3	0	0 Brother
109	Séna 2d	ditto	977	1520	9	0	0 Not specified
110	Udaya 4th	ditto	986	1529	8	0	0 Do. Do.
111	Séna 3d	ditto	994	1537	3	0	0 Do Do
112	Mihindu 3d	ditto	997	1540	16	0	0 Do Do
113	Séna 4th	ditto	1013	1556	10	0	0 Son—minor

114 Mihindu 4th - - - Anura'dhapura - 1023 1566 36 0 0

* Brother—ascended the throne at Anura'dhapura—the foreign population settled in the island had increased to such an extent, that they had gained the ascendancy over the native inhabitants, and the king had lost his authority over both.—In the tenth year of his reign, he was besieged in his palace.—He escaped in disguise to Rohona, and fortified himself at Ambagalla, where his son Ka'siyappa was born: he thereafter removed to Kappagolla-nuwera. The Solleas invaded the island 26 years after the king's flight from the capital, which they occupied; and following him into Rohona, captured him and the queen, whom, with the regalia, they transferred to Sollee—a Sollean vice-roy administered the government, making Pollonnaruwa his capital.—The king died in the 12th year of his captivity.

Interregnum - - - Pollonnaruwa - 1059 1602 12 0 0

The island was governed by the Sollean vice-roy, during the king's captivity. An army of 10,000 men was sent from Sollee to assist the vice-roy in subduing Rohona and capturing prince Ka'siyappa, but he was defeated.—On hearing of the demise of his father, the prince proclaimed himself king of Ceylon, under the title of Wikrama Ba'hu, and was making great preparations to expel the Solleas, when he died.

Maha Lai or Maha Lala Kirti - Rohona

Wikrama Pándi - Kalutotta

Jagat Pándi or Jagati Pála - Rohona

Prákrama Pándi or Prákrama

Báhu - ditto

Lokaswara - Kásharagama

The relationship of these kings to each other, or to preceding rulers is not always stated.—During the whole of this period which comprises the Interregnum in Pihitee, the country was in a state of complete anarchy, owing to the constant invasions and irruption of the malabars. Different members of the royal family took up the reins of the government of Rohona as they were abandoned by, or snatched from, each predecessor.—At the termination of Prákrama Pándi's reign, no royal candidate for the crown appearing, it was assumed by the minister Lokaswara.

The minister—a descendant of Mána wamma—he left a son Kirti, who subsequently assumed the title of Wijaya Báhu.

* Vide Introduction for the reason for the insertion of these details

No.	Name.	Capital	Accession.		Reign.	Relationship of each succeeding Sovereign
			A. D.	Bud	Y. M. D.	
115	Wejayabáhu 1st or } Sirisangabo 4th }	Pollonnaruwa	- 1071	1614	55 0 0	<p>Son.—he was proclaimed in his infancy, on the demise of his father Wikrama Báhu, and an embassy was sent to Siam for pecuniary aid, to re-establish the Buddhistical dynasty, which aid was afforded. In the mean time, Kásiyappa, a prince of royal descent, aided by a brother, became a competitor for the throne—he was defeated and slain—his brother escaped. The news of this victory, together with the oppressions of the Solleans, made the natives flock to the standard of Wejayabáhu, who thereupon proclaimed war against the Solleans. After a protracted and desultory warfare, a general action was fought under the walls of Pollonnaruwa.—The Solleans being defeated, threw themselves into the town, which was carried by storm, after a siege of six weeks, and given up to the sword. The king's authority was soon recognized over the whole island, after the capture of the capital; and the fame of his actions extended over all Dambadiva. Ambassadors arrived from the sovereigns of India and of Siam, and learned priests were sent by Anura'dha, king of Arracan.—At the audience given to the ambassadors, the first place in precedence was assigned to the envoy of the buddhist sovereign of Siam, and the insult was quickly avenged by the king of Sollee, by cutting off the nose and ears of the Singhalese envoy accredited to his court. Each monarch then prepared to invade the country of the other.—The Sollean army embarked first, and landed at Mantotte where the Singhalese army was assembled for embarkation. Having defeated it, and the country in the rear being unprotected, the enemy marched at once on the capital, from which the king fled; it was occupied by the enemy who demolished the palace. The king however soon reassembled his army, which, under the command of his son Wíre-báhu expelled the Solleans from the island.—In the 45th year of his reign, he invaded Sollee, from which however, he was obliged to make a hasty retreat.—The king then turned his attention to internal improvements he formed and repaired many tanks and temples, and restored the Mainnairia canal, which had been destroyed during the Sollean interregnum.—He survived his martial son, Wirabáhu, but left other children</p>
116	Jayabáhu 1st	ditto	- 1126	1669	1 0 0	
117	Wikramabáhu 1st	ditto				
118	Mánabharana } Gajabáhu 2d } Siriwallaba or Kiti- siri Mainan }	Rohona Pollonnaruwa Rohona	1127	1670	20 0 0	<p>Brother.—He was opposed by Wikramabáhu, a younger son of the late king, which led to great internal commotions, in which Málabarana and Gajabáhu, the grandsons, and Siriwallaba, the brother, of the late king took part.—They were subsequently reconciled, each retaining the portion of the island, he then held, in which he exercised an imperfect authority.—Wikramabáhu's capital was Pollonnaruwa, he adopted Prákrama,* the son of Málabarana. On his demise, Gajabáhu took possession of the capital, and bestowed his daughter on Prákrama. The said Prákrama, from the great services he had rendered the country, became the favorite of his reigning relations, and the idol of the people.—These princes subsequently disagreed among themselves, and Prákrama openly aimed at the sovereignty.—He first drove Gajabáhu from the capital into Saffragam. The conflict was again renewed, and the capital was regained by Gajabáhu. The priests then interfered and mediated between them. They met Gajabáhu at Mandalagiri whare,</p>

* Ratnawál's son whose fame and greatness are predicted in the 58th "chap." which is inserted in the appendix

No	Name	Capital.	Accession. Reign. A. D. Bud. Y. M. D.	<i>Relationship of each succeeding Sovereign.</i>
				who consented to resign the sovereignty to Pra'krama, and caused that abdication to be engraven on a rock near that temple. He retired to the "River-city" where he died in the 20th year of his reign. It is not defined from what date his reign commenced; if reckoned from the demise of Wejyabahu, the error in the chronology is six years.

119 Pra'krama Ba'hu 1st Pollonnaruwa - 1153 1696 33 0 0 Crowned king of Pihiti, at Pollonnaruwa, in 1696, on the abdication of Gaja'ba'hu.—He immediately took the field in person to reduce the provincial chiefs to subjection. His father, who was similarly engaged in Rohona, effected his object first, and sent his minister Mihindu to invade Pihiti.—In the absence of Pra'krama with his army in the northern districts, both Pollonnaruwa and Anura'dhapura fell into the hands of Ma'na'barana. A furious war ensued, which terminated in the father being compelled to recross the Mahawelliganga.—On his death bed, by the advice of his ministers and the priests, he forgave his son, sent for him, and caused him to be crowned king of Rohona. The king returned to his capital, and reduced the whole island to complete subjection: re-established the ordinances of buddhism; built a rampart round the city: a palace seven stories high, and two edifices of five stories, for priests and devotees; formed the garden Manda-Udya'na, and erected in it the coronation hall of three stories, and built a temple for the Dalada relic. He married, secondly, a daughter of Kitisiri Maiwan, and she built the Rankot da'goba. At this period the greater streets of Pollonnaruwa extended seven gows, and the lesser streets four gows, from the town, through its suburbs.—He sent a minister to Anura'dhapura, to repair the neglected edifices and tanks near that city.

In the 8th year of his reign, the chiefs of Rohona revolted, and were subdued by the minister, after a protracted struggle, which occasioned a great destruction of lives and property—a severe example was made among the insurgents, by impaling, beheading, and other executions.—The minister remained in that part of the island, and founded the two Mahana'gapura at Gintotta.

The king of Cambodia and Arramana had committed many acts of violence on Singhalese subjects—he had plundered some merchants trading in elephants—had inflicted indignities on the Singhalese ambassador, whom he banished to the Malayan peninsula, maimed and mutilated—he had intercepted ships conveying some princesses from Ceylon to the continent.—In the 16th year of his reign, to avenge these insults, the king "equipped in five months several hundred vessels," which sailed from the port of Pallawattotta, on the same day, with an army on board, commanded by Demilla Adikaram, fully provisioned and provided for 12 months. The expedition landed in Arramana, vanquished the enemy, and obtained full satisfaction.

The king next turned his attention to the chastisement of Kulasaikera, king of Pa'ndi, for the countenance and aid he had always afforded to all invaders of Ceylon. A powerful army was sent, under the command of the minister Lankana'tha, which subdued Rammisaram, and the six neighbouring provinces; drove the king from his capital, and placed his son Wirapandu on the throne. The names of all the chiefs, who opposed or submitted to the invading army, are given. Kulasaikera made three attempts to recover his kingdom, with the aid of the king of Sollee.—Being defeated in all, and seven gows of the territory of Sollee also being subdued, he surrendered himself, and made the required concessions. He was restored to his kingdom, and the conquered portion of Sollee was made a principality for Wirapandu.—Lankana'tha returned with a great booty, and received an extensive grant of land for his services.

During the remainder of his reign, the most martial, enterprising, and glorious, in Singhalese history, the king occupied himself in internal improvements.—He repaired the religious and other public edifices at Pollonnaruwa, Anura'dhapura, Sigiri and Wijittapura, and constructed others,—among them, the Ruawelli da'goba at Kirrigama, in Rohona, to the memory of his queen.—He cut many canals for the purpose of diverting rivers into the great tanks—among them the Goda'raini canal, to divert the waters of the Karaganga into "the sea of Pra'krama"; the Ka'linda canal, to conduct the waters of Mennairia lake to the northward; and the Jayaganga canal to conduct the waters of the Kala'wewa tank to Anura'dhapura.

No.	Name.	Capital.	Accession. A. D. Bud	Reign. Y. M. D.	Relationship of each succeeding Sovereign.
120	Wejyaba'hu 2d	Pollonnaruwa	- 1186 1729	1 0 0	Nephew—murdered
121	Mahindo 5th or Kitsen Kieda's	ditto	- 1187 1730	0 0 5	Usurper—put to death
122	Kirti Nissanga	ditto	- 1187 1730	9 0 0	A price of Ka'linga
	Wiraba'hu	ditto	- 1196 1739	0 0 1	Son—put to death
123	Wikramaba'hu 2d	ditto	- 1196 1739	0 3 0	Brother of Kirti Nissanga—put to death
124	Chondakanga	ditto	- 1196 1739	0 9 0	Nephew—deposed
125	Lilawati	ditto	- 1197 1740	3 0 0	Widow of Pra'kramaba'hu—deposed
126	Sa'hasamallawa	ditto	- 1200 1743	2 0 0	Oka'ka branch—deposed
127	Kalya'nawati	ditto	- 1202 1745	6 0 0	Sister of Kirti Nissanga
128	Dharma'soka	ditto	- 1208 1751	1 0 0	Not specified—a minor
129	Nayaanga or Nikanga	ditto	- 1209 1752	0 0 17	Minister—put to death
	Lilawati	ditto	- 1209 1752	1 0 0	Restored, and again deposed
130	Lokaswera 1st	ditto	- 1210 1753	0 9 0	Usurper—deposed
	Lilawati	ditto	- 1211 1754	0 7 0	Again restored and deposed a third time
131	Pandi Pra'krama Ba'hu 2d	ditto	- 1211 1754	3 0 0	Usurper—deposed
132	Ma'gha	ditto	- 1214 1757	21 0 0	Foreign usurper
133	Wejyaba'hu 3d	Dambadeniya	- 1235 1778	24 0 0	Descendant of Sirisangabo 1st
134	Kalka'la Sahitya Sargawajnya or Pandita Pra'krama Ba'hu 3d	ditto	1266 1809	35 0 0	Son . error 7 years
135	Bosat Wejaya Ba'hu 4th Bhuwaneka Ba'hu	Pollonnaruwa Yapahu or Subha- pabatto	- 1301 1844	2 0 0	Son
136	Bhuwaneka Ba'hu 1st	ditto	- 1303 1846	11 0 0	Brother
137	Pra'krama Ba'hu 3d	Pollonnaruwa	- 1314 1857	5 0 0	Son of Bosat Wejyaba'hu
138	Bhuwaneka Ba'hu 2d	Kurunaigalla or Hastuailapura	- 1319 1862	not stated	Son of Bhuwanekaba'hu
139	Pandita Pra'krama Bahoo 4th	ditto	-	do.	Not specified
140	Wanny Bhuwaneka Ba'hu 3d	ditto	-	do.	
141	Wejaya Ba'hu 5th	ditto	-	do.	
142	Bhuwaneka Ba'hu 4th	Gampola or Ganga'- siripura	- 1347 1890	14 0 0	
143	Pra'krama Ba'hu 5th	ditto	- 1361 1904	10 0 0	Not specified
144	Wikramaba'hu 3d	Partly at Kandy or Sengadagalla Nu- wara	- 1371 1914	7 0 0	
145	Bhuwaneka Ba'hu 5th	Gampola or Gan- ga'siripura	- 1378 1921	20 0 0	
146	Wejaya Ba'hu 5th or Wira Ba'hu	ditto	- 1398 1941	12 0 0	
147	Sri Pra'krama Ba'hu 6th	Kotta or Jayawar- danapura	- 1410 1953	52 0 0	Not specified
148	Jayaba'hu 2d	ditto	1462 2005	2 0 0	
149	Bhuwaneka Ba'hu 6th	ditto	- 1464 2007	7 0 0	
150	Pandita Pra'krama Ba'hu 7th	ditto	- 1471 2014	14 0 0	
151	Wira Pra'krama Ba'hu 8th	ditto	- 1485 2028	20 0 0	Brother of Bhuwanekaba'hu 6th
152	Dharma Pra'krama Ba'hu 9th	ditto	- 1505 2048	22 0 0	Son
153	Wejaya Ba'hu 7th	ditto	- 1527 2070	7 0 0	Brother—murdered

No.	Name.	Capital.	Accession.		Reign.		Relationship of each succeeding Sovereign.
			A. D.	Bud.	Y. M. D.		
	<i>Jayaswira Bandara</i>	<i>Gampola</i>					
154	Bhuwaneka Ba'hu 7th	Kotta	1534	2077	8 0 0	Son	
	<i>Máyáduñnai</i>	<i>Sitáwaka</i>					
	<i>Raygam Bandara</i>	<i>Raygam</i>					
	<i>Jayaswira Bandara</i>	<i>Kandy</i>					
155	Don Juan Dharmapala	Kotta	1542	2085	39 0 0	Grandson	
	<i>A Malabar</i>	<i>Yapahu</i>					
	<i>Portuguese</i>	<i>Colombo</i>					
	<i>Widiye Rája</i>	<i>Pallinda Nowera</i>					
	<i>Rájasingha</i>	<i>Awissawelle</i>					
	<i>Idirimáti Suriya</i>	<i>Seven Korles</i>					
	<i>Wikrama Báha</i>	<i>Kandy</i>					Descendant of Sirisangabo 1st
156	Ra'jasingha 1st	Sitáwaka	1581	2124	11 0 0	Son of Máýáduñnai	
	<i>Jaya Suriya</i>	<i>Sitáwaka</i>					
	<i>Widiye Rája's queen</i>	<i>ditto</i>					
157	Wimala Dharma	Kandy	1592	2135	12 0 0	Original royal family	
158	Sena/ratana or Generat	ditto	1604	2147	31 0 0	Brother	
159	Ra'ja-singha 2d	ditto	1635	2178	50 0 0	Son	
	<i>Kumara-singha</i>	<i>Ouvah</i>					Brother
	<i>Wijaya Pála</i>	<i>Matelle</i>					Brother
160	Wimala Dharma Suriya 2d	Kandy	1685	2228	22 0 0	Son of Ra'ja-singha	
161	Sriwira Pra'krama Narendrasingha or Kundasa'la	ditto	1707	2250	32 0 0	Son	
162	Sriwejaya Ra'jasingha or Hangu- ranketta	ditto	1739	2282	8 0 0	Brother-in-law	
163	Kirtisiri Ra'jasingha	ditto	1747	2290	34 0 0	Brother-in-law	
164	Ra'ja'dhi Ra'jasingha	ditto	1781	2324	17 0 0	Brother	
165	Sri Wickrema Ra'jasingha	ditto	1798	2341	16 0 0	Son of the late king's wife's sister, deposed by the English, and drea in captivity	

[N. B.—The names printed in the above tables in *Italics*, are those of subordinate or contemporary princes.]

As an illustration of the grounds on which I suggest that there is no such glaring disparity in extravagance between the mythology and legends of the East and of the West, as should necessarily prescribe the condemnation and rejection of the former, I extract two passages, the one from Herodotus and the other from Justinus. I specially select these extracts, as Muhannámo, the author of the *Maháwanso* may be considered in the character of "an historian," as regards his history of Ceylon, and that of "an epitomist," as regards his sketch of his buddhistical history of India, and he is thereby compared, respectively, with authors who are recognized as "*the Father of History*," and "*the epitomist*," in the literature of the west. In the former of these extracts, while the remarkable coincidence in the tenor of the fabulous histories of Cyrus and Chandragupta cannot possibly escape notice, it will surely not be denied that the extravagance, generally, of the former transcends that of the latter. And in Justinus' account of Sandracottus, if there be much of the marvellous which must (though not corroborated by eastern annals) be attributed to an eastern origin, it must at least be admitted that it falls short of the absurdity of the intervention of the embraces of Apollo, and of the impression of the figure of the anchor on the thigh, had recourse to, by western authorities, to render Seleucus and his descendants illustrious.

LAWRENT'S TRANSLATION OF HERODOTUS. Clio 107 to 130

Astyages the son of Cynaxares succeeded to the empire. He had a daughter to whom he gave the name of Mandane. Astyages fancied in his sleep that he saw her discharge such a quantity of urine, that it not only filled his own city, but also overflowed the whole of Asia. Having communicated his vision to the interpreters of dreams among the Magi, he was alarmed when he heard from them the particulars. So that afterwards, when Mandane was marriageable, he would not give her to any of the Medes worthy of his alliance, dreading the result of his vision, but united her to a Persian whose name was Cambyses, whom he understood to be of a good family, and peaceable disposition, because he regarded him as greatly inferior to a Mede of the middle rank. In the first year after Mandane was married to Cambyses, Astyages beheld another vision, he thought he saw a vine spring from his daughter's womb, and that vine cover the whole of Asia when he had had that vision, and communicated it to the interpreters of dreams, he sent for his daughter, who was then near her delivery, out of the Persian territory, and after her arrival, kept a strict watch over her, intending to destroy her offspring. For the explainers of dreams among the Magi had, from his vision, pointed out that the issue of his daughter would one day reign in his place. Astyages, accordingly, wishing to guard himself against such an event, called to him, as soon as Cyrus was born, Harpagus, a relation, the most faithful to him of the Medes, and his confident in all matters, to him he spoke as follows: "Harpagus, I would have thee by no means neglect the business with which I now trust thee, do not deceive me, lest "attaching thyself to others, thou shouldst cause thy own fall. Take the infant which Mandane has brought forth, carry it to "thy house, and there destroy it, and then bury it in such manner as thou wilt think proper." The other replied: "Sire, "hitherto thou hast never seen any thing like ingratitude in the man that now stands before thee. I shall take care for the "time to come also not to offend thee: therefore if it be thy pleasure that this should be done, as thou sayest, it behoves me, "so far at least as is in my power, to execute it carefully." Harpagus having answered in these words, and the infant being delivered up to him, adorned in the dress of the dead, proceeded, weeping, towards his house. and at his arrival, related to his own wife the whole discourse, Astyages had held to him: whereupon the woman said to him: "What dost thou intend, then, to do now?" "Not according to the commands of Astyages," he replied, "not even were he more mad and wrathful than he now is, would I at any rate obey his will, or lend myself to such a murder. I will not be his murderer for many "reasons, for the child is my own relation, and, moreover, Astyages is old, and without male issue, now should the empire "at his death descend to this daughter, whose infant he now wishes to destroy by my hands, what else would then remain "for me but the greatest danger?" Nevertheless it is necessary, for my safety, that this infant should perish, but some one of "Astyages's people, and not mine, must be the executioner." He spoke thus, and immediately dispatched a messenger for one of Astyages's herdsmen, who, he knew, fed his flocks in pastures well adapted to his purpose, being situated in mountains much infested with wild beasts. His name was Mitrdates, and he was married to a fellow-slave: the name of the woman with whom he lived was, in the Greek language, Cyno: in that of the Medes, Sparco, for the Medes call a bitch Sparco. The pastures where this herdsman kept the cattle were at the foot of a range of mountains, northward of Ecbatana, and towards

the black sea, for in that direction, in the neighbourhood of the Laspeires, the country of the Medes is very mountainous, lofty, and covered with wood, whereas the rest of the country is all level. The herdsman who was sent for having come accordingly with great diligence, Harpagus spoke to him thus: "Astyages commands thee to take this infant, and expose him on the most desert of the mountains, so that he may quickly perish: he ordered me likewise to tell thee this, that if thou dost not destroy it, or if in any manner thou contributest towards saving its life, thou shalt perish by the most cruel death. I am also commanded to see myself the child exposed."—The herdsman having received these orders, took up the infant, went back by the same way, and returned to his cottage. Now while he was gone to the city, it so happened that his own wife, who expected her delivery every day, brought forth at that time a child. They were both anxious on each other's account, the man being concerned for the delivery of his wife, and the woman being uneasy, as it was not usual for Harpagus to send for her husband: so that when he appeared before her at his return, the woman, seeing him thus unexpectedly, spoke to him the first, and asked, wherefore Harpagus had sent for him in such haste. "Wife, said he, when I reached the city, I beheld and heard such things as I wish I had never seen and had never happened to our masters. The whole house of Harpagus was filled with lamentation, terrified, I entered, and as soon as I went in, I beheld on the ground an infant, panting and weeping, adorned with gold, and a colored garment. When Harpagus saw me, he ordered me instantly to take up the infant, carry him away, and expose him in that part of the mountains that is most infested with wild beasts, saying that it was Astyages himself who commanded me to do so, and threatening me with severe punishment if I did not obey, I took up the child, supposing it belonged to one of the family, and carried it away, for I certainly could never have imagined whose it was. Nevertheless I was astonished when I beheld the gold and richly ornamented clothes, as I was likewise at the mourning that appeared in the house of Harpagus: but soon after, while on my road, I received indeed a full account from the servant who conducted me out of the city, and placed the child in my hands, that he is in truth the son of Astyages's daughter, Mandane, and of Cambyses son of Cyrus, and that Astyages commands that he be put to death. So now here he is." At the same time that the herdsman spoke these words, he uncovered the infant, and showed it to his wife; she, seeing the body was stout and well shapen, burst into tears, and embracing the knees of her husband, besought him by all means not to expose the child. But he declared, that it was not possible to do otherwise in as much as witnesses were to come from Harpagus to see that he had executed his orders, and if he did not do so, he would be most cruelly put to death. The woman, seeing she could not prevail upon him by that means, once more addressed him in the following words: "Since then, I cannot prevail upon thee not to expose the child, I beseech thee to act in this manner, if it is indeed necessary that a child should be seen stretched out on the mountain: as I have myself been delivered, and have brought forth a still-born child, do thou carry that out and expose it, and let us bring up the son of Astyages's daughter, as if he were one of our own: and by that means neither canst thou be convicted of betraying our masters: nor shall we take bad counsel for ourselves, for the dead child will receive a royal burial, and the living one will not lose his life."—The herdsman, thinking that his wife spoke very much to the purpose, immediately did as she advised, the child that he had brought for the purpose of putting to death, he gave to his wife, and taking his own, which was dead, he placed it in the cradle in which he had brought the other, and covering it with all the ornaments of the other infant, he carried it to the most desert of the mountains, where he exposed it. On the third day of the infant's being exposed, the herdsman went to the city, leaving one of his hands to watch over it, and coming to the house of Harpagus, declared that he was ready to show the dead body of the child. Harpagus, therefore, sent the most trusty of his guards, and upon their report had the herdsman's child buried. Thus one was buried, but the other, known afterwards by the name of Cyrus, the herdsman's wife took to herself, and brought up, giving him some other name than that of Cyrus.

When this child was ten years of age, an event of the following nature, which happened to him, discovered who he was: he was, playing in the same village where the stalls were, amusing himself in the road with other lads of his own age and the boys, in sport, accordingly elected to be king over them this youth, who commonly went by the name of the herdsman's son. He nominated some of them to be stewards of the buildings, others to be his guards, one of them to be the king's eye; to another he committed the office of bringing to him the petitions: thus assigning to each his proper duty. One of these lads, who was sharing in the sport, was a son of Artembares, a man of rank among the Medes, but as he would not perform what Cyrus had assigned him to do, the latter commanded the other boys to lay hold on him: and they obeying his orders, Cyrus handled him pretty sharply with a scourge. The other, as soon as he was liberated, complained highly of having suffered a treatment so unbecoming his rank: and going back to the city, complained to his father of the strokes he had received from Cyrus, not that he said, "from Cyrus" (for that was not yet the name by which he was known) but from the son of Astyages's herdsman. Artembares, inflamed with anger, instantly went into the presence of Astyages, taking his son

with him, he declared that he suffered indignant treatment. "Sir," said he, showing the boy's shoulders, "it is thus we are insulted by thy slave, the son of a herdsman."

Astyages having heard and seen, and wishing to avenge the boy for Artembares's sake, sent for the herdsman and his son. When they were both before him, Astyages looked at the lad, and said to him, "what, then, being the son of such a father, hast thou had the audacity to treat with this indignity the son of this the first nobleman in my court?" The youth replied as follows: "My lord, it was with justice that I behaved thus towards him for the boys of the village, of whom he was one, in play, constituted me king over them, as I appeared to them the best adapted to the office. All the other boys accordingly executed the orders I gave them; but this one refused to obey, and took no account of my commands, wherefore he received punishment. If then I am on that account deserving of any chastisement, I am here before thee ready to undergo it." While the boy was thus speaking Astyages recognized him; for the features of his face seemed to resemble his own, his answer was noble, and the tone of the exposition of his daughter's child, appeared to agree with the boy's age. Struck with these circumstances, he remained silent for some time. Having at last with some difficulty recovered himself, and wishing to dismiss Artembares, in order that taking the herdsman apart, he might examine him, he said,

"Artembares, I will manage these matters so that neither thou nor thy son shall have any cause to complain." In this manner he dismissed Artembares, and the servants, by the orders of Astyages, conducted Cyrus into the inner part of the palace. When the herdsman alone was left, Astyages asked him, whence he had received the boy, and who it was that had delivered him to him. The peasant replied, that he was his own child, and that the woman who had bore him was still living with him. Astyages told him that he had not taken good counsel, but wished to bring himself into great straits at the same time that he pronounced those words, he beckoned to the guards to lay hold on him. The herdsman being taken to the rock, accordingly discovered the truth. Beginning then from the beginning, he disclosed all, speaking the truth, he next had recourse to supplications, and besought the king to forgive him. When the herdsman had confessed the truth, Astyages no longer regarded him as of any great consequence, but violently irritated with Harpagus, he commanded the guards to call him. When Harpagus appeared in his presence, Astyages put to him this question: "In what manner didst thou, Harpagus, destroy the infant born of my daughter, and which I delivered to thee?" Harpagus, seeing the herdsman in the apartment, did not recur to falsehood, lest he should be refuted and convicted, he answered therefore:

"Sire, when I had received the infant, I deliberated, considering within myself how I might act according to thy desire and, without subjecting myself to blame from thee, be a murderer neither with regard to thy daughter nor thyself, I consequently acted in the following manner: I sent for this herdsman, and delivered to him the infant, telling him that it was thy orders that it should be put to death and so far in saying that, I was not guilty of falsehood, for such were thy commands. I delivered the infant then to him, enjoining him to expose it on a desert mountain and remain by it on the watch so long as it kept alive, threatening him most severely if he did not execute fully those orders. Afterwards, when this man had executed my commands, and the infant was dead, I sent the most faithful of my eunuchs, and having seen by them that the child was no longer alive, I buried it. Thus, Sire, did matters happen in this business, and such was the fate of the child."

Harpagus, accordingly confessed the truth. And Astyages, concealing the anger which possessed him at what had taken place, begun by narrating again to Harpagus the whole affair, as he had himself heard it from the herdsman, and afterwards, when he had repeated the history to him, he ended by saying "that the youth was still alive, and that he was pleased with what had happened." For, said he, (these being his own words) "I grieved much at what had been done to the child, and I was not a little sensible to the reproaches of my daughter. Since, then, fortune has taken a favorable turn, do thou send thy son to the young new comer, and attend me thyself at supper, for I intend to offer sacrifice for the salvation of the boy, to those gods to whom that honor belongs."

Harpagus, when he had heard this discourse, adored the king, and, greatly pleased that his fault had been successful to him, as well as that he was invited to the feast in celebration of the fortunate event, went to his home. As soon as he entered, he sent his only son, who was about thirteen years old, bidding him go to the palace of Astyages, and do whatsoever that prince should order. He himself being filled with joy, related to his wife what had happened. Astyages, when the lad arrived, killed him and cutting him into bits, roasted some of the flesh, and boiled the rest; and having it properly dressed, kept it in readiness. Afterwards when the hour of supper came, the other guests as well as Harpagus approached; before the rest and Astyages himself, tables were placed, spread abundantly with mutton, but to Harpagus the flesh of his own son was served up, the whole of it, excepting the head and the extremities of the hands and feet, those parts were kept aside, covered up in a basket. When Harpagus seemed to have eaten enough of the food, Astyages asked him whether he was at all pleased with the feast. And Harpagus declaring that he was extremely pleased, those who had it in charge,

brought the head of his son, covered up, together with the hands and feet, and standing before him bade him uncover and take what he chose of them. Harpagus obeyed; and uncovering the basket, beheld the remains of his son. He was not however, disturbed at the sight, but preserved his presence of mind. Astyages asked him, if he knew what animal he had eaten the flesh of, the other replied, he was aware of it, and that whatever a king might do, it was pleasing. After making this answer, he took up the remnants of the flesh, and went home, intending I suppose, to buy all the parts of his son that he had collected.

Such was the revenge Astyages took on Harpagus. But deliberating concerning Cyrus, he called the same Magi who had interpreted his dream in the manner before mentioned, when they arrived. Astyages asked them in what manner they had interpreted his dream. The Magi, as before, answered, saying, it was decreed by fate the child should rule, if he survived and did not die first. The king replied to them in the following words: "The child exists and survives, and having been

brought up in the country, the boys of the village constituted him then king, and he has completely done all the same as those that are in reality sovereigns for he had nominated guards, and ushers and ministers, and all the other officers. Now what does it appear to you these things portend?" The Magi answered: "Since the child survives, and has reigned without any premeditated design, do thou thence take courage, and be of good cheer, as he will not now reign a second time for even some of the oracles have ended in a frivolous accomplishment, and dreams also in the end have tended to slight events." Astyages replied: "I myself also, Magi, am of the same opinion, that the child having been named king, the dream is fulfilled, and I have now nothing to fear from him, nevertheless, weigh the matter well, and then give me such advice as may be safest for my own family as well as for yourselves." To this the Magi replied: "Sure, to us it is of great importance that thy government should be upheld, for if it devolves to this child, who is a Persian, it will then pass to another nation, and we, who are Medes, would become slaves, and be held in no account by the Persians, to whom we should be as foreigners, but while thou, who art our country man, remainest king we ourselves rule in part, and receive high honors at thy hands. So that, in every respect, it is our interest to watch for thy safety, and that of thy government, and now, did we see any cause for fear, we would communicate it well to thee, but at present, thy dream having been fulfilled by a trifling event, we ourselves take courage, and exhort thee also to do the same, send this child away from before thy eyes to the country of the Persians, and to his parents."—When Astyages heard this he was filled with joy, and calling Cyrus, he said to him: "My child, I had condemned thee on account of the vision of a vain dream, but by thy own fortune, thou survivest, depart now, therefore, with my good wishes, for Persia, and I will send an escort with thee, when thou arrivest there, thou wilt find thy father and mother, who are very different from the herdsman, Mitradates, and his wife."

Astyages having thus spoken, dismissed Cyrus, who, on his return to the residence of Cambyses, was received by his parents, and when they learnt who the stranger was, they embraced him with transport, as one indeed whom they had considered dead from the time of his birth. They then inquired in what manner his life was saved. The youth spoke to them, saying, that he did not before know, but had much mistaken, that on the road he had been informed of all that had happened to him, for he had thought he was the son of a herdsman of Astyages, till on the road from Media he had learnt the whole circumstance from his escort. He stated that he had been brought up by the wife of the herdsman, this woman he was constantly praising, and Cyno was the whole subject of his discourse. His parents laid hold of this name, and in order that their son might appear to the Persians to have been more providentially preserved, they spread about the report that when exposed, a bitch had suckled Cyrus. And thence it was that this opinion prevailed. Cyrus being arrived at man's estate, and become the most valiant and beloved of his equals in age, Harpagus, who much wished to be revenged of Astyages, sought, by sending him gifts, to court his assistance for, being but a private individual, he did not discern any possibility of taking, by himself, vengeance on Astyages, but when he saw Cyrus growing up, he endeavoured to make him his associate, comparing the sufferings of that young prince to his own. But, before this, the following measures had already been taken by him: as Astyages treated the Medes with asperity, he had communicated with all the chief men of the nation, and persuaded them that it was to their interest to proclaim Cyrus, and put an end to the reign of Astyages. This plot being concerted, and Harpagus ready he accordingly next wished to communicate his project to Cyrus, who was living in Persia, and as he had no other manner of so doing, since the roads were guarded, he contrived the following method. He prepared dexterously a hare, and ripping open its belly, without at all discomposing the hair, he placed in it a letter, in which he had written what he thought proper. He then sewed up the belly of the hare, and giving to the most trusty of his servants some nets, as if he had been a hunter, he sent him to the land of the Persians commanding him by word of mouth at the same time he gave the hare to Cyrus, to direct him to pouch it with his own hands, and to let no one be present,

when he did so. These orders were accordingly executed, and Cyrus receiving the hare, ripped it up, and finding the letter which was contained in it, he took it and read. The letter said as follows: "Son of Cambyses, the gods watch over thee, for otherwise never wouldst thou have had such good fortune. Do thou now take vengeance on Astyages thy murderer, for, according to his intention, thou wouldst have perished, but through the gods and me thou survivest. I presume thou hast long since learnt all, both what was done with regard to thyself and what I have suffered at the hands of Astyages, because I did not put thee to death, but delivered thee to the herdman. If thou choose now to listen to my counsel, thou shalt rule over all the land that Astyages governs. Prevail on the Persians to rebel, and then march against the Medes, and whether I myself am named by Astyages to lead the army against thee, or any other chief men among the Medes, thou wilt be successful, for they will be the first to withdraw from him, and going to thy side, will do their endeavours to destroy Astyages. Be certain, then, that here at least all is prepared, do as I tell thee, and do it quickly."

When Cyrus had received this intelligence, he considered which would be the most prudent manner of prevailing on the Persians to detach themselves. After some deliberation, he devised the following, as the most expedient, and acted accordingly. He wrote down on a letter what he had determined, and convened an assembly of the Persians; then opening the letter, and reading it out, he declared that Astyages appointed him commander of the Persians. "Now, therefore," continued he, "men of Persia, I propose to you to come hither, each with a bill." Such was the proposal of Cyrus. There are several tribes of the Persians, certain of which Cyrus assembled, and persuaded to separate from the Medes; they were the following, on which all the rest of the Persians depend, to wit, the Pasargadæ, the Maraphii, the Maspii. of these the Pasargadæ are the principal, of which the Achæmenidæ, from whence spring the royal family of the Persæidæ, are a branch; the following likewise are others of the Persian tribes. the Panthalaæ, Derusiaei, Germæi, all of which are husbandmen, the rest of the tribes, namely, the Dai, Mardi, Dropici, Sagartii, are nomades. When all were come, bearing the above mentioned instrument, there being a certain portion of the Persian territory extending from about eighteen to twenty stadia, overrun with brambles, Cyrus commanded them to clear that space in a day. When the Persians had completed the imposed task, he next directed them to meet on the morrow after they had washed. Meanwhile Cyrus having collected in one place all the goats, sheep, and boasts of his father, killed them, and prepared them, intending to feast the army of the Persians withal, and with wine, and most delicate dishes of meat. On the following day, when the Persians were arrived, he desired them to stretch themselves on the green sward, and feasted them. When they afterwards arose from their repast, Cyrus asked them which was most grateful to them, whether the present fare, or that which they had the day before. The men said, that there was a great difference between the two; since, on the preceding day, they had experienced every evil, while on the present they had experienced every thing that was good. Cyrus laying hold of this answer, disclosed the whole of his project, saying "Men of Persia! thus is it with you. if you determine to obey me, these and very many sweets more are yours, without being exposed to any slavish toil. but, on the other hand, if you determine not to obey me, toils beyond number, and like to that of yesterday, are your share. Follow me, therefore, and be free. for, with regard to myself, it seems as if I were by divine providence born to place those advantages within your grasp, with regard to yourselves, I hold you not inferior to the men of Media, either in war or in any other respect. Things being thus, rescue yourself as soon as possible from the bonds of Astyages."

The Persians, therefore, who, even long since, had held it a disgrace to be kept under by the Medes, having now a leader, prepared joyfully to assert their freedom. When Astyages learnt what Cyrus was doing, he sent a messenger to summon him; but Cyrus commanded the messenger to report back in answer, that he should be with him, sooner than Astyages himself would wish. When Astyages heard this, he put all the Medes under arms, and, as if he had been reft of his senses, nominated Harpagus general over them, forgetting the injury he had done him. When the Medes, thus embodied, engaged with the Persians, some of them, all indeed to whom the project had not been communicated, fought, but of the rest, some passed over to the Persians, while the greater part acted designedly as cowards, and took to flight. The Median army being thus disgracefully routed, when Astyages was informed of it, he exclaimed, threatening "No! Cyrus shall not exult, at least at so cheap a rate." Having said these words, he first impaled the interpreters of dreams among the Magi, who had persuaded him to send Cyrus away. he next put under arms all the Medes that were left in the city, both young and old, these he had out, and falling in with the Persians, was defeated. Astyages himself was taken prisoner, and lost all the Medes that he had led to the field. Astyages being now a prisoner, Harpagus presented himself before him, exulting over and jeering the captive, he said to him many very bitter things, but in particular, with regard to the repast at which the prince had feasted him on the flesh of his son, he asked him, "What he thought of his slavery, after having been a king?" The captive, casting a look upon him, asked in return whether he attributed to himself the action of Cyrus. Harpagus

replied, that, since it was he who had written to counsel it to Cyrus, the deed might justly be regarded as his own. Astyages then proved to him by his words, "that he was the most silly and iniquitous of men: the most silly, since, at least, if the present events had in truth been brought about by his means, he had given up to another the power which belonged to himself of becoming a sovereign the most iniquitous, inasmuch as, on account of that ~~past~~ ^{past}, he had reduced the Medes to thralldom: for if it was indeed absolutely necessary that the supreme power should be transferred to some other person, and he himself should not keep it, it would have been more just to have given that advantage to some one of the Medes, rather than to any of the Persians whereas the Medes, who were not guilty of the injury he complained of, were now from masters made servants, while the Persians, who before were servants, were now made masters."

Thus, therefore, Astyages having reigned five and thirty years, was deprived of the sovereign power; and in consequence of his cruelty, the Medes submitted to the Persians, after ruling over that part of Asia, that is above the Illys for one hundred and twenty eight years, not including the time that the Scythians governed. It is true, that in the sequel they repented of having so acted, and revolted from Darius, but after their defection, they were once more subjugated, being defeated in a battle. The Persians, together with Cyrus, having then shaken off the yoke of the Medes under the reign of Astyages, possessed from that time the government of Asia. With respect to Astyages, Cyrus, without doing him any other harm, detained him near himself, till such time as he died. Cyrus, accordingly, having been thus born and educated, attained the throne; and as it has before been related by me, subsequently to those events, conquered Croesus, who first began injustice against him: and having subdued that prince, thus became master of the whole of Asia.

JUSTINUS. L. XV. C. 4.

Previous to the actual commencement of the war between Ptolemy and his allies against Antigonus, there was added a new enemy to the latter in the person of Seleucus, who made a sudden descent from Asia proper, whose origin was as remarkable as his valour was illustrious. His mother Laodice who had been married to Antiochus, a distinguished Officer among the generals of Philip, dreamed that she had been compressed in the embraces of Apollo, that she had become pregnant, had received from the God as the price of her favors, a ring set with a gem, upon which an anchor was engraven, and that she had been ordered to bestow the gift upon the son whom she should bring forth. What rendered this dream remarkable was that on the following day, there was found on the bed a ring with the aforesaid impression, and that there was the figure of an anchor upon the thigh of Seleucus from the very birth of the infant. Wherefore when Seleucus was proceeding with Alexander the great upon the Persian expedition, Laodice, having made him acquainted with his origin, presented the ring to him.

And he, after Alexander's death, having become sovereign of the east, founded a city, and perpetuated therein the memory of his double procession,—for he not only called the city Antiochia after the name of his father Antiochus, but also dedicated to Apollo the plains which were in its vicinity.

An evidence of his extraordinary nativity remained even to posterity, his sons and grand children having the figure of an anchor upon their thighs, as a natural mark of the source from which they sprung.

After the subdivision of the Macedonian empire Seleucus engaged in many wars in the east.

He first took Babylon, and then his force being augmented by victory, he conquered the Bactrians, subsequently he passed on into India, whose inhabitants, as if the yoke of slavery had been flung from their necks upon the death of Alexander, had put to death the prefects whom he had nominated.

One Sandracottus was the author of that freedom, but as soon as he had become victorious he converted the name of liberty into slavery, for seizing the throne, he oppressed by his individual sway the nation whose freedom from external domination he had achieved. He was descended of an humble stock, but it was by the all powerful influence of the Deity he had been propelled to supremacy. For having been ordered by Alexander to be put to death for his insolence to that monarch he sought to secure his safety by a preceptate flight. When overtaken by weariness and sleep he had lain down to repose himself, a lion of immense size came up to him as he slept, and licked away with his tongue the sweat that was dripping from him, and then fawningly left him completely awake. Being by this omen first led to entertain the hope of reigning, he drew together a band of robbers, and courted the support of the Indians to a change of dynasty.

At a later period, as he was projecting hostilities against the prefects of Alexander's, a wild elephant of prodigious bulk presented itself of its own accord before him, and with the most subdued docility received him upon its back, and he became the leader and a very distinguished combatant in the war. By such a tenure of rule it was that Sandracottus acquired India, at the time when Seleucus was laying the foundations of his future greatness; and the latter, having concluded a league with him, and settled his affairs in the east, came down and joined the war against Antigonus.

A statement of the contents of the Pāli Buddhist scriptures, entitled the PITAKATTAYA ; or THREE PITAKAS ; specifying also the number of the Talipot leaves on which they are inscribed.

WINEYAPITAKO

consists of the following sections.

1. *Parājikó*— 191 leaves of 7 and 8 lines on each side, each leaf 1 foot 10 inches long
2. *Pachitinasá*— 154 leaves of 9 and 10 lines on each side, each leaf 1 foot 9 inches long
3. *Chálawaggó*— 196 leaves of 8 and 9 lines on each side, each leaf 1 foot 10 inches long
4. *Maháwaggó*— 199 leaves of 8 and 9 lines on each side, each leaf 1 foot 10 inches long.
5. *Pariwáró*— 146 leaves of 10 and 11 lines on each side, each leaf 1 foot 9 inches long.

ABHIDHAMMAPITAKO

consists of the following sections

1. *Dhammasangani*— 72 leaves of 10 lines on each side, each leaf 2 feet 4 inches long
2. *Wibhangan*— 130 leaves of 8 lines on each side, each leaf 2 feet 4 inches long
3. *Katháwatthu*— 151 leaves 9 lines 2 feet 1 inch long
4. *Puggalañ*— 28 leaves of 8 lines on each side, each leaf 2 feet 4 inches long
5. *Dhátu*— 31 leaves of 8 lines on each side, each leaf 2 feet 4 inches long
6. *Yamakañ*— 131 leaves of 10 lines on each side, each leaf 2 feet 4 inches long
7. *Patthanañ*— 170 leaves of 9 and 10 lines on each side, each leaf 2 feet 4 inches long

SUTTAPITAKO

consists of the following sections.

1. *Dighanikáyo*— 292 leaves of 8 lines each side, each leaf 1 foot 10 inches long
2. *Majjhimanikáyo*— 432 leaves of 8 and 9 lines each side, each leaf 1 foot 11 inches long
3. *Samyuttakanikáyo*— 351 leaves of 8 and 9 lines each side, each leaf 2 feet 2 inches long
4. *Anguttaranikáyo*— 654 leaves of 8 and 9 lines each side, each leaf 1 foot 10 inches long
5. *Khudakanikáyo*— is composed of 15 books ; viz .
- i. *Khudakapáñ*— 4 leaves of 8 lines each side, 2 feet 4 inches long. (Burmese character)
- ii. *Dhammapadañ*— 15 leaves of 9 lines each side, each leaf 1 foot 8 inches long.
- iii. *Uddānañ*— 48 leaves of 9 lines each side, 3 feet.
- iv. *Itti-uttakañ*— 31 leaves of 8 lines each side, each leaf 1 foot 9 inches long.
- v. *Suttanipátan*— 40 leaves of 9 lines each side, each leaf 2 feet.
- vi. *Wimānavatthu*— 158 leaves of 7 and 8 lines each side, each leaf 1 foot 9 inches long
- vii. *Pétavatthu*— 142 leaves of 8 and 9 lines each side, each leaf 1 foot 8 inches long.
- viii. *Théravāṭṭa*— 43 leaves of 9 lines each side, 2 feet 4 inches. (Burmese character)
- ix. *Théravāṭṭa*— 110 leaves of 8 lines on each side, each leaf 1 foot 7 inches long
- x. *Jātakan*— The commentary is intermixed with the text, and in that form it is a voluminous work of 900 leaves
- xi. *Niddeso*— not ascertained yet
- xii. *Paṭisambhidāñ*— 220 leaves of 8 lines on each side, each leaf 1 foot 11 inches long.
- xiii. *Apadānañ*— 196 leaves of 10 lines on each side, each leaf 2 feet long.
- xiv. *Buddhawanaso*— 37 leaves of 8 lines on each side, 2 feet long.
- xv. *Chariyāpiṭako*— 10 leaves of 8 lines on each side, 3 feet long.

NOTE.—Some of the above books are not to be obtained in Kandy, and others only in an incomplete form. This statement is partly framed from the records of the Burmese fraternities in the maritime provinces

PROFESSOR WILSON'S NOTES ON THE MUDRA RĀKSHASA.

It may not here be out of place to offer a few observations on the identification of CHANDRAGUPTA and SANDROCOTTUS. It is the only point on which we can rest with any thing like confidence in the history of the Hindus, and is therefore of vital importance in all our attempts to reduce the reigns of their kings to a rational and consistent chronology. It is well worthy therefore of careful examination, and it is the more deserving of scrutiny, as it has been discredited by rather hasty verification and very erroneous details.

Sir William Jones first discovered the resemblance of the names, and concluded CHANDRAGUPTA to be one with SANDROCOTTUS (*As. Res.* vol. iv. p. 11). He was, however, imperfectly acquainted with his authorities, as he cites "a beautiful poem" by *Somadeva*, and a tragedy called the coronation of *Chandra*, for the history of this prince. By the first is no doubt intended the large collection of tales by *Somabhatta*, the *Vrihat Kathā*, in which the story of NANDA's murder occurs. the second is, in all probability, the play that follows, and which begins after CHANDRAGUPTA's elevation to the throne. In the fifth volume of the *Researches* the subject was resumed by the late Colonel Wilford, and the story of CHANDRAGUPTA is there told at considerable length, and with some accessions which can scarcely be considered authentic. He states also that the *Mudrā Rākshasa* consists of two parts, of which one may be called the coronation of CHANDRAGUPTA, and the second his reconciliation with RAKSHASA, the minister of his father. The latter is accurately enough described, but it may be doubted whether the former exists.

Colonel Wilford was right also in observing that the story is briefly related in the *Vishnu Purāna* and *Bhāgavat*, and in the *Vrihat Kathā*; but when he adds, that it is told in a lexicon called the *Kāmandakī* he has been led into error. The *Kāmandakī* is a work on *Niti*, or Polity, and does not contain the story of NANDA and CHANDRAGUPTA. The author merely alludes to it in an honorific verse, which he addresses to CHANAKYA as the founder of political science, the Machiavel of India.

The birth of NANDA and of CHANDRAGUPTA, and the circumstances of NANDA's death, as given in Colonel Wilford's account, are not alluded to in the play, the *Mudrā Rākshasa*, from which the whole is professedly taken, but they agree generally with the *Vrihat Kathā* and with popular versions of the story. From some of these, perhaps, the king of *Vikātpālī*, *Chandra Dās*, may have been derived, but he looks very like an amplification of *Justin's* account of the youthful adventures of *Sandrocottus*. The proceedings of CHANDRAGUPTA and CHANAKYA upon NANDA's death correspond tolerably well with what we learn from the drama, but the manner in which the catastrophe is brought about (p. 268) is strangely misrepresented. The account was no doubt compiled for the translator by his pundit, and it is therefore but indifferent authority.

It does not appear that Colonel Wilford had investigated the drama himself, even when he published his second account of the story of CHANDRAGUPTA (*As. Res.* vol. ix. p. 93), for he continues to quote the *Mudrā Rākshasa* for various matters which it does not contain. Of these, the adventures of the king of *Vikātpālī*, and the employment of the Greek troops, are alone of any consequence as they would mislead us into a supposition, that a much greater resemblance exists between the Grecian and Hindu histories than is actually the case.

Discarding, therefore, these accounts, and laying aside the marvellous part of the story, I shall endeavour, from the *Vishnu* and *Bhāgavat Purānas*, from a popular version of the narrative as it runs in the south of India, from the *Vrihat Kathā*,* and from the play, to give what appear to be the genuine circumstances of CHANDRAGUPTA's elevation to the throne of *Palibothra*.

A race of kings denominated *Saisunāgas*, from *Sisunāga* the first of the dynasty, reigned in *Magadhā*, or *Behar*: their capital was *Pataliputra*, and the last of them was named NANDA or MAHAPADMA NANDA. He was the son of a woman of the *Sūdra* caste, and was hence, agreeably to Hindu law, regarded as a *Sūdra* himself. He was a powerful and ambitious prince, but cruel and avaricious, by which defects, as well as by his inferiority of birth, he probably provoked the animosity of the Brahmins. He had by one wife eight sons, who with their father were known as the nine NANDAS, and, according to the popular tradition, he had by a wife of low extraction, called *Murā*, another son named CHANDRAGUPTA.

* For the gratification of those who may wish to see the story as it occurs in these original sources, translations are subjoined; and it is rather important to add, that in no other *Purāna* has the story been found, although most of the principal works of this class have been carefully examined. (*Note by Prof. W.*)

This last circumstance is not stated in the *Purānas* nor *Vrihat Katha*, and rests therefore on rather questionable authority, at the same time it is very generally asserted, and is corroborated by the name *Maurya*, one of CHANDRAGUPTA'S denominations, which is explained by the commentator on the *Vishnu Purāna* to be a patronymic formative, signifying the son of *Murā*. It also appears from the play, that CHANDRAGUPTA was a member of the same family as NANDA, although it is not there stated that he was NANDA'S son.

But whatever might have been the origin of this prince, it is very likely that he was made the instrument of the insubordination of the Brahmins, who having effected the destruction of NANDA and his sons, raised CHANDRAGUPTA, whilst yet a youth, to the throne. In this they were aided by a prince from the north of India, to whom they promised an accession of territory as the price of his alliance. The execution of the treaty was evaded, very possibly by his assassination, and to revenge his father's murder, his son led a mingled host against *Magadhā*, containing amongst other troops, *Yavanas*, whom we may be permitted to consider as Greeks. The storm was averted, however, by jealousies and quarrels amongst the confederates. The army dispersed, and MALAYAKETU, the invader, returned, baffled and humbled, to his own country. CHANDRAGUPTA reigned twenty-four years, and left the kingdom to his son. We have now to see how far the classical writers agree with these details.

The name is an obvious coincidence. *Sandracottus* and CHANDRAGUPTA can scarcely be considered different appellations. But the similarity is no doubt still closer. Athenæus, as first noticed by Wilford (*As. Res.* vol. v. p. 262) and subsequently by Schlegel (*Indische Bibliothek*), writes the name, *Sandracottus*, and its other form, although more common, is very possibly a mere error of the transcriber. As to the *Andracottus* of Plutarch, the difference is more apparent than real, the initial sibilant being often dropped in Greek proper names.

This name is, however, not the only coincidence in the denomination that may be traced. We find in the play that CHANDRAGUPTA is often *Chandra* simply, or the moon, of which *Chandramas* is a synonyme, and accordingly we find in *Diodorus Siculus*, the king of the *Gangaridæ*, whose power alarms the Macedonian, is there named *Xandrames*. The *Aggramen* of *Quantus Curtius* is merely a blundering perversion of this appellation.

There are other names of the prince, the sense of which, though not their sound, may be discovered in classical writers. These are *Vrishala*, and perhaps *Maurya*. The first unquestionably implies a man of the fourth or servile caste, the latter is said by Wilford to be explained, in the *Jāti Viveka*, the offspring of a barber and a *Sūdra* woman, or of a barber and a female slave (*As. Res.* vol. v. p. 283). It is most usually stated, however, to mean the offspring of *Murā*, as already observed, and the word does not occur in any of the vocabularies in the sense attached to it by Col. Wilford*. It is sufficient, however, to observe, that the term *Vrishala*, and frequent expressions in the drama, establish the inferior origin of CHANDRAGUPTA, a circumstance which is stated of the king of the *Gangaridæ* at the time of Alexander's invasion, by *Diodorus Siculus*, *Quantus Curtius*, and *Plutarch*.

According to the two former of these writers, *Xandrames*, or *Chandramas*, was contemporary with Alexander. They add, that he was the son of the queen by an intrigue with a barber, and that his father being raised to honour and the king's favour, compassed his benefactor's death, by which he paved the way for the sovereignty of his own son, the ruling prince. We have no indication of these events in the Hindu writers, and CHANDRAGUPTA, as has been noticed, is usually regarded as the son of NANDA, or at least a relative. It may be observed that his predecessors were *Sūdras*, and the character given to MAHAPADMA NANDA in the *Vishnu Purāna*, agrees well enough with the general tenor of the classical accounts, as to his being of low origin and estimation, although an active and powerful prince. If NANDA be the monarch alluded to, there has been some error in the name, but, in either case, we have a general coincidence in the private history of the monarch of the *Gangaridæ*, as related by the writers of the east or west.

If the monarch of Behar at the time of Alexander's invasion was NANDA, it is then possible that CHANDRAGUPTA, whilst seeking, as the Hindus declare, the support of foreign powers to the north and north-west of India, may have visited Alexander, as asserted by *Plutarch* and *Justin*. We cannot, however, attach any credit to the marvellous part of the story.

* Colonel Tod considers *Maurya* a probable interpolation for *Mori*, a branch of the *Prāmāra* tribe of Rajputs, who in the eighth century occupied Chitore. He observes also, that Chandragupta in the *Purānas* is made a descendant of *Sehesnag* of the *Takshak* tribe, of which last no other mention has been found, whilst instead of *Sehesnag* the word is *Sisunaga*; and with respect to the fact of the princes belonging to the *Prāmāra* tribe no authority is cited. Colonel Tod like the late Col. Wilford, is sparing of those specific references, which in all debatable points are indispensable.

See *Transactions Royal Asiatic Society*, vol. i. p. 211. Also, *Account of Rājasthān*, p. 53.

as told by the latter, nor can we conceive that a mere adventurer, as he makes *Sandracoptus* to have been, should have rendered himself master of a mighty kingdom, in so brief an interval as that between Seleucus and Alexander, or by the aid of vagabonds and banditti alone.

Although, therefore, the classical writers had gleaned some knowledge of CHANDRAGUPTA'S early history, it is very evident that their information was but partially correct, and that they have confounded names, whilst they have exaggerated some circumstances and misrepresented others. These defects, however, are very venial, considering the imperfect communication that must have subsisted between the Greeks and Hindus, even at the period of Alexander's invasion, and the interval that elapsed before the accounts we now possess were written. These considerations rather enhance the value of both sets of our materials. It is more wonderful that so much of what appears to be the truth should have been preserved, than that the stories should not conform in every particular.

However questionable may be the contemporary existence of Alexander and *Sandracoptus*, there is no reason to doubt that the latter reigned in the time of Seleucus Nicator, as Strabo and Arrian cite the repeated declarations of Megasthenes, that he had often visited the Indian prince. Seleucus is said to have relinquished to him some territories beyond the Indus, and to have formed a matrimonial alliance with him. We have no trace of this in the Hindu writers, but it is not at all improbable. Before the Christian era, the Hindus were probably not scrupulous about whom they married, and even in modern days, their princesses have become the wives of Mohammedan sovereigns. CHANDRAGUPTA, however, had no right to be nice with respect to the condition of his wife, and in whichever way the alliance was effected, it was feasible enough, whilst it was a very obvious piece of policy in CHANDRAGUPTA, as calculated to give greater security to his empire and stability to his reign. The failure of Seleucus in his attempt to extend his power in India, and his relinquishment of territory, may possibly be connected with the discomfiture and retreat of MALAYAKETU, as narrated in the drama, although it may be reasonably doubted whether the Syrian monarch and the king of *Magadhâ* ever came into actual collision. It is very unlikely that the former ever included any part of the Punjab within his dominions, and at any rate it may be questioned whether CHANDRAGUPTA or his posterity long retained, if they ever held possession of, the north-western provinces, as there is no conjecturing any resemblance between the names of the *Maurya* princes (*As Res.* vol. ix. table) and the *Amitrochates* and *Sophagasenus*, who reinforced the armies of Antigonus the son of Seleucus, and of Antigonus the Great with those elephants that were so highly prized by the successors of Alexander (*Wilford, As Res.* vol. i. p. 286, and Schlegel, *Indische Bibliothek*), although, as shewn by Schlegel, the names are undoubtedly Sanscrit and Hindu.

All the classical writers agree in representing *Sandracoptus* as king of the nations which were situated along the Ganges, which were the *Gangaridæ* and *Prasii*—called, however, indifferently, but no doubt inaccurately, *Gargaridæ*, *Gandaridæ*, and *Gandarii*, and *Prasii*, *Parrhasii*, and *Tabarii*. The first name was probably of Greek origin, expressing, as *Ruternus* and *Cellarius* justly observe, the situation of the nations in the neighbourhood of the Ganges; but in truth there was a nation called the *Gandhari* or *Gandaridæ* west of the Indus, whom the classical authors often confound with the *Gangeæ* nations, as has been shewn in another place (*As Res.* vol. xv.) The other appellation, which is most correctly *Prasii*, is referred to a Hindu original, and is a close approximation to *Prâchi*, the eastern country, or *Prâchya*, the people of the east, in which division of *Bharatû Khanda*, or India, *Mithila*, the country opposite to *Behar*, and *Magadhâ* or South *Behar*, are included by Hindu geographers. Both Greek and Hindu accounts are, therefore, agreed as to the general position of the people over whom CHANDRAGUPTA reigned.

Finally, the classical authors concur in making *Palsbothra*, a city on the *Ganges*, the capital of *Sandracoptus*. Strabo, on the authority of Megasthenes, states that *Palsbothra* is situated at the confluence of the *Ganges* and another river, the name of which he does not mention. Arrian, possibly on the same authority, calls that river the *Erranobœas*, which is a synonym of the *Sone*. In the drama, one of the characters describes the trampling down of the banks of the *Sone*, as the army approaches to *Pâtâlputra*, and *Pâtâlputra*, also called *Kusumapura*, is the capital of CHANDRAGUPTA. There is little question that *Pâtâlputra* and *Palibothra* are the same, and in the uniform estimation of the Hindus, the former is the same with Patna. The alterations in the course of the rivers of India, and the small comparative extent to which the city has shrunk in modern times, will sufficiently explain why Patna is not at the confluence of the *Ganges* and the *Sone*, and the only argument, then, against the identity of the position, is the enumeration of the *Erranobœas* and the *Sone* as distinct rivers by Arrian and Pliny; but their nomenclature is unaccompanied by any description, and it was very easy to mistake synonyms for distinct appellations. *Râjamahal*, as proposed by Wilford, and *Bhâgalpur*, as maintained by Franklin, are both utterly untenable, and the further inquiries of the former had satisfied him of the

error of his hypothesis. His death prevented the publication of an interesting paper by him on the site of *Palsbhotra*, in which he had come over to the prevailing opinion, and shewn it to have been situated in the vicinity of Patna *

It thus appears, that the Greek and Hindu writers concur in the *name*, in the *private history*, in the *political elevation*, and in the *nation* and *capital* of an Indian king, nearly, if not exactly cotemporary with Alexander, to a degree of approximation that cannot possibly be the work of accident, and it may be reasonably concluded, therefore, that the era of the events described in the following drama is determined with as much precision as that of any other remote historical fact.

1.

Pauranic accounts of Chandragupta

The son of *Mahānandi*, born of a *Sūdra* woman, a powerful prince named *Mahāpadma*, shall put an end to the *Kshetriya* rule, and from his time the kings will be mostly *Sūdras*, void of piety. He will bring the earth under one umbrella, his rule being irresistible, and he will reign like another *Bhārgava*. He will have eight sons, *Sumātya* and others, who will be kings of the earth for one hundred years. A Brahman will destroy these nine *Nandas*, and after their disappearance the *Mauryas* will reign in the *Kali* age. That Brahman will inaugurate CHANDRAGUPTA as king — (*Bhāgavat*, 12th *Skandha*.)

Mahānandi will be the last of the ten *Saisunāga* princes, whose joint reigns will be three hundred and sixty-two years. The son of *Mahānandi* or *Nanda*, named *Mahāpadma*, will be born from a *Sūdra* mother. He will be avacious, and like another *Parasurāma* will end the *Kshetriya* race, as from him forward the kings will be all *Sūtras*. He, *Mahāpadma*, will bring the whole earth under one umbrella, his rule being irresistible. He will have eight sons, *Sumātya* and others who after him will govern the world. He, and these sons will reign for a period of one hundred years, until *Kautilya*, a Brahman, shall destroy the nine *Nandas*.

After their destruction the *Maurya* will possess the earth, *Kautilya* inaugurating CHANDRAGUPTA in the kingdom — (*Vishnu Purāna*.)

The comment explains *Maurya* thus, — so named from CHANDRAGUPTA, the first, who derived this name from his mother *Murā*, one of the wives of NANDA.

2.

Story of Nanda, as related by Vararuchi in the Uhat Katha

I now returned from my sojourn in the snowy mountains, where by the favour of *Śūra* I had acquired the *Pāṇiniya* grammar. This I communicated to my preceptor *Versha*, as the fruit of my penance, and as he wished to learn a new system, I instructed him in that revealed by *Swāmi Kumāra Vyāsa*, and *Indradatta* then applied to *Ugrsha* for like instructions, but he desired them first to bring him a very considerable present. As they were wholly unable to raise the sum, they proposed applying for it to the king, and requested me to accompany them to his camp, which was at that time at *Ayodhya*; I consented, and we set off.

When we arrived at the encampment we found every body in distress, NANDA being just dead. *Indradatta*, who was skilled in magic, said, "This event need not disconcert us. I will transfuse my vitality into the lifeless body of the king. Do you, *Vararuchi*, then solicit the money. I will grant it, and then resume my own person, of which do you, *Vyāsa*, take charge till the spirit returns." This was assented to, and our companion accordingly entered the carcass of the king.

The revival of NANDA caused universal rejoicing. The minister *Sakatata* alone suspected something extraordinary in the resuscitation. As the heir to the throne, however, was yet a child, he was well content that no change should take place, and determined to keep his new master in the royal station. He immediately, therefore, issued orders that search should be made for all the dead bodies in the vicinage, and that they should forthwith be committed to the flames. In pursuance of this edict the guards came upon the deserted carcass of *Indradatta*, and burning it as directed, our old associate was

compelled to take up his abode permanently in the tenement which he had purposed to occupy but for a season. He was by no means pleased with the change, and in private lamented it with us, being in fact degraded by his elevation, having relinquished the exalted rank of a *Brahman* for the inferior condition of a *Sûdra*.

Vyari having the sum destined for our master, took leave of his companion *Indradatta*, whom we shall henceforth call *Yogananda*. Before his departure, however, he recommended to the latter to get rid of *Sakatala*, the minister, who had penetrated his secret, and who would, no doubt, raise the prince *CHANDRAGUPTA* to the throne, as soon as he had attained to years of discretion. It would be better, therefore, to anticipate him, and, as preparatory to that measure, to make me, *Vararuchi*, his minister. *Vyari* then left us, and in compliance with his counsel I became the confidential minister of *Yogananda*.

A charge was now made against *Sakatala*, of having, under pretence of getting rid of dead carcases, burnt a Brahman alive, and on this plea he was cast into a dry well with all his sons. A plate of parched pulse and a pitcher of water were let down daily for their sustenance, just sufficient for one person. The father, therefore, recommended to the brothers to agree amongst themselves which should survive to revenge them all, and relinquishing the food to him, resign themselves to die. They instantly acknowledged their avenger in him, and with stern fortitude refusing to share in the daily pittance, one by one expired.

After some time *Yogananda*, intoxicated like other mortals with prosperity, became despotic and unjust. I found my situation therefore most irksome, as it exposed me to the tyrant's caprice, and rendered me responsible for acts which I condemned. I therefore sought to secure myself a participator in the burthen, and prevailed upon *Yogananda* to release *Sakatala* from his captivity, and reinstate him in his authority. He, therefore, once again became the minister of the king.

It was not long before I incurred the displeasure of *Yogananda*, so that he resolved to put me to death. *Sakatala*, who was rejoiced to have this opportunity of winning me over to his cause, apprised me of my danger, and helped me to evade it by keeping me concealed in his palace. Whilst thus retired, the son of the king, *Hiranyagupta*, lost his senses, and *Yogananda* now lamented my absence. His regret moved *Sakatala* to acknowledge that I was living, and I was once more received into favour. I effected the cure of the prince but received news that disgusted me with the world, and induced me to resign my station and retire into the forests. My disappearance had led to a general belief that I had been privately put to death. This report reached my family. *Upakosa*, my wife, burnt herself, and my mother died broken hearted.

Inspired with the profoundest grief, and more than ever sensible of the transitory duration of human happiness, I repaired to the shades of solitude, and the silence of meditation. After living for a considerable period in my hermitage, the death of *Yogananda* was thus related to me by a Brahman, who was travelling from *Ayodhya*, and had rested at my cell.

Sakatala brooding on his plan of revenge, observed one day a Brahman of mean appearance digging in a meadow, and asked him what he was doing there. *CHANAKYA*, the Brahman, replied "I am rooting out this grass which has hurt my foot." The reply struck the minister as indicative of a character which would contribute to his designs, and he engaged him by the promise of a large reward and high honours to come and preside at the *Sradha*, which was to be celebrated next new moon at the palace. *CHANAKYA* arrived, exhibiting the most respectful treatment, but *Yogananda* had been previously persuaded by *Sakatala* to assign precedence to another Brahman, *Subandhu*, so that when *CHANAKYA* came to take his place he was thrust from it with contumely. Burning with rage, he threatened the king before all the court, and denounced his death within seven days. *NANDA* ordered him to be turned out of the palace. *Sakatala* received him into his house, and persuading *CHANAKYA* that he was wholly innocent of being instrumental to his ignominious treatment, contributed to encourage and inflame his indignation. *CHANAKYA* thus protected, practised a magical rite, in which he was a proficient, and by which on the seventh day *NANDA* was deprived of life. *Sakatala* on the father's death effected the destruction of *Hiranyagupta*, his son, and raised *CHANDRAGUPTA*, the son of the genuine *NANDA*, to the throne. *CHANAKYA* became the prince's minister, and *Sakatala* having attained the only object of his existence, retired to end his days in the woods.

3

Story of *Nanda* and *Chandragupta*, by a Pundit of the Dekhin

(From a Manuscript in the collection of the late Col. Mackenzie, *Sanscrit*, *Telinga* character.)

After invoking the benediction of *Ganesa* the writer proceeds. In the race of *Bharadvaja*, and the family of the hereditary counsellors of the *Bhojala* princes, was born the illustrious and able minister *Bhavaji*. He was succeeded by his son *Gungadhara* surnamed *Adhvuri* (a priest of the *Yajur Vêda*), who continued to enjoy the confidence of the king, and was equal to *Vishaspathi* in understanding.

By his wife *Krushnamika*, *Gangadhara* had two sons, who were both employed by the *Raja, Sahuji*, the son of the preceding prince. The favour of the *Raja* enabled these ministers to grant liberal endowments to pious and learned *Brahmans*.

The elder of the two, *Nrisinha*, after a life passed in prayer and sacred rites, proceeded to the world of *Brahma*, leaving three sons.

Of these, the elder was *Ananda Raja Adhwari*. He was noted for his steadiness and sagacity from his childhood, and in adult years deserved the confidence of his prince, *Sahuji*. He was profoundly versed in the *Vedas*, a liberal benefactor of the *Brahmans*, and a skilful director of religious rites.

Upon his death and that of the youngest brother, the survivor, *Triyambaka Adhwari*, succeeded to the reputation of his ancestors, and cherished his nephews as his own children.

Accompanied by his mother he proceeded to the shores of the *Ganges*, and by his ablutions in the holy stream liberated his ancestors from the ocean of future existence.

He was solicited by *Sahu*, the king, to assume the burthen of the state, but regarding it incompatible with his religious duties he was unwilling to assent. In consideration of his wisdom and knowledge he was highly venerated by the *Raja* and presented with valuable gifts, which he dedicated to pious rites or distributed to the *Brahmans*. Having on a particular occasion been lavish of expenditure in order to gratify his sovereign, he contracted heavy debts, and as the prince delayed their liquidation, he was obliged to withdraw to seek the means of discharging them. On his return he was received by *Sahu* and his nobles with high honours, and the prince by the homage paid to him obtained identification (after death) with *Tyāgda*, a glory of difficult attainment to *Yāyati*, *Nata*, *Mandhātā*, and other kings.

The brother of the prince, *Sarabhaji*, then governed the kingdom and promoted the happiness of all entrusted to his care by *Sahu*, for the protection of piety, and rendering the people happy by his excellent qualities. The chief of the *Brahmans* was treated by him with increased veneration.

The land of *Chola* is supplied at will by the waters of the *Kaveri*, maintained by the abundant showers poured down constantly by *Indra*, and in this land did the illustrious *Sarabhaji* long exercise undisturbed dominion and promote the happiness of his people.

Having performed with the aid of his reverend minister the late rite to his brother, he liberally delivered *Tryambaka* from the ocean of debt, and presented him with lands on the bank of the *Kaveri* (the *Sahyagiri*), for the preservation of the observances enjoined by religion and law.

And he diffused a knowledge of virtue by means of the *Tantra* of the son of the foe of *Kāma* (*Kārtikeya*), as communicated by *Brahma* or *Nārada* to relieve his distress, and whatever learned man takes up his residence on the hill of *Sudāma* and worships *Skanda* with faith, will undoubtedly obtain divine wisdom.

Thus, on the mountain of *Sudāma*, enjoying the favour of *Girisa*, does *Tryambaka* reside with uninterrupted prosperity, surrounded by his kinsmen, and sons, and grandsons, and *Brahmans* learned in the *Vedas*, engaged in the performance of the holy rites and the worship of *Iswara*. May he live a thousand years!

An object of his unbounded benevolence, and one to be included in those cherished by his bounties, having worshipped the lord of *Srī* (*Vishnu*), and acquitted himself of his debt to the Gods and Manes, is rewarded by having it in his power to be respectfully obedient to his (*Tryambaka's*) commands. This individual, named *Dhāndī*, the son of the excellent Pundit *Lakshmana*, of the family of *Vyasa*, had in his possession, and expounded, the new and wonderful drama entitled the *Mudrā Rākshasa*, and in order to convey a clear notion of his drama, the composition of *Visakha Datta*, he relates us an introduction the following particulars of the story.

Story of *Nanda* and *Chandragupta*

According to the *Puranas* the *Kshetriya* sovereignty was to cease with *NANDA*. In the beginning of the *Kali* age the *Nandas* were kings so named.

Amongst them *SARVATHANIDDHI* was celebrated for his valour, he was monarch of the earth, and his troops were nine crore and one hundred. *Vakranaga* and others were his hereditary ministers, but amongst them the most famous was the Brahman, *RAKSHASA*.

He was skilled in government and policy, and the six attributes of princes; was eminent for piety and prowess, and was highly respected by *NANDA*. The king had two wives, of whom *Nananda* was the elder—the other was of *Sūdra*.

extraction; she was the favourite of the king, of great beauty and amiable character—her name was *Mura*. On one occasion the king in the company of his wives administered the rights of hospitality to a venerable ascetic, and after washing his feet sprinkled the queens with the water: nine drops fell upon the forehead of the elder, and one on *Mura*. This she received with reverence, and the Brahman was much pleased with her deportment *

Mura accordingly was delivered of one son, of most excellent qualities, who was named *Maurya*. *Sunanda* was delivered of a lump of flesh

This *RAKSHASA* divided into nine portions, which he put into a vessel of oil, and carefully watched.

By his cares nine infants were in time evolved, who were brought up by *RAKSHASA* and called the nine *Nandas* after their progenitor.

The king when he grew old retired from the affairs of state, consigning his kingdom to these nine sons, and appointing *Maurya* to the command of the army.

Maurya had a hundred sons, of whom *CHANDRAGUPTA* was the best, and they surpassed the *Nandas* in merit.

The *Nandas* being therefore filled with envy, conspired against his life, and inviting him and his sons into a private chamber put them to death.

At this time the *Raja* of *Sinhala* sent to the court of the *Nandas* a lion of wax in a cage, so well made that it seemed to be alive. And he added this message, "If any one of your courtiers can make this fierce animal run without opening the cage, I shall acknowledge him to be a man of talent"

The dullness of the *Nandas* prevented their understanding the purport of the message; but *CHANDRAGUPTA*, in whom some little breath yet remained, offered, if they would spare his life, to undertake the task, and this being allowed, he made an iron rod red-hot, and thrusting it into the figure, the wax soon ran, and the lion disappeared

Although they desired his death, *CHANDRAGUPTA* was taken by the *Nandas* from the pit into which he had been cast, and continued to live in affluence. He was gifted with all the marks of royalty: his arms reached to his knees; he was affable, liberal, and brave; but these deserts only increased the animosity of the *Nandas*, and they waited for an opportunity of compassing his death

Upon one occasion *CHANDRAGUPTA* observed a Brahman of such irascible temperament, that he tore up violently a tuft of *kusa* grass, because a blade of it had pierced his foot. on which he approached him, and placed himself under his protection through fear of incurring the Brahman's resentment.

This Brahman was named *Vishnugupta*, and was deeply read in the science of government taught by *Usanas* (*Saturn*), and in astronomy: his father, a teacher of *niti* or polity, was named *Chanaka*, and hence the son is called *CHANAKYA*.

He became the great friend of *CHANDRAGUPTA* who related to him all he had suffered from the *Nandas*

On which *CHANAKYA* promised him the throne of the *Nandas*; and being hungry, entered the dinner-chamber, where he seated himself on the seat of honour

The *Nandas*, their understanding being bewildered by fate, regarded him as some wild scholar of no value, and ordered him to be thrust from his seat. The ministers in vain protested against the act; the princes forcibly dragged *CHANAKYA*, furious with rage, from his seat

Then, standing in the centre of the hall, *CHANAKYA*, blind with indignation, loosened the lock of hair on the top of his head, and thus vowed the destruction of the royal race: "Until I have exterminated these haughty and ignorant *Nandas*, who have not known my worth, I will not again tie up these hairs."

Having thus spoken, he withdrew, and indignantly quitted the city and the *Nandas*, whom fortune had deserted, made no attempt to pacify him.

CHANDRAGUPTA being no longer afraid of his own danger, quitted the city and repaired to *CHANAKYA*, and the Brahman *Kautilya*, possessed of the prince, resorted to crooked expedients for the destruction of the *Nandas*

With this view he sent a friend, *Indraserna*, disguised as a *Kshapanaka*, as his emissary, to deceive *RAKSHASA* and the rest, whilst on the other hand he excited the powerful *Parvatendra* to march with a *Mlechchha* force against *Kurumapura*, promising him half the kingdom.

The *Nandas* prepared to encounter the enemy, relying on the valour of *RAKSHASA*. He exerted all his prowess, but in vain, and finding it impossible to overcome the hostile force by open arms, attempted to get rid of *Maurya* by stratagem; but in the mean time all the *Nandas* perished like moths in the flame of *CHANAKYA*'s revenge, supported by the troops of *Parvatendra*.

RAKSHASA, being worn in body and mind, and having lost his troops and exhausted his treasures, now saw that the city could no longer be defended; he therefore effected the secret retreat of the old king SERVARTHASIDDHI, with such of the citizens as were attached to the cause of the *Nandas*, and then delivered the capital to the enemy, affecting to be won to the cause of CHANDRAGUPTA.

He prepared by magic art a poisoned maid, for the destruction of that prince; but *Kautilya* detected the fraud, and diverting it to *Parvatesa* caused his death; and having contrived that information of his share in the murder of the monarch should be communicated to his son, MALAYAKETU, he filled the young prince with alarm for his own safety, and occasioned his flight from the camp.

Kautilya, though master of the capital, yet knowing it contained many friends of NANDA, hesitated to take possession of it, and RAKSHASA, taking advantage of the delay, contrived with *Daguverna* and others, machines and various expedients to destroy CHANDRAGUPTA upon his entry; but *Kautilya* discovered and frustrated all his schemes.

He persuaded the brother of *Parvatesvara*, VAIRODHAKA, to suspend his departure, affirming with solemn asseverations, that RAKSHASA, seeking to destroy the friends of CHANDRAGUPTA, had designed the poisoned maid for the mountain monarch. Thus he concealed his own participation in the act, and the crafty knave deceived the prince, by promising him that moiety of the kingdom which had been promised to his brother.

SERVARTHASIDDHI retired to the woods to pass his days in penance, but the cruel *Kautilya* soon found means to shorten his existence.

When RAKSHASA heard of the death of the old king he was much grieved, and went to MALAYAKETU and roused him to revenge his father's death. He assured him that the people of the city were mostly inimical to CHANDRAGUPTA, and that he had many friends in the capital ready to co-operate in the downfall of the prince and his detested minister. He promised to exhaust all his own energies in the cause, and confidently anticipated *Malayaketu's* becoming master of the kingdom, now left without a legitimate lord. Having thus excited the ardour of the prince, and foremost himself in the contest, RAKSHASA marched against *Maurya* with an army of *Mlechhas*, or barbarians.

This is the preliminary course of the story—the poet will now express the subject of the drama. It begins with an equivocal upon the words *Kṛtrugraha*, in the dialogue of the prelude. Thus ends the introduction.

4.

Extracts from Classical Writers relating to the History of *Sandracottus*.

He (Alexander) had learned from Phigeus that beyond the *Indus* was a vast desert of twelve days' journey, and at the farthest borders thereof ran the Ganges. Beyond this river dwell the *Tabrenans*, and the *Gandaritæ* whose king's name was *Xandramas*, who had an army of 20,000 horse, 200,000 foot, 2,000 chariots, and 4,000 elephants. The king could not believe this to be true, and sent for *Porus*, and inquired of him whether it was so or not. He told him all was certainly true, but that the present king of the *Gandaritæ* was but of a mean and obscure extraction, accounted to be a barber's son; for his father being a very handsome man, the queen fell in love with him, and murdered her husband, and so the kingdom devolved upon the present king.—*Diodorus Siculus*.

At the confluence of the Ganges and another river is situated *Pashbohra*: it is the capital of the *Prasii*, a people superior to others. The king, besides his birth-name and his appellation from the city, is also named *Sandracottus*. *Megasthenes* was sent to him.

Megasthenes relates that he visited the camp of *Sandracottus*, in which 400,000 people were assembled.

Selucus Nicator relinquished the country beyond the *Indus* to *Sandracottus*, receiving in its stead fifty elephants, and contracting an alliance with that prince (contracta cum eo affinitas).—*Strabo*.

Phegolas informed him, that eleven days from the river the road lay over vast deserts to the Ganges, the largest stream in India, the opposite bank of which the *Gangaridæ* and *Parrhasii* inhabited. Their king was named *Aggramen*, who could bring into the field 20,000 horse, and 200,000 foot, 2,000 chariots, and 3,000 elephants. As these things appeared incredible to the king, he referred to *Porus*, who confirmed what he heard. He added, however, that the king was not only of low, but of extremely base origin, for his father was a barber, whose personal merits recommended him to the queen. Being introduced by her to the king then reigning, he contrived his death, and under pretence of acting as guardian to his sons, got them into his power and put them to death. After their extermination he begot the son who was now king, and who, more worthy of his father's condition than his own, was odious and contemptible to his subjects.—*Quintus Curtius*.

Megasthenes tells us he was at the court of *Sandracottus*

The capital city of India is *Palembothra* on the confines of the *Prasii*, where is the confluence of the two great rivers, *Erranobas* and *Ganges*. The first is inferior only to the *Indus* and *Ganges*.

Megasthenes assures us he frequently visited *Sandracottus* king of India.—*Arrian*

Sandracottus was the author of the liberty of India after *Alexander's* retreat, but soon converted the name of liberty into servitude after his success, subjecting those whom he rescued from foreign dominion to his own authority. This prince was of humble origin, but was called to royalty by the power of the gods; for, having offended *Alexander* by his impertinent language, he was ordered to be put to death, and escaped only by flight. Fatigued with his journey he laid down to rest, when a lion of large size came and licked off the perspiration with his tongue, retiring without doing him any harm. The prodigy inspired him with ambitious hopes, and collecting bands of robbers he roused the Indians to renew the empire. In the wars which he waged with the captains of *Alexander* he was distinguished in the van, mounted on an elephant of great size and strength. Having thus acquired power, *Sandracottus* reigned at the same time that *Seleucus* laid the foundation of his dominion, and *Seleucus* entered into a treaty with him, and settling affairs on the side of India directed his march against *Antigonus*.—*Justin*.—15.—4

The kings of the *Gandarites* and *Prasians* were said to be waiting for them there (on the *Ganges*) with 80,000 horse, 200,000 foot, 8,000 chariots, and 6,000 elephants. Now is this number at all magnified, for *Androcottus*, who reigned not long after, made *Seleucus* a present of 500 elephants at one time, and with an army of 600,000 men traversed India and conquered the whole.

Androcottus, who was then very young, had a sight of *Alexander*, and he is reported to have said, that *Alexander* was within a little of making himself master of those countries: with such hatred and contempt was the reigning prince looked upon, on account of his profligacy of manner and meanness of birth.—*Plutarch*.—*Life of Alexander*

Professor Wilson's Preface to the *Retnāvali*

The *Retnāvali* is a play of a different character from any of those which we have hitherto examined. Although the personages are derived from Hindu history, they are wholly of mortal mould, and unconnected with any mystical or mythological legend; and the incidents are not only the pure inventions of the poet, but they are of an entirely domestic nature. In this latter respect the *Retnāvali* differs from the *Mricchakatikā*, *Mālati Mādhava*, and *Mudrā Rākshasa*, whilst its exemption from legendary allusion distinguishes it from the *Vikramorvasi* and *Uttara Rāma Charitra*.

Although, however, the *Retnāvali* differs from its predecessors in these respects, and in others of still greater importance, it is well entitled to attention, as establishing an era in the history of both Hindu manners and literature, of which we are able to fix the date with precision.

The story of this drama appears to have been not wholly the invention of the author, but to have enjoyed very extensive popularity, at a period to which we cannot refer with confidence. The loves of *Vatsa*, prince of *Kausāmbi*, and *Vasavadattā*, princess of *Ujain*, are alluded to in the *Megha Dūta*, and are narrated in the *Vrihat Kathā* of *Soma Deva*. The last is a writer of the same period as the drama, but he does not pretend to have invented the story; and the manner in which the tale is adverted to* in the *Megha Dūta*, the date of which work is unknown, but which is no doubt anterior to the *Vrihat Kathā*, seems to indicate a celebrity of some antiquity.† The second marriage of *Vatsa*, which forms the business of the *Retnāvali*, appears to be the invention of the writer, as it is very differently told in the *Vrihat Kathā*; the heroine being there named *Padmāvatī*, and being a princess of *Magadhā*, not of *Ceylon*. The circumstances under which the marriage is effected are altogether distinct.‡

From whatever source, however, the plot of the drama may have been derived, it is very evident that the author is under considerable obligation to his predecessors, and especially to *Kālidās*, from the *Vikrama* and *Urvashī* of which writer several situations, and some of the dialogue even, are borrowed. At the same time, the manners described are very different, and the light and loose principles of *Vatsa* are wholly unlike the deep, dignified passion of *Rurāvasa*. If we

* The author terms *Avanti* or "Ougain," great with the number of those versed in the tale of *Udayana* (*Vatsa*).

† The *Vasava Dattā* of *Subandhu*, the nephew of *Vararuchi*, and as well as his uncle patronized by *Bhoja*, has nothing in common with the story of *Vatsa* and his bride, except the name of the latter. The *Megha Dūta*, therefore, does not refer to that work. *Subandhu* also alludes to the *Vrihat Kathā*, to which he is consequently subsequent.

‡ The story is translated from the *Vrihat Kathā*, in the *Quarterly Oriental Magazine*, Calcutta, vol. ii. p. 198.

compare the *Retnāvalī* with the *Mrichchakatī*, or with the drama of *Bhāvabhūti*, the difference is still more striking, and it is impossible to avoid the conviction, that they are the productions of different ages, and different conditions of society, the *Retnāvalī* indicating a wider deviation from manners purely Hindu, more artificial refinement, and more luxurious indulgence, and a proportionate deterioration of moral feeling.

The *Retnāvalī*, considered also under a purely literary point of view, marks a change in the principles of dramatic composition, as well as in those of social organisation. Besides the want of passion and the substitution of intrigue, it will be very evident that there is in it no poetic spirit, no gleam of inspiration, scarce even enough to suggest a conceit in the ideas. The only poetry of the play, in fact, is mechanical. The structure of the original language is eminently elegant, particularly in the *Prākṛit*. This dialect appears to equal advantage in no other drama, although much more laboured in the *Mālatī Mādhava*: the Sanscrit style is also very smooth and beautiful without being painfully elaborate. The play is, indeed, especially interesting on this account, that whilst both in thought and expression there is little fire or genius, a generally correct and delicate taste regulates the composition, and avoids those absurdities which writers of more pretension than judgment, the writers of more recent periods, invariably commit. The *Retnāvalī*, in short, may be taken as one of the connecting links between the old and new school; as a not unpleasing production of that middle region, through which Hindu poetry passed from elevation to extravagance.

The place to which the *Retnāvalī* is entitled in the dramatic literature of the Hindus is the more interesting, as the date is verifiable beyond all reasonable doubt. It is stated in the prelude to be the composition of the sovereign, *Sri Hershū Deva*. A king of this name, and a great patron of learned men, reigned over *Cashmir*: he was the reputed author of several works, being however in fact only the patron, the compositions bearing his name being written, the author of the *Ka'vya Prakāśa* asserts, by *Dhāvaka* and other poets. That it was fashionable in his reign to take the adventures of *Vatśa* for the subject of fictitious narrative, we may infer from their being the groundwork of the *Vṛhat Kathā*, the author of which was a native of *Cashmir*, and a cotemporary of the prince. *Somadeva*, the author, states that he compiled his collection of tales for the amusement of the grandmother of *Hersha Deva*, king of *Cashmir*, the son of *Kalasa*, the son of *Ananta*, the son of *Sangrāma*. His genealogy is nearly identifiable with that of *Abulfazl*, which runs in *Gladwin's* translation of the *Ayā Akberī*, *Sungam*, *Haray*, *Anunt*, *Kulusder*, *Ungrus*, *Hurrus*. The two additional princes, *Huray* and *Ungrus*, reigned conjointly but forty-four days, and they are for all chronological purposes non-entities.* But we have fortunately a better authority than either of the preceding, in the history of *Cashmir* by *Kalhana Pandit*. The first portion of this work, down to the reign of *Sangrāma Deva*, in A. D. 1027, is translated summarily in the fifteenth volume of the *Asiatic Researches*. Since its publication, the subsequent portion of the original has been procured in *Cashmir*, and presented to the *Asiatic Society* by the late enterprising traveller, *Mr. Moorcroft*. From this we are enabled to trace the successors of *Sangrāma* with precision.

Sangrāma reigned twenty-five years, and was succeeded by his son *Hari*, who enjoyed his elevation but twenty-two days, having been removed, it was supposed, by the practices of his mother, who aspired to the regency during the minority of a younger son. She was set aside by the chief officers of the state, under whose ministry *Ananta*, the next prince, reigned interruptedly fifty-three years, when he was succeeded by his son *Kalasa*. *Kalasa* reigned eight years, and being displeased with his son *Hersha*, left the crown to a kinsman, *Utkersha*. That prince, however, enjoyed his authority but twenty-two days, having been defeated, and invested in his palace, by the partisans of the legitimate heir, and putting an end to his existence rather than fall into their hands. *Hersha* succeeded. He consequently ascended the throne A. D. 1113, and the play must have been written between that date and A. D. 1125, the termination of his reign. No mention is made of the composition by the author of the history: but he dwells at much length, and with some acrimony, on *Hersha's* patronage of poets, players, and dancers, and the prince's conversancy with different dialects and elegant literature. *Hersha's* propensities, indeed, were not likely to be regarded with a favourable eye by a brahmanical historian, for, in order to defray the expenses into which he was led by them, he made free with the treasures of the temples, and applied their gold and silver vessels, and even the images of the gods, to his necessities. These measures and others of an equally imprudent character, distracted the latter period of his reign with civil broils, and he perished in an insurrection which transferred the crown to a different dynasty. The date thus assigned for the composition refers to a period, which *Mohammedan history* and *Hindu literature* sufficiently establish, as pregnant with important changes in the political situation and national character of the natives of *Hindustan*.

* See also the *Quarterly Oriental Magazine* for March, 1824, p. 64.

APPENDIX V.

EKUNARATTHIMO PARICHCHEDO.

*Lakkdrakkhāya sachiwāi balinō yōdhasammattī patipaddī, samuddassa samantō sanniyājayī.
Abhikkamaggalatthān pūddaddimanākahān kicchān sampddaniyanti sachiwān sanniyojāyī,
Wandaniyhi wandattō padāni nikkāṭi, takhān nētū, mātattayān, ganāhhi Pulatthinagaraṇ pūva.
Wianūṭō ddi Malaya nānā Balanāyako, wjupachohatthikō kutwā, mahipdassa sabbasā,
Saggdmitthāyupdgānchhi balān sabbān samādiya Andūti wisutammānapaṇṇo gāmaṇ purantikō.
Lakkissarō takhān gantwā uddharitwā tamuddhataṇ, Pulatthinagaraṇ ganāhhi wastwattiya tambalaṇ.
Yuwārdjūpadānytwa thitō santō likhāpaya sō (* * * * *) wassāni sapāṇṇō nagarē settamō.
Tatōnurdhanagaraṇ mahhigamma yathāwiddhān anubhūtwā widdhānāṇṇu abhikkamābhūssawān,
Atthitō pāpadhammāsu suttthitō settakammāni sō affhārasamaṇ wassān likhāpayi sūsanthito,*

CHAP. LIX.

He (Wijayabāhu)* for the security of Lankā (against invasion) placed trustworthy chiefs at the head of paid troops, and stationed them round the sea coast. On the proper caste he imposed the task of making the requisite repairs and embellishments to the palace and other public edifices (at Anurādhapura), in order that he might celebrate his inauguration; and having, during a period of three months, assembled there, and exacted allegiance from all the provincial chiefs from whom allegiance was due, departed for Pulatthinagara.†

A certain "Andūti" chief, previously known in the Malaya division by the name of Balanāyako, in his infatuation, announced himself in the most public manner an uncompromising enemy to the ruler of the land; and collecting the whole of his forces, approached, with hostile intent, a village in the suburb of the capital. The monarch of Lankā hastening thither, and completely extirpating that faction, returned to Pulatthinagara, and incorporated that force with his own.

This wise and virtuous prince, when he had held the dignity of sub-king for seven years, causing to be recorded the‡ * * * * *; and thereafter, having repaired to, and observed at Anurādhapura all the prescribed state forms, and celebrated his inauguration with the utmost pomp, occupied himself in the exercise of his royal prerogatives

He caused it to be registered, as a record to be perpetually preserved, that the period during which he was involved in sinful acts (in warfare,) and had devoted

* Vide Epitome, A. D., 1071 to 1126, for a sketch of Wijayabāhu's reign, p. 39. Also Appendix II. p. Lxv.

† Now called Pollonnarawa, and Tope're. A description of the ruins of this city, which was the second capital of Ceylon, by Capt. Forbes, will be found in the Ceylon Almanac of 1838.

‡ The meaning of the omitted word cannot be ascertained, as there is no commentary to the Mahāwanso subsequent to the reign of Mahaseno.

*Tato āgama niwasi Pulatthinagari waré sō Sirisāṅghabōdhi nāmadheyyina wisuto.
 Anujā sō Wirabāhu parajjē niwasiya, datwāna dakkhināndēsaṇ taṇ saṅgaṇhi yathāwiddhiā.
 Kanitthasiddhi bhāṭṭasaṇ Jayabāhusabāhujo adipādapadaṇ datwā, raṭṭhaṇ pādāsi Rōhanaṇ,
 Thānāntarānī bhāṭṭasaṇ mamachchānaṇ yathārahaṇ, datwā ; raṭṭi yathā nāyaṇ karaṇ yōjjet ganhituṇ.
 Chirasaṇ parikinaṇ sō daydwāso mahipati pawattisi yathāddhammaṇ thiladharmāso winichchēhiyaṇ.
 Ewaṇ samuddhatānāka ripukaṇṇakawācchayē nichchāṇ raṭṭaṇ pādāsi Lankāṇ sammānurissarā,
 Chhattagāhakanāthōwa Dhammagāhakanāyako tathāwa Sēththipāthōwa, ichchē tē bhāṭṭarō sayō,
 Rāṇṇo wirōdhita yāda pādāsi Jambudīpakaṇ, Lankāṇ wisatimē wassē ikēṇṇi samōtaruṇ.
 Tē saṇṇē Rōhanaṇ raṭṭhaṇ, tathā Malayamaṇḍalaṇ, saṇṇē dakkhiṇapassānna sahaṇ parivajjayuṇ.
 Nipunō Rōhanaṇ gantwā tathā Malayamaṇḍalaṇ nighāṭṭentō bhāṭṭa tathā tathā puchchattiki jani,
 Sammā ūpasamētwaṇa, thapetwā sachiwē takin ; dakkhiṇō Dadhiṇaṇ dēsaṇ sayāṇ gantwā mahābālō,
 Pīcetwā sammanibhāṭṭawāṇṇaṇ sachiwāṇ tadd, gahetwā Sammaroghōrō wirō tē sakawirō,
 Samdrōpiya sūlāṇṇi ; Lankāṇ wigatāṇṇaṇ karetwāna nirdaṇṇāṇ Pulatthipuramāgami,
 Wasanti Chālawisayē Jagatipādājini, Chohattāthā pamuchchitwā, vaddhiṇ dhiṭu Kumāriyā,
 Līlāwatibhidhāndya ndwamāruya wēgaṇ Lankādīpamhi ōtinna, paṇṇi Lankissaraṇ tadd,*

himself to pious deeds (in the peaceful administration of his kingdom) amounted (then) to eighteen years.

Departing from thence, he established himself at Pulatthinagara, and became celebrated under the title of Sirisāṅghabōdhi. Assigning to his younger brother Wirabāhu the office of sub-king, and placing him in the administration of the southern division, he duly supported him. The monarch conferring also the office of "adipādo" on his younger brother Jayabāhu, placed him over the Rōhana division ; and having bestowed on all his officers of state appointments proportioned to their merits, he took steps for defining relationships (and pedigrees) in the kingdom.

This just and benevolent monarch re-established the administration of justice, which had been neglected for a long period, on the most equitable principles.

While this sovereign was thus, in the full exercise of his royal power, eradicating those foes who, like unto thorny bushes, had possessed themselves of Lankā, the Chhattagāhakanāthō, the Dhammagāhakanāyako, as also the Sēththipāthō, who were three brothers, becoming hostile to the rāja, flying from him, repaired to Jambudīpo. After the lapse of nineteen years they returned to Lankā. All these persons quickly seduced the Rōhana as well as the Malaya divisions, and all the southern provinces from their allegiance. The accomplished warrior (Wijayabāhu) hastened to the Rōhana and Malaya divisions, and slaughtered great numbers of the disaffected inhabitants in those parts. Having thoroughly subdued (those districts), and placed them under the administration of loyal officers, this experienced and powerful (rāja) himself repaired to the southern provinces ; sending into the field his trusty brother also, who was as illustrious in descent as himself ; and having then secured his implacable enemies, impelled by a resentment mortal as "Māro" (Death,) indiscriminately impaled them ; and having thoroughly established order in Lankā, which was overgrown with the thorns (of disorder,) returned to his capital Pulatthipura.

The (ex) queen named Līlāwati, the consort of Jagatipālo, who had been (carried

Sutud wahnakkaman tassd só natud siddhawañsatañ Lildwat; mahésitté abhisinchi narissaro.
Sá tañ pañichohardjāñāñ mahési dhitarāñ lahi, námañ Yasódhardtiāñ akkai dharañipati.
Mitrukenadaratthēna sadhiñ rájá sadhitarañ Wirawammasa páddasi. Sá labhi dhitaro dui.
Samanddmiká jetthá samāñ mahiyá ahu, Sugala námiak ási, tásu dwisu kanññhiká.
Kálīggañharañipáddawañsajañ chādrudassanañ Tilōkasundariñ náma sukumdrāñ kumārīkañ,
Kálīggaratthato rájá āndpetwá, chīráññhitiñ nijawañsasa iohakkanto, mahésittébhāsichayi.
Subhaddhācha, Sumittācha Lōkanāthuhayāpīka, Ratnāwali, Rūpawati; itimā pancha dhitaro;
Puttañ Wikkamabāhuncha sá labhi, dhāññalakkhañāñ sampānnd tá pajāwuddhiñ harantá rájino manañ.
Itthāgdāreñ sisēñ wind samakulāññand gābhāññātu mahipdāñ tañ pañichecha nasaññhihi.
Athākadivasañ rájá amāchechagañamajjhagā, wilokiya thitá sammā dhitaro pañipāpiyá,
Dhītūnawasañ dāññāñ thapetwá, Ratnāwaliñ dhāññalakkhañāñ sampāññaputtasuppattisūchakañ
Lakkhañāñ lakkhañāññāñ só apasañ pīmawīgawá, Ratnāwalītamahāya tassá muddhanāñ chumbhiya:
"Tijōgunthi chāgēhi, dhīyāsurattāñnācha, dhūtēcha bhāwīñchēwa, sabbē bhāpiyēti sādhitō,
"Nichchañ Lakkāñ nīrdāñkamēkacchhattāñ kamēwācha, pawidhātūñ, samattasa sammādsāñasāsiko,

away captive during the Chólian interregnum and) detained in the kingdom of Chóla, making her escape from her Chólian captivity, together with her royal daughter, embarked in a vessel; and expeditiously reaching Lanká, presented herself to the monarch. The sovereign having inquired into her pedigree, and knowing that her family was of illustrious descent, raised her to the station of queen consort. This queen bore a daughter unto the rája. The supporter of royalty conferred on her the name of Yasódhará. The rája bestowed this daughter, together with the province of mountains and torrents (Malaya), on Wirawammo. She gave birth to two daughters: of these two daughters, the eldest was named Samaná, she was as bountiful as the earth; the younger was called Sugala.

This rája, intent on the perpetuation of the line from which he was himself descended, caused (also) to be brought from the kingdom of Kálinga a daughter of the reigning monarch of Kálinga, named Tilōkasundari, lovely in person, and most amiable in disposition, and installed her (likewise) in the dignity of queen consort. She had five daughters; viz., Subhaddá, Sumittá, Lōkanáthá, Ratnāwali, and Rūpawati; and a son named Wikkamabāhu, endowed with the indications of eminent prosperity. She so entirely captivated and engrossed the rája's affections, that among all the ladies of his palace, none but her, who was as illustrious in descent as himself, could succeed in becoming enciente to him.

At a subsequent period, on a certain day, while surrounded by his ministers, he assembled his daughters, and ranged them in order, according to their seniority. Overlooking the other daughters, this (monarch), who was versed in fortune-telling, fixed his gaze on Ratnāwali, who, he discerned, was endowed with the signs of good fortune, and with a womb of fecundity. Overpowered by the impulse of his affections, clasping her to him, and kissing her on the crown of her head, he poured forth these endearing expressions: "Her womb is destined to be the seat of the conception of a son, who will be supremely endowed with the grace of dignity, as well as with benevolent and charitable dispositions; with firmness of character, and energy in

"*Sóbhanaññekawuttissa imissá kuchchhi hessati, puttassupatti thánanti ;' mudunó só samaḥrawi. Yāchanassāpi só Chólamahipālassanākaś, kulābhimāññin rājā só adatwadna kanīyasāñ, Andpetwā Puñḍurdjan wirūddhanwayasambhawañ anujañ rājiniñ tassa Mittāwhayamāddsi so. Sā Māñābharaṇañ Kittisirimēghābhiddhākañ, Siriwallabhandmancha janēsi tanayó tayó. Subhaddāñ Wirabāhuś, Sumittāñ Jayabāhuno mahatāparihārēna, pāddsi dharāṇipati. Addsi Māñābharaṇassa dhitarāñ Ratnāwalin, Lokāñdhawhayañ Kittisirimēghassāddsi só. Rūpawatibhiddhāya dhītuyōparatāyahi Sasiriwallabhaśāddā Sugalaḥaṇ kumārīkañ. Madhukannawa Bhīmarāja Balakkārasandmakē mahēsibandhawē rājaputtē, Sīhapurdgatē, Passitwāna mahipālo tadd suparipitiko, tēsampāddsi pachchēkañ wuttiñ só anurūpakañ. Tē sabbē laddhasakkārasamānāñ dharāṇipatiñ drādhayanta satatañ niwassiñsu yathā ruchiñ. Etēsañ rājaputtānañ Sundariḥaṇ kanīṭṭhikañ add Wikkamabāhuśa niḥawañsatthitathikō, Bhiyō Wikkamabāhuśa tatō Līlāwatīsatīñ sahaḥbhōgēna pāddsi tadd bandhu hitērato. Wīdhāya twañ sajanē janindō nissētō bhōgasamappitō só, dayāparōṇḍti janānamattha samāchareniti pathānurūpañ.*

Iti sujanappasāda sañwēgathāya katē Mahāwañsē " Sanggahakaraṇō " nāna Ekunasatthitimō parichchēdō.

action; with the power of commanding the respect of men, and of *controlling all other monarchs*: he will be destined also to sway the regal power, by reducing Lankā, which will be over-run by foreign enemies, under the dominion of one canopy; and blessed will he be with all prosperity."

The rāja refused to bestow his daughter, who was the pride of his race, on the reigning king of Chōla, who earnestly sued for her; and sending for a prince of the royal family of Pāndu, which was already connected with his own, married him to his younger sister, princess Mittā. She gave birth to three sons, Māñābharano, Kittisirimēgho, and Siriwallabhō. The ruler also wedded, in great pomp, Subhaddā to Wīrabāhu, and Sumittā to Jayabāhu. He bestowed *Ratnāwali* on Māñābharano, and *Lōkanāthā* on Kittisirimēghō. Of his remaining daughters, he bestowed the one named *Rūpawati*, as well as the princess *Sugalā*,* on Siriwallabhō.

At that period there were three royal princes, the relations of queen Tilōkasundarī, who had come over from Sīhapura, whose names were Madhukannawo, Bhīmarāja, and Balakkaro. The ruler of the land having received them, and become favorably impressed with them, conferred on them, severally, stations worthy of them. All these three persons, in the full enjoyment of royal favor, and entirely possessed of the confidence of the monarch, resided where they pleased. Bent on the preservation of the purity of his house, he bestowed on (his son) Wikkamabāhu, Sundari the younger sister of these princes; and devoted to the interests of his house, he subsequently also gave unto (his said son) Wikkamabāhu, the amiable princess Līlāwati, with a (suitable) provision.

Thus this monarch, endowed in the utmost perfection with all regal prosperity, and blessed with a benevolent disposition, seeking the advancement of his own connections, regulated his government on principles conducive to their aggrandizement.

The fifty ninth chapter in the Mahāwanso, entitled, "the patronage (of relations,)" composed equally for the delight and affliction of righteous men.

* The granddaughter is here called a daughter.

APPENDIX VI.

A TABLE OF THE CONTENTS OF THE TEXT OF THE MAHAWANSO.

No. of the chapters.		No. of verses in each chapter.
1.	The visits of <i>Gótamo Buddho</i> to Ceylon.....	85
2.	His genealogy, deduced from <i>Mahásammato</i>	34
3.	The first convocation	33
4.	The second convocation	65
5.	The third convocation	285
6.	The genealogy and landing of <i>Wijayó</i>	48
7.	The reign of <i>Wijayó</i>	77
8.	Do. of <i>Panḍuwáso</i>	29
9.	Do. of <i>Abhayó</i>	29
10.	Do. of <i>Panḍukábhayo</i>	106
11.	Do. of <i>Déwānanpiyatisso</i>	43
12.	The deputation of <i>théros</i> to various countries in India, to propagate Buddhism	58
13.	The deputation of <i>Mahindo</i> to Ceylon	22
14.	His reception into (<i>Anurádhapura</i>) the capital of Ceylon	66
15.	His acceptance of the dedication of the <i>Maháwiháro</i>	234
16.	Do. of the sacred edifices at <i>Mahintallé</i>	18
17.	The arrival of the relics of <i>Buddho</i>	61
18.	The obtaining the branch of the sacred Bo-tree	69
19.	The arrival of do do.	88
20.	The demise of the <i>Théros</i> (<i>Mahindo</i> and his colleagues).....	59
21.	The reign of five kings.....	63
22.	The origin of (prince) <i>Dutthagámini</i>	89
23.	The formation of his army	102
24.	The war between the two brothers (<i>Dutthagámini</i> and <i>Saddhátisso</i>)	59
25.	The triumph of <i>Dutthagámini</i>	117
26.	The consecration of the <i>Marichawattí wiháro</i>	26
27.	Do. of the <i>Lóhapasádo</i>	49
28.	The acquisition of the materials for the construction of the <i>Maháthúpo</i> (Ruanwelli)	43
29.	The preparations for its construction	71
30.	The description of the receptacle (in the <i>Thúpo</i>) for the relics	102
31.	The enshrining of the relics.....	125
32.	The departure to <i>Tusitapura</i> (death of <i>Dutthagámini</i>)	87

No of the chapters		No of verses in each chapter.
33.	The reigns of ten kings	106
34.	Do. of eleven kings	93
35.	The reigns of twelve kings	125
36.	Do. of thirteen kings	134
37.	Do. of seven kings	267
38.	Do. of ten kings	115

The translation in the present volume extends to the end of this chapter3282

39.	The reigns of two kings	60
41.	Do. of eight kings	103
42.	Do. of three kings	69
44.	Do. of six kings	153
45.	Do. of four kings	82
46.	Do. of three kings	47
48.	Do. of six kings	226
49.	Do. of five kings	93
50.	Do. of one king	87
51.	Do. of two kings	136
52.	Do. of two kings	83
53.	Do. of five kings	53
54.	Do. of three kings	72
55.	The anarchy or interregnum	34
56.	The reigns of six kings	17
57.	The subjugation of the <i>Róhana</i> division of Ceylon	73
58.	The visit to <i>Anurádhapura</i>	57
59.	The patronage of relations, or royal intermarriages	51
60.	Improvements or reforms in the State and Church	91
61.	The reigns of six kings	74
62.	The history of the two Princes	67
63.	The journey to <i>Sakmantottapuru</i>	53
64.	The march to the settlements of the <i>Paramandala</i> chiefs	64

¹ The first of these "seven kings" is *Mahaseno*. The account of his reign terminates at the 48th verse, and there also the first part of the *Maháwanso* concludes, though in the middle of a chapter, which strengthens my opinion that *Maháwanso*, wrote the subsequent portion also to the end of the reign of his nephew *Dáhuseno*, being to the close of the 38th chapter.

² By mere inadvertence, in the text the words "forty one" have been written for "forty," "forty four" for "forty three" and "forty eight" for "forty seven," omitting "forty," "forty three," "forty seven."

³ Printed in this volume as Appendix V

No. of the chapters		No. of verses in each chapter
65.	The execution of the Minister.....	44
66.	The discovery of the traiterous movements of the <i>Paramandala</i> chiefs.....	157
67.	The appointment (of <i>Parakkumabáhu</i>) to the office of <i>Mahá Adipádo</i>	95
68.	The restoration of order and prosperity.....	59
69.	The conciliation of the army by the distribution of rewards.....	38
70.	The abdication of the kingdom (in favor of <i>Parakkumabáhu</i>).....	358
72.	His accession to the kingdom.....	348
73.	The improvement of <i>Polonnaruwa</i>	165
74.	The festival in honor of the <i>Dáthádhātu</i> (Tooth relic).....	252
75.	The subjugation of the <i>Róhana</i> division of Ceylon.....	205
76.	The capture of the capital (of <i>Pándi</i> , in southern India; this chapter also contains the expedition to <i>Camboja</i>).....	332
77.	The conquest of the kingdom of <i>Pandi</i>	107
78.	The construction of wiháros (in Ceylon).....	108
79.	The formation of royal gardens &c.	87
80.	The reigns of sixteen kings.....	79
81.	Do. of one king (<i>Wijayabáhu</i>).....	80
82.	The festival of the <i>Dáthádhātu</i> (Tooth relic).....	52
83.	The subjugation of the foreign usurpers.....	52
84.	The patronage of religion.....	44
85.	The performance of many acts of piety.....	121
86.	The causing of many acts of piety to be performed.....	58
87.	The abdication of the kingdom.....	75
88.	The reparation of <i>Polonnaruwa</i>	122
89.	The accession of <i>Bósat Wijayabáhu</i>	73
90.	The reigns of eight kings commencing with <i>Bósat Wijayabáhu</i>	110
91.	Do. of four kings commencing with <i>Parakkumabáhu</i>	37
92.	Do. of seven kings from <i>Wijayabáhu</i>	30
93.	The reign of <i>Máyádharmé</i>	18
94.	Do. of <i>Wimaladhammasuriya</i>	24
95.	Do. of <i>Senarati</i>	26
96.	Do. of <i>Rájasingha</i>	43
97.	Do. of two kings commencing with <i>Wimaladhamma</i>	63
98.	Do. of <i>Sriwijayarāja</i>	98
99.	The accession &c. of <i>Kittisiri</i>	191
100.	The conclusion.....	297

APPENDIX VII.

A synopsis of the Roman characters used to represent the Singhalese-*Páli* letters, in this publication, taken almost exclusively from the scheme recently published in Bengal.

As the *Páli* Alphabet is nearly identical with the *Déwanágari*, it cannot be necessary to define the sounds of the letters composing it.

VOWELS.

අ a, ආ á, ඉ i, ඊ í; උ u, ඉ u, ඓ e, ඔ o.

CONSONANTS.

Gutturals	ක k, ඛ kh, ග g, ඝ gh, ඞ ṅ
Palatines	ච ch, ඡ chh, ජ j, ඣ jh; ඤ ṇ
Linguals	ට t, ඨ th, ඩ d, ඪ dh, ණ ṇ
Dentals	ත t, ථ th, ද d, ධ dh, න n
Labials	ප p, ඵ ph; බ b, භ bh; ම m
	ය y, ර r, ල l, ව w, ස s, හ h, ළ l, ෝ n (ang).

There is but one *s* in *Páli*. The two *ls* have nearly the same sound, and the letter ච partakes more of the sound of *w* than *v*.

INDEX AND GLOSSARY.

INDEX AND GLOSSARY.



A

- Abhayagiri* or }
Abhayuttaro }
Abhayagullako
Abhayānāgo
Abhayapura
Abhayathero
Abhayawapi
- a wihāro at *Anurādhapura*, 206, 207, 223, 225, 235, 238, 241, 243, 250
- a wihāro, not identified, 208.
- 227, 228.
- 88.
- vide *Theraputtābhayo*.
- also called *Jayawapi*, the first tank formed at *Anuradhapura*, 65, 66, 107, 160, 211
- Abhayabalakapāsāṃ*
Abhayō
- the "cuckoo rock" in the *Abhaya* tank at *Anuradhapura*, 99.
- 56, 57, 58, 62, 64, 65, 67 - the rāja of Ceylon at the advent of *Kakusandho* *Buddho*, 88, 89, 90 - the first name of *Dutthagamiṇi*, 97 - the father of *Khanjademo*, 112.
- Abhinand*
- from "abhi" supreme and the root *nd* knowledge - a preternatural gift or wisdom of inspiration, 116.
- Abhiwaddhamano*
Acchagullako
Accharamittigāmo
Aggikkhandopaman
- a tank, not identified, 222
- a wihāro at the *Kāhagullako* mountain, 127, 205.
- Singh. *Accharamittigama*, three yojanas to the north west of *Anuradhapura*
- "the similitude to the mountain of flames," *Buddho*'s discourse in the *Anguttara-nikayo*, 73, 97.
- Aggibrahmā*
Ahanharaputtiko
Abhōgangā
- 34, 36.
- a plain near *Anuradhapura*, 217.
- Trans-Gangetic. In the *Tikā* it is written *Adōganga* which would signify the Subterranean-Ganges, 16, 37, 240
- Ajalasattu*
Ajivako
Alaséchētiyan
Alakkhāmanda
Alambagamo
Alasaddā
A'malukan
A'ma.dagāman
Ambalatthikapāsādo
Ambalatthikōlo or }
Ambatthikōlo }
Ambamālako
Ambatthā
- 10, 12, 135
- a sect of hindu devotees, 67
- a wihāro on the summit of *Kōtipabbato*, 132
- residence of *Wissarano*, 242
- a tank, not identified, 234
- capital of *Yana* a division of India, not identified. 171
- in Singhalese *nelu*, a fruit, 22, 70.
- 215, 216.
- a hall in *Bhuan*'s palace, also in the *Lōhapasādo*, 162
- a cave in the Seven Koils in which the *Radi* wihāro has subsequently been built, 167, 208.
- at *Anurādhapura*, 125.
- a ferry near *Bintenne*, not identified, 150.

- Ambatthalo* one of the peaks of the *Mirsako* mountain (*Mihintalle*).
- Ambududuggo* a great tank, not identified, 210.
- Ambiliyāgo* a village, not identified, 254
- Ambo* the mango tree, 22, 79.
- Ambutthi* a tank, not identified, 248.
- Amulā* 9.
- Amitōdano* brother of *Gōtamo Buddha's* father, 9, 55
- Anāgāmi* the third state of sanctification, signifying that which does not return, regeneration in the human world being overcome, 77.
- A'nandi* 18.
- A'nando* 12, 13, 19
- Anawatalaggaṇ* from *ana awa agan*, without beginning or end, *Buddha's* discourse on *Samsāra* or eternity, in the *Sanyuttanikāyo*, 23, 98.
- Anjano* 9
- Anōmadassi* 1
- Anōtatthō* from "na" and "catthi" that which does not get heated or parched, the name of a lake in *Himawantō* so surrounded by lofty mountains that the meridian rays alone of the sun are stated to fall on it, 2, 22, 27, 70, 169
- Antarāmēgiri* a wihāro and tank, not identified, 257
- Antōgiri* a village in *Rohano*, not identified.
- Anula* the wife of *Mahānāga* the second brother of *Dēvānampiyatisso*, 82, 85, 110, 120; widow of *Khallātandga*, and wife of *Wattagāmani*, 202, 203, 204
- Anūlatissapabbato* wife of *Cheranāga*, 209, 218
- Anurādhapura* a wihāro, not identified, 225.
- Anurādho* the ancient capital of Ceylon, founded by *Anuradho*, minister of *Wijayo*, 50, 56, 65, 67, 117, 118, 128, 133, 134, 139, 153, 218 walls built round it 222, 225.
- Anurawihāre* minister of *Wijayo*, 50 brother of *Bhaddakachchanda*, 56, 57, 64, 65, 68
- Anuro* in *Mahagāma* not identified.
- Anuraddhako* the standard bearer of the king of *Wangu*, 44, 46
- Aparantaka* 15, 19.
- Appamadawuggo* one of the ancient divisions of India, not identified, 71, 73.
- Arahat* the discourse on non-procrastination. in the *Khudakanikāyo* of the *Putakattaya*, 25.
- Arawdlo* *passim*: from "ari" foes (i. e. sinful passions,) and "hattatā" being destroyed or overcome.
- Ariṭtho* *Nāga* king of *Kāśmir*, 72: a lake in *Kāśmir*, 72.
- Aruna* now *Rittigulla*, a mountain in *Neurakālmīya*, 63, 64, 127; a wihāro there, 202: nephew of *Dēvānampiyatisso*, 69, 103, 110, 111, 115, 116, 120, 126.
- Asalhi* a clay of a reddish color, possessing medicinal properties, 70.
- Asalhi* *passim*: the month of June-July, derives its name from one of the lunar mansions.

<i>Asandhimuttá</i>	the first wife of <i>Dhammásóko</i> , 25, 122
<i>Asankhiya n</i>	<i>passim</i> . innumerable, surpassing computation
<i>Asélo</i>	127, 128.
<i>Asáwisópanan</i>	from <i>asáwisó</i> the serpent, and <i>upaman</i> comparison, the parable of the serpent. a discourse of Buddhó in the <i>Majjhimanikáyo</i> of the <i>Suttaputakó</i> , 73. 97
<i>Asókamdlá</i>	wife of prince <i>Sáli</i> , 200
<i>Asokamalako</i>	at <i>Anurádhapura</i> , 95.
<i>Asoko</i>	the great Buddhistical emperor of India, subsequently called <i>Dhammásóko</i> , 21, 22, 23, 25, 34, 35, 38, 42, 76, 108 : a brother of <i>Devánanpiyatisso</i> , 95 (a tree) Singh. <i>Hópala</i> .
<i>Asokárdmo</i>	the wiháro built at <i>Pátalipura</i> by <i>Asókó</i> . 26, 33, 34 39
<i>Assamandalo</i>	at <i>Anurádhapura</i> , 100.
<i>Assayujo</i>	<i>passim</i> the month of September October, the name of one of the lunar mansions.
<i>Attalho</i>	a wiháro and tank, not identified, 257
<i>Atthadassi</i>	1.
<i>Atthakathá</i>	Commentaries or explanatory discourses, the title of the sacred commentaries on the <i>Pitakattaya</i> , 207, 251, 252, 253.
<i>A'wanti</i>	also called <i>Ujjéni</i> , modern Oujein in India, 16, 76
<i>A'yupala</i>	37

B

<i>Bahalamussutteso</i>	207
<i>Bahuyo</i>	204.
<i>Bahúlika</i>	one of the Buddhistical schisms 21
<i>Baluttho</i>	<i>passim</i> a messenger of a king, an executive officer.
<i>Bali</i>	tribute, also offerings in the yakkha religion, 230
<i>Báránasi</i>	on the <i>Ganges</i> , the capital of <i>Kási</i> , the name derived from two tributary rivers <i>Bára</i> and <i>Nasi</i> , 2, 24, 95, 171, 180 ; the modern Benares
<i>Bhaddakachchána</i>	the daughter of <i>A nitódano</i> the paternal uncle of <i>Gótamo Buddhó</i> By her marriage with <i>Pandumásademo</i> , the <i>Wijeyan</i> dynasty of Ceylon became allied to the <i>Sakyan</i> family, 55. 56 65
<i>Bhaddasalo</i>	71, 127.
<i>Bhaddawaggi</i>	an Indian tribe. 2, 180
<i>Bhaddaji</i>	183, 184.
<i>Bhuddetumbaro</i>	at the <i>Chétayo</i> mountain, 103
<i>Bhagíraso</i>	8.
<i>Bhakkharahobbo</i>	a port in <i>Róhana</i> , supposed to be near the salt marshes of Hambantotte, 217
<i>Bhallátako</i>	a tank and wiháro, not identified, 257
<i>Bhallatittha</i>	a sea port on the western coast, not identified, 227.
<i>Bhalluko</i>	nephew of <i>Eláro</i> , 155, 156.
<i>Bhámini</i>	on the line of <i>Dutthagámini's</i> march. not identified. 151

<i>Bhāndu</i>	77, 80.
<i>Bharano</i>	137, 141.
<i>Bharato</i>	8.
<i>Bhātiko or Bhātikābhayo</i>	210, 213.
<i>Bhātīnanko</i>	not identified, 178
<i>Bhātikatisso</i>	224, 225.
<i>Bhātīyo</i>	father of <i>Bimbisāro</i> , 10.
<i>Bhattasālā</i>	the refectory at <i>Anurādhapura</i> , 101.
<i>Bhayaḍuppalo</i>	not identified, 210.
<i>Bhikkhārādo</i>	a wihāro, not identified, 257.
<i>Bharani</i>	162.
<i>Bhūtārādo</i>	225.
<i>Bimbisāro</i>	10, 83, 180.
<i>Bindusāro</i>	21.
<i>Bodhimando</i>	the terrace of the Bo-tree at <i>Buddhaghya</i> in India, 171
<i>Bódhisattó</i>	<i>passim</i> : a Buddha elect.
<i>Brahma-lōka</i>	<i>passim</i> : the heavenly mansions of <i>Brahmā</i> .
<i>Brāhmo</i>	<i>passim</i> : a brāhman.
<i>Brahmā (Maha)</i>	one of the Hindu triad, 17, 180, 189, 190
<i>Buddhadāso</i>	213, 216, 247, 256.
<i>Buddharakkhito</i>	171.
<i>Buddho</i>	<i>passim</i> : from the root <i>buddhu</i> to comprehend.

C

<i>Chakkavālaṇ</i>	the circle of boundaries of the universe, 114
<i>Chakkavatti</i>	from <i>chakka</i> , a wheel, also the circle of the universe, and <i>vatti</i> the ruler or sustainer, applied to <i>Buddho</i> , as well as to the emperors of Asia, 29
<i>Champ'ka</i>	Singhalese <i>sapu</i> (<i>michelea champaka</i>).
<i>Charakko</i>	minister of <i>Chandagutto</i> , 21.
<i>Chandagutto</i>	the <i>Chandragupta</i> of the <i>Hindus</i> , and the <i>Sandracottus</i> of the classics, 21
<i>Chandālo</i>	(adjective) low caste, <i>passim</i> .
<i>Chandamo</i>	9.
<i>Chandamukhasīro</i>	216, 218.
<i>Chandamukho</i>	9.
<i>Chandennaggāmo</i>	in <i>Rohana</i> , not identified, 119, 120.
<i>Chandannepi</i>	28, 31, 32.
<i>Chando</i>	son of <i>Pandulo</i> , 60, 61, 62, 65.
<i>Charako</i>	8.
<i>Chat</i>	an earthen vessel, commonly called a <i>chatty</i> , 167.

<i>Chatummahārājā</i>	the four kings of the <i>Chatummahārājika</i> heaven.
<i>Chatusālā</i>	the quadrangular hall, the refectory of the priesthood at <i>Anuradhapura</i> , 87, 88, 221.
<i>Chétiya</i>	the mare <i>yakkhini</i> 63, (<i>Dévi</i> , the mother of Mahindo), 76.
<i>Chétiyagiri</i>	the capital of <i>Dakkhināgiri</i> in India, 76
<i>Chétiyañ</i>	<i>passim</i> : an object of worship, whether an image, a tree, an edifice or a mountain, from the root <i>chiti</i> to meditate or think
<i>Chetiyo</i>	8, the mountain and wiharo at <i>Mihintalle</i> near <i>Anuradhapura</i>
<i>Chéto</i>	a village to the southward of <i>Anuradhapura</i> , not identified, 109
<i>Chettā</i>	vide also <i>Missako</i> , 102, 103, 104, 105, 106, 122, 123, 124, 125, 128, 138, 202, 216, 221. wife of <i>Wasabho</i> , 220.
<i>Chhadanta</i>	a lake in the <i>Himālayan</i> regions, not identified, 22, 131
<i>Chhallo</i>	a malabar who commanded at <i>Mihyangano</i> , 150
<i>Chirawāpi</i>	a tank, not identified, 237.
<i>Chitta</i>	<i>passim</i> . one of the asterisms which gives its name to the month <i>chitta</i> March — April.
<i>Chittā</i>	(mother of <i>Pandukābhayo</i>), 56, vide <i>Ummadachitta</i> .
<i>Chittagutto</i>	a théro of <i>Bodhimaṇḍo</i> , 171.
<i>Chittapabbato</i>	a mountain and wiharo in <i>Rohano</i> , Singh. <i>Sittulpor</i> , not identified. 130, 143, 145, 221.
<i>Chōla</i>	Singh. <i>Soli</i> , <i>Solmandatum</i> of the classics, comprising probably <i>Mysore</i> and <i>Tanjore</i> , 128.
<i>Chōlo</i>	a mountain two yojanas to the southward of <i>Anuradhapura</i> , not identified. 68
<i>Chōranago</i>	209
<i>Chuddanāgo</i>	225
<i>Chulābhayo</i>	216.
<i>Chulagullo</i>	a wiharo on the Gōno river, 216
<i>Chulaththipādopaman</i>	the parable of the footsteps of the small elephant, a discourse of Buddha in the <i>Majjhimanikayo</i> , 79
<i>Chūlamani</i>	a dagoba in the heavenly mansions of <i>Sakko</i> , 106
<i>Chūlanāgo</i>	a mountain in <i>Rohano</i> , not identified, 214
<i>Chulānganuyapitthi</i>	Singh. <i>Sulagannupitthi</i> in <i>Rohano</i> , not identified. 146, 190.
<i>Chulōdaro</i>	45

D

<i>Dagoba</i>	<i>passim</i> from “ <i>Dhātu</i> ” and “ <i>gabbhan</i> ” the womb, receptacle, or shrine of a relic.
<i>Dakkhināgiri</i>	in India, situated between <i>Pātilipura</i> and <i>A'vanti</i> , the territory of Mahindo's mother, 76, a wiharo at <i>Ujjeni</i> , 171, a wiharo at <i>Anuradhapura</i> , 200, another, 257.

- Dakkhinakkhakan* the right collar bone relic of *Buddho*, 105, 106, 107, 108,
Dakkhinamiháro at *Anurádhapura*, 206, 225.
Damuláddévi wife of *Chandamukhasimo* 218.
Dandánáyuko the chief dispenser of punishment, criminal judge. 69.
Dandapámi 9.
Dantagého a hall for priestesses, 210.
Dásako 28, 29, 30.
Dasasilan *passim* · the ten precepts or commandments.
Dáthadhátu the tooth relic of *Buddho*, 105, 240, 248, 258.
Dáthiyo a damilo usurper, 204, 206 ; another, 256.
Datto a gate porter, 218.
Dayagamo wiháro and tank in *Róhano*, not identified, 257.
Demadaho 9.
Dēwadatto 9.
Dēwadutan the parable of the messengers of the gods, one of *Buddho's* discourses in the
Majjhimanikāyo, 73, 83.
Demakúto Adam's peak, 88, 89.
Dēndnanpiyatisso 4, 68, 69, 70, 71, 77, 78, 96, 105, 106, 111, 117, 121, 122, 124, 130, 161.
Dēmatá *passim* · inferior déwos.
Dēwo *passim* · from the root "*dēwa*," rejoicing · celestial and felicitous beings
or deities : the first name of *Khanyadēwo*, 142.
Dhammó *passim* · righteousness ; also one of the three divisions of the *Pitakattaya*,
from the root "*dhara*" to sustain , and treats of faith and doctrine.
Dhammachakko an edifice at *Anurádhapura*, 241.
Dhammachakkapanāttana the supremacy of *Dhammo* or religion, a discourse of *Buddho* in the
Suttapitako, 2, 74, 101.
Dhammadassi 1
Dhammadinno théro, 197.
Dhammaguttiko the designation of one of the schisms in Buddhism, 21.
Dhammagutto théro, 197.
Dhammakkhando sections of *Dhammo*, the divisions of the Buddhistical scriptures, 201.
Dhammapaldá 37.
Dhammarakkhito (a théro of *Yóna*) 71, 73 ; (a théro of *Ujjéni*) 171.
Dhammaruchhya one of the schisms in Buddhism in Ceylon, 21.
Dhammaseno a théro of *Bárānesi*, 171.
Dhammāsakko emperor of *India* and the great patron of Buddhism. 23, 35, 37, 39, 69, 71,
78, 105, 110, 111, 112, 115, 116, 122, 185, 240, 256, vide *Asoko*.
Dhananando 21.
Dhata 254.
Dhātusenapabbato a wiháro, not identified, 237, 257.
Dhātuseno 209 ; (another) 254 ; the rájá, 254, 255, 256, 261.
Dhaddano paternal uncle of *Gótamo Buddho*. 9.

<i>Dhumarakkhapabbato</i>	now <i>Hunasgiri</i> or <i>Dumbara peak</i> near Kandy, 62, 63, 250
<i>Dighābhūgullo</i>	a viharo, not identified, 208.
<i>Dighābhayo</i>	son of <i>Kakkawanno</i> , 138. a chief, 150.
<i>Dighachankamanan</i>	the perambulation hall for priests at <i>Anurādhapura</i> , 101.
<i>Dighagāmini</i>	son of <i>Dighayū</i> 57, 58
<i>Dighajuntu</i>	a minister of <i>Elāro</i> , 153, 154, 155.
<i>Dighapāsāno</i>	now called <i>Dhuggalla</i> at <i>Anurādhapura</i> , 99.
<i>Dighasando</i>	a minister of <i>Dēvānanpiyatisso</i> 102. a pariweno at <i>Anurādhapura</i> , at which the <i>Mahāwanso</i> was compiled, 102, 254.
<i>Dighathumka</i>	<i>Dutthagāmini's</i> charger, 146.
<i>Dighawapi</i> or	} now called <i>Dhigāwēna</i> , by the Singhalese, in the Batticaloa district. 7, 56.
<i>Dighayawapi</i>	
<i>Dighayu</i>	brother of <i>Bhaddakachchānā</i> , 57
<i>Dipankaro</i>	1.
<i>Dipawanso</i>	the <i>Mahāwanso</i> , 257.
<i>Disāla</i>	daughter of <i>Wijayo</i> by <i>Kurēni</i> , 51
<i>Dolōpabbato</i>	a mountain, not identified, 62.
<i>Dona</i>	a measure containing four <i>dhakān</i> , Singh. <i>lāhā</i> .
<i>Dono</i>	a minister of <i>Dēvānanpiyatisso</i> , 110; a town, Singh. <i>Dennagama</i> situated among the marshes near <i>Bintennē</i> , not identified but probably near <i>Harabana</i>
<i>Dubbalaṅkaputisso</i>	a viharo, not identified, 200, 225.
<i>Durātissakawapi</i>	a tank, not identified, 201, 217, 235.
<i>Dutthagamani</i>	(vide <i>Gāmani Abhayo</i>). 4, 97, 130, 145, 146, 148, 150, 153, 154, 155, 161, 162, 165, 169, 186, to 201.
<i>Dvāramandāloko</i>	a village to the northward of <i>Upatissa</i> near <i>Mihintalle</i> , 59, 109, 138.
<i>Dvayagama</i>	a village, not identified, 224.

E

<i>Ekabhyōharika</i>	the designation of one of the schisms in Buddhism, 20.
<i>Ekadwāro</i>	a viharo near a mountain of that name, not identified, 219
<i>Elāro</i>	The Chōlan conqueror of Ceylon, 128, 130, 133, 134, 137, 139, 153, 154, 155
<i>Enakawillo</i>	a viharo, not identified, 237

G

<i>Gajabāhukagāmini</i>	223, 224.
<i>Gajākumbhakapāsānā</i>	at <i>Anurādhapura</i> , 99.
<i>Gallakapiṭho</i>	a village, not identified.
<i>Gālambatūtho</i>	a <i>thūpo</i> , not identified, 221.
<i>Gāmini</i>	brother of <i>Bhaddakachchānā</i> 56; a town, not identified, 145.

INDEX AND GLOSSARY.

<i>Gāmini-Abhayo</i>	the infant name of <i>Dutthagāmini</i> , 135, 136, 138, 140, 141, 142, 143, 144, 145, 146.
<i>Gāmini nāpi</i>	a tank near <i>Anurādhapura</i> , 66, 67 ; another 223, neither identified.
<i>Gamiṭṭhawdli</i>	a viharo in <i>Rōhano</i> , not identified, 131.
<i>Gaṇḍambo</i>	a mango-tree miraculously raised by Buddha at <i>Sāvatthinagara</i> , in <i>India</i> .
<i>Gandhabbo</i>	celestial choristers, 72,
<i>Gandhadrā</i>	now <i>Candahar</i> in <i>India</i> , 71, 72, 73.
<i>Gangā</i>	the Ganges, 185.
<i>Gangarājīyā</i>	a viharo, not identified, 225.
<i>Gangdrohana-suttan</i>	one of Buddha's discourses in the <i>Suttanipāṭa</i> .
<i>Gaṇḍasīnapabbatā</i>	a viharo, not identified, 237.
<i>Gaṇḍhākaro</i>	a viharo at <i>Anurādhapura</i> , at which the <i>Aṭṭhakathā</i> were translated into Pāli. 252.
<i>Gavaralisso</i>	a viharo, not identified, 224.
<i>Gawarā</i>	a damilo chief, 150
<i>Ghatitōdano</i>	9.
<i>Ghōsilo</i>	a viharo at <i>Kosumbia</i> in <i>India</i> , 171.
<i>Gijjakūṭa</i>	a tank, not identified, 248.
<i>Giri</i>	a <i>nighanto</i> , 66 ; another, 203.
<i>Giridīpa</i>	3, the rocky isles situated to the south-east of Ceylon. supposed to be the great and little Basses.
<i>Girikaṇḍako</i> or }	brother of <i>Abhayo</i> , 64, 65
<i>Girikaṇḍasīmo</i> }	
<i>Girikaṇḍopadeso</i>	now, <i>Giriwāya</i> , a division of the Tangalle district, 64, 65, 140, 142.
<i>Girikumbhilo</i>	a viharo, not identified, 201, 202.
<i>Girināpatākanda</i>	a viharo, in Singhalese <i>Nūgiri</i> , north of <i>Anurādhapura</i> , not identified, 153
<i>Giravāṭṭh</i>	the throat relic of <i>Gōtamo</i> , <i>Buddho</i> which is stated to have consisted of a single hollow bone in the form of the case of a hand-drum. 4, 104.
<i>Gōdho</i>	the <i>inguano</i> called in Ceylon the ant-eater, 148, 166.
<i>Gōkanno</i>	a viharo, not identified, 237
<i>Gōkulikā</i>	the designation of one of the schisms in Buddhism, 20.
<i>Gōmayapīṇḍikā</i>	a discourse of Buddha in the <i>Majjhimanikāya</i>
<i>Gōnagāmakatuttha</i>	the port of <i>Gōnagāmo</i> at the mouth of the <i>Kanduro</i> river, 54, 55.
<i>Gondhigāmo</i>	a tank. not identified, 248.
<i>Gonnagiri</i>	a viharo towards <i>Dvārakamāṇḍalo</i> , not identified, 127.
<i>Gōnā</i>	a river, now <i>Gonu oya</i> , 255, 256.
<i>Gōtamo</i>	<i>Buddho</i> 1, 2, 19 , a <i>théro</i> , 146, 147.
<i>Gōthabhāyo</i>	son of <i>Yatthālakatisso</i> , 97, 130, 141 , another, 228, 231, 233.
<i>Gōthambaro</i>	a warrior of <i>Dutthagāmini</i> , 137, 140, 141, 152, 153.
<i>G. wilo</i>	a village near <i>Chittalapabbato</i> , Singh. <i>Goḍigamoa</i> , not identified, 143.
<i>Guttahālo</i>	Singh. <i>Guthala</i> now <i>Butula</i> in <i>Rohano</i> , 146, 150.
<i>Guttiko</i>	a malabar usurper, 127.

H

- Hālakola* a town, not identified, 150.
Hālawabhānako a town, not identified, 151.
Hāh a wiharo at *Antāgiri*, not identified.
Hālibrahmano (ambassador of *Dewānanpiyattisso*), 69.
Hambugallako a wiharo, not identified, 204.
Hāritā a *Yakkhi* of *Kāsmu*, 72.
Haritakan *bignonia indica*, in Singh, *Aralu*, 22, 70.
Hattalako a nunnery at *Anurādhapura*, 120, 121, 123, 125.
Hatthibhōgajanapado a division of *Malayā*, 218.
Hatthikkhando a wiharo at *Dwaramandalo*, 127.
Hatthipōró near *Wijita*, 151.
Hēhāmo a village eight "karissa" in extent, in *Rōhano*, not identified, 221.
Hellōligāmo a village, not identified, 244.
Hemanto *passim*: the cold or snowy season, from the full moon of November to the full moon of March.
Hemawālo or *Hemamālako* *vide* *Mahādhūpo*, the *Rumanwelli* dagoba at *Anurādhapura* 88, 97, 108, 125, 202.
Himawanto the snowy regions generally; also the *Himāliya* country in particular, 22, 71, 72, 74, 105, 169.
Hemawato one of the schisms in Buddhism, 21.
Higagullo at *Anurādhapura*, 100.
Hindaranapu Singh *Hendaranwa* in *Rohano*, not identified, 140.
Hurachakanniko a division of *Rohano*, not identified, 214.

I

- Ilanago* 216, 218.
Imbaro *vide* *Gotaumbaro*.
Indagutto a théro of *Asókārāmo*, 31, of *Rajagaha*, 171, of *Anurādhapura* 182, 190, 191, 192.
Isi *passim* from the root *isa* to investigate, a sanctified personage.
Isibhumangunan at *Anurādhapura*, the site of *Mahindo's* funeral pile, 125.
Ispattano a wiharo at *Baranasi*, in *India*, 171.
Issarasamanako a wiharo at *Anurādhapura*, 119, 123, 218, 221.
Itthiyo a théro, 71, 240.

J

- Jāh* 9.
Jalluro a tank, not identified, 237.
Jambudīpo *passim*: one of the four quarters of the human world, being the *terra cognita* of the Buddhists. The name is derived from the Jambu-tree.

<i>Jambugāmo</i>	a village, not identified, 151.
<i>Jambukōlo</i>	an ancient <i>Nāgadīpo</i> , probably the present <i>Colombogam</i> in the Jaffna district, 69, 70, 110, 117, 119.
<i>Jantu</i>	the <i>Chhatagdhako</i> , 253.
<i>Jatilo</i>	an Indian sect from " <i>Jatān assa attheti</i> ," "he who has a top-knot of matted hair," 2.
<i>Jamumālūtūtha</i>	a ferry of the <i>Kappakanduro</i> in <i>Rōhano</i> , Singh. <i>Millānantōtta</i> , not identified, 146.
<i>Jayamangala</i>	the name of a chant, literally "the rejoicings of success."
<i>Jāyanto</i>	93, 94, 95.
<i>Jayasīno</i>	9.
<i>Jayanāpi</i>	vide <i>Abhayawāpi</i> , 65.
<i>Jīlamanno</i>	wiharo and thūpo at <i>Anurādhapura</i> , 236, 239.
<i>Jīto</i>	a wiharo at <i>Sīmatthipura</i> in <i>India</i> , not identified, 4, 5, 6, 7, 171.
<i>Jeṭṭhatisso</i>	233, 234; another, 242.
<i>Jeṭṭho</i>	the month of May—June, so called from one of the asterisms, also, senior, elder, 77.
<i>Jivahatto</i>	son of <i>Wijayo</i> by <i>Kuwēni</i> , 51, 52.
<i>Jōtīmanan</i>	vide <i>Nandano</i> , 100.
<i>Jōtīyo</i>	the chief architect of <i>Pandukābhayo</i> , 66, 67.
<i>Jutundaro</i>	a yakkho, 63.

K

<i>Kācharaggūmo</i>	now <i>Katragam</i> near the southern coast, so called from a temple to the god <i>Katragam</i> , or <i>Kartikdya</i> , 119, 120.
<i>Kachchāno</i>	9.
<i>Kachchhakatūtha</i>	Singh. <i>Kasembūlotta</i> or <i>Kasālotta</i> , not identified, 63, 135, 138, 139.
<i>Kadambo</i>	the <i>Malwattu Oya</i> or <i>Tripo</i> river near which <i>Anurādhapura</i> is situated, 50, 84, 88, 134, 166, 213, 222; also the Kolong-tree, <i>nauclea cordifolia</i> , 100; likewise a creeper, 106; a wiharo, 206.
<i>Kahāpanan</i>	a gold coin, worth 10 <i>māsakan</i> , which is a silver coin, called in Singhalese <i>massa</i> and now valued at eight pence.
<i>Kākandako</i>	15, 18, 19.
<i>Kākamannatisso</i>	son of <i>Gothābhayo</i> , 97, 130, 131, 134, 138, 140, 144, 145, 162.
<i>Kakudapāhi</i>	at <i>Anurādhapura</i> , not identified, 99.
<i>Kakudhamāpi</i>	<i>Kubukwewa</i> a tank at <i>Anurādhapura</i> , 88.
<i>Kakusandho</i>	a Buddha, 1, 88.
<i>Kalārajanako</i>	9.
<i>Kallakallo</i>	a wiharo, not identified.
<i>Kālakānatisso</i>	210.
<i>Kālakardmo</i>	a wiharo at <i>Sakētūpura</i> an ancient city of <i>India</i> , not identified; at which Buddha delivered his discourse bearing that name in the <i>Anguttaranikāyo</i> .

<i>Kālandgo</i>	see <i>Mahanāgo</i> : 180, 185, 189.
<i>Kalandō</i>	a viharo situated on the <i>Manindgo</i> mountain, not identified, 214 ; another at a brāhman village, 237.
<i>Kalapānagara</i>	in <i>Rohanō</i> not identified, 62.
<i>Kālapasāddapariwēno</i>	at <i>Anurādhapura</i> , 101, a tank, 239.
<i>Kālasēno</i>	49, 50.
<i>Kālasōko</i>	15, 19, 21.
<i>Kālawāpi</i>	now * <i>Kalāmewa</i> tank in <i>Neurakaldmiya</i> , 256, 257, 260, 262.
<i>Kālawēlo</i>	fortune teller, 55 ; a slave, 57, 58, who becomes a <i>yakkho</i> , 59, 65, 67, a <i>thūpo</i> , 237.
<i>Kālī</i>	48.
<i>Kālinga</i>	the <i>Northern Circars of India</i> , 43 ; their ancient capital also called <i>Dantapura</i> , 241.
<i>Kālo</i>	a tank, not identified, 221.
<i>Kalyāni</i>	six miles from <i>Colombo</i> , on the right bank of the <i>Kalyāni</i> river, 6, 7, 8, 96, 130, 131, 197, 225.
<i>Kalyāno</i>	8.
<i>Kambawittī</i>	a viharo and tank, not identified, 257.
<i>Kammāchariyo</i>	the teacher, or conductor of the <i>Kammawāchañ</i> .
<i>Kammawāchan</i>	literally signifies rules of action or procedure, but is chiefly applied to the rules which regulate buddhistical ordination, 37, 92.
<i>Kanakadattā</i>	49
<i>Kaṇḍanāmikā</i>	49
<i>Kaṇḍarahmako</i>	a viharo, not identified, 202.
<i>Kandulo</i>	a fisherman, 134 ; <i>Duttthagāmini's</i> state elephant, 134, 137, 146, 147, 150, 151, 152, 153, 154, 155, 156, 186.
<i>Kanduro</i>	a river, probably the <i>Kadambo</i> nearer the sea, 54 ; a viharo, 201.
<i>Kanyānutisso</i>	215, 216
<i>Kamttthatisso</i>	224.
<i>Kannamaḍḍhamāno</i>	a mountain, not identified, 5.
<i>Kapallakhando</i>	near one of the gates of <i>Anurādhapura</i> , 217.
<i>Kapillawatthu</i>	supposed to be in the neighbourhood of <i>Hurdwar</i> , in <i>India</i> , derives its name from <i>Kapillo</i> , the name of <i>Gōtamo Buddho</i> in a former existence, 9.
<i>Kapilo</i>	a minister, 227.
<i>Kapisiso</i>	an officer of <i>Wattagāmini</i> , 204.
<i>Kapittho</i>	a species of wood apple.

* This tank, situated 20 miles to the north west of the temple of *Dumbulla*, on the road to *Anurādhapura*, and which has hitherto attracted little notice, exhibits perhaps the remains of one of the greatest of the ancient great works of irrigation, in Ceylon. The circumference of the area of the tank, when the embankment was perfect, could not have been less than 40 miles. The embankment, with the lateral mound of the *Balalu wewa* is at least 10 or 12 miles long. The stone spell-water in the broken bank of *Kalā wewa* is, perhaps, one of the most stupendous monuments, in the island, of misapplied human labor. The canal by which the waters of this tank were conducted to *Anurādhapura*, may still be partially traced, and in its vicinity the remains of the ancient fortress of *Wijita* are to be found.

- Kappukandaro** Singh *Kapukandaragama* a village in *Rôhano*, not identified, 141; also a river in *Rôhano*, 146, 197.
- Kappo** *passim*: the term of the duration of the world in each of its regenerations or re-creations; derived from *Kappiyatî pubbata-sâsapîpamaddihiti*, "the comparison of a grain of mustard with a mountain," as illustrating the undefinable duration of a *kappo*, in reference to the number of mustard seeds which would be contained in a mass of matter to form a mountain one *yôjano* in height.
- Karindo** the Kirindi river in *Rôhano*, 194.
- Karisan** a measure equal to four amunas, 61.
- Kdsapabbato** a mountain to the southward, not identified, 62; another near *Anuradhapura*, 153.
- Kasi** the division of *India* of which Benares was the capital, 29
- Kâsmira** *Kâsmir* in *India*, 70 71, 73, 171.
- Kassapitthuko** a viharo and tank, not identified, 257.
- Kassapiyâ** the designation of one of the schisms in Buddhism, 21.
- Kassapo** the Jatilian, 1; the hierarch, 11, 12, a *théro*, 74, a prince, 257
- Kassapo Buddho** 93, 94, 161.
- Kattiko** *passim*: the month of October—November, derives its appellation from one of the constellations
- Kawisiso** a chief of *Kachchhâ*, 150.
- Kéhdlo** a tank near *Mahâtuttha*, not identified, 222
- Kélaso** in *India*, not identified, 172, 197
- Khajjanio** a discourse of Buddho in the *Majjhimanikâyo*, 100.
- Khallâtanâgo** 202
- Khandarâjâ** a tank and viharo, not identified.
- Khandândraputtho** a fort of *Dutthagâmî* near *Wijita*, 151.
- Khandawitthiko** Singh. *Kaddawitthigama*, not identified, 138.
- Khanjadéwo** a warrior of *Dutthagâmî*, 137, 143
- Khanu** a tank, not identified, 237.
- Khattiyo** (adjective) royal, one of the four original casts.
- Khémaramo** previously *Ambatittha*, not identified, 150
- Khémawattinagara** the capital of *Khemarâjâ* in *India*, 90
- Khêmo** *Kshemarâjâ* of the *Hindus*, 90.
- Khuddamâtulo** 99.
- Khuddapavindo** 255.
- Khuddatisso** *théro*, 197.
- Kulabbhika** 5
- Kinnari** }
Kinnaro m. } a fabulous animal or rather bird with a human form above the waist, 37.
- Kiso** 95.
- Kittigâmo** a village near *Kotawéra* in the Tangalle district, 141.

<i>Kôhawáto</i>	a tank, not identified, 237.
<i>Kôlambagámo</i>	a tank, not identified, 221.
<i>Kôlambálako</i>	a wiharo at the <i>Ruṭṭrako</i> mountain, 127, 155, 203.
<i>Kôliyd</i>	in <i>India</i> , not identified, from which also the name of one of the Indian dynasties is derived, 184.
<i>Konágamano</i>	1, 90.
<i>Konḍarṇho</i>	1.
<i>Kôsambiya</i>	in <i>India</i> , not identified, derives its name from the <i>Isi, Kusambo</i> , 16, 171.
<i>Kôti</i>	100 lacks or 10,000,000 ; also innumerable as surpassing computation.
<i>Kôtipabbato</i>	Singh. <i>Kotapowa</i> , now <i>Kotawerra</i> in the Tangalle district, 132, 141, 195, 224, 250, 257.
<i>Kôtiwáta</i>	Singh. <i>Koṭalidannowa</i> , not identified, 138, 176, 237
<i>Kótó</i>	Singh. <i>Wēdnuwara</i> , not identified, 150.
<i>Koffa</i>	now <i>Kotmalk</i> , in <i>Maluyd</i> , 145 ; also a division near Bintenne, 150, 225
<i>Kububandano</i>	on the sea coast, not identified, 214.
<i>Kujjasóbbhito</i>	18, 19.
<i>Kukkutagiri</i>	a pariwéno at <i>Anurádhapura</i> , 225, 235.
<i>Kukkutárdmo</i>	a wiharo or temple at <i>Pupphapura</i> in <i>India</i> , 30
<i>Kulatṭhawápi</i>	a tank at <i>Anurádhapura</i> , 153.
<i>Kulumbdo</i>	a wiharo, not identified, 200.
<i>Kulumbarikannukaya</i>	a division of <i>Róhano</i> , not identified, 140
<i>Kumáro</i>	(an uncle of <i>Kuwéni</i>), 52.
<i>Kumbagámo</i>	a village, not identified, 151
<i>Kumbálako</i>	a tank, not identified, 237.
<i>Kumbandho</i>	(a <i>nighanto</i>), 67, also celestial choristers of (<i>Asuras</i>), 72.
<i>Kumbhigallako</i>	a wiharo, not identified
<i>Kumbhikáwdatan</i>	a clay pit at <i>Anurádhapura</i> , 99.
<i>Kumbakata</i>	(a slave girl), 59.
<i>Kummantagámo</i>	a village, not identified, 137
<i>Kunḍalo</i>	a brahman of <i>Dnaramandalo</i> , 138.
<i>Kunḍjaro</i>	a state elephant, 99.
<i>Kuntamálako</i>	at <i>Anurádhapura</i> , 99.
<i>Kurindipásako</i>	a wiharo, not identified, 202.
<i>Kuruwinda</i>	sand stone, 169
<i>Kusdwati</i>	one of the ancient capitals of <i>India</i> , not identified, 8.
<i>Kusindrá</i>	a city in <i>India</i> , supposed to be <i>Hurdwar</i> where <i>Gótamo Buddho</i> died, 11.
<i>Kusumapura</i>	vide <i>Pátalipura</i> , 115.
<i>Kuṭḍi</i>	a wiharo in <i>Róhano</i> , not identified, 131.
<i>Kuṭumbiko</i>	<i>passim</i> : the head of a family ; a man of property.
<i>Kutumbitingano</i>	a village in <i>Giri</i> , Singh. <i>Kellabannnangama</i> , not identified, 142.
<i>Kutwikkulo</i>	a wiharo Singh. <i>Kemgulla</i> , not identified, 203.

I

- Labhiyawasabho* a warrior of *Dutthagāmini*, 137.
Lābūgamo a village near the *Arittho* mountain, not identified, previously called *Nagara-kagāmo*, 64.
Lajjūtisso 201, 202.
Lāla situated between *Wangu* (Bengal) and *Māgadha* (Behar), 43, 46, 47.
Lankā *passim*: the oldest name of Ceylon in the literature connected with the religion of *Gōtamo* Buddhho, and derived from its beauty and perfection. the ancient capital of *Lankā*, supposed to have been submerged, 49, 52. at the *Arittho* mountain, 127.
Lankāpura a viharo in the *Kōti* mountain, 150.
Lankāwihāro one of the hells, the name signifies a caldron of molten lead, 18.
Lohadwararalaggāmo the brazen palace for priests at *Anurādhapura*, 101, 161, 163, 164, 165, 195.
Lōhākumbhā 200, 202, 210, 215, 225; (stone pillars thereof reset), 232, 239, 257.
Lōhapasādo now *Lēwākaḍa* or *Lēwāya* in *Rōhano*, 62.
Lōhitawākaḍo

M

- Madda* one of the ancient subdivisions of the Gangetic provinces, not identified, 54.
Madhura (Dhakkhina) the southern *Madura* in the peninsula of India, 51.
Māgadha comprising the modern Behar and perhaps the adjacent provinces, 1, 43, 251, 253.
Māgasiro the month November-December, deriving its name from an asterism, 68, 70
Maggaphalan from *Maggan* path and *phalaṇ* blessing, probation and sanctification, 74.
Maha-āsanasāla a great hall at *Anurādhapura*, not identified, 224.
Mahābrahmā *vide Brahmā*.
Mahachūlīko or } son of *Khallāṭanāgo*, 202, 203, 208, 209
Mahachūlo }
Maha-angano a tree at *Anurādhapura*, 99
Mahadaragullo a tank, not identified, 237
Mahaddātiko 210, 213, 215
Mahāḍewo théro 37, 71; the disciple of *Kakusandho*, 90; a minister of *Dhammsōko*, 111; a théro of *Pallawabhōgo*, 171.
Mahadhammarakkhito théro, 33; 34, 71, 74; a théro of *Yōna*, in India, 171.
Mahāgallako a tank, not identified, 237.
Mahāgāmano a tank, not identified, 224.
Mahagāmo the ancient southern capital of Ceylon, now *Māgama* in *Rōhano*, 130, 134, 135, 145, 146, 147, 148, 150.
Mahagandiwāpi a tank to the southward of *Anurādhapura*, not identified, 215.
Mahākālo king of the celestial *Nāgos*. See *Kālandgo*, 221.
Mahākassapo the Buddhistical heirarch at the time *Sākhya* died, 11, 14, 20, 42, 185.

<i>Mahallakó nágo</i>	224.
<i>Mahamdla</i>	wife of <i>Wankandsiko</i> , 223.
<i>Mahámangalo</i>	a viharo on the <i>Gonno</i> river, not identified.
<i>Mahámani</i>	a tank, not identified, 221.
<i>Mahamigo</i>	a royal garden at <i>Anurádhapura</i> , 67, 68, 84, 85, 88, 97, 98, 100, 101, 102, 104, 106, 118, 121, 122, 162, 163, 186, 209, 225
<i>Mahamuchalo</i>	8.
<i>Mahanága</i>	the garden in which Gótamó alighted at Mahiyangano in Bintenne in his first visit to Ceylon, derived from <i>Maha</i> and <i>nágá</i> the great iron wood trees with which it abounded, 3 ; another at <i>Anurádhapura</i> 106.
<i>Mahandgo</i>	the second brother of <i>Dendnanpiyatisso</i> , 82, 97, 130, son of <i>Waṭṭagdmni</i> , 203
<i>Mahándmo</i>	(garden) 91, 92, 93 ; a rájá 250, 252, 253 ; the author of the <i>Mahdwanso</i> , 254, 255.
<i>Mahánáradakassapo</i>	one of the incarnations of Gótamo Buddhó, in the character of a bráhmarajá of that name, the subject of one of the discourses of Buddhó in the <i>Khudakanikáyo</i> .
<i>Mahanikamitthi</i>	a tank, not identified, 221
<i>Mahánipo</i>	a tree at <i>Anurádhapura</i> , 99.
<i>Mahanuggalo</i>	a dagoba in <i>Róhano</i> , not identified, 145.
<i>Mahápabbato</i>	<i>Éláro's</i> state elephant, 154.
<i>Mahapadháno</i>	a hall in the <i>Mahawiháro</i> at <i>Anurádhapura</i> , 252.
<i>Mahapadumo</i>	99.
<i>Mahápáli</i>	a refectory at <i>Anurádhapura</i> , 123.
<i>Mahápanddo</i>	8, 184, 239.
<i>Mahápatápo</i>	8.
<i>Mahappamádan</i>	a discourse of <i>Buddho</i> on non-procrastination in the <i>Anguttaranikáyo</i> , 102.
<i>Maharakkhito</i>	a théro, 71, 74.
<i>Mahárantako</i>	the usurper, 202.
<i>Maháratṭhan</i>	the Maratta country in <i>India</i> , 71, 74.
<i>Mahárittho</i>	vide <i>Arittho</i> .
<i>Mahásdgara</i>	at <i>Anurádhapura</i> , 93, 95.
<i>Mahasammato</i>	the "great elect" the first monarch of this <i>Kappo</i> , 8
<i>Mahasaggiti</i>	the designation of one of the schisms in Buddhism, 20
<i>Mahásango</i>	a théro, 197
<i>Mahásano</i>	at <i>Anurádhapura</i> , 119
<i>Maháseno</i>	233, 234, 238
<i>Mahásimo</i>	127 ; a théro of <i>Bhutiwunko</i> , 178.
<i>Mahásóno</i>	a warrior of <i>Éláro</i> , 137, 152.
<i>Mahásumbhó</i>	disciple of <i>Kōṇḍagamano</i> Buddhó, 93 ; a théro, 141
<i>Mahásusáno</i>	the great cemetery at <i>Anurádhapura</i> , 66, 99.
<i>Mahátisso</i>	a théro, 203.
<i>Mahátittha</i>	Mantotta near Manar, where extensive ruins are still to be seen, 51, 155, 217, also an ancient name of Mahamégho, 88, 89, 90.

- Maháthúpo** Ruanwelli dagoba at *Anurádhapura*, 88, 165, 168, 169, 170, 171, to 193, 195, 198, 200, 201, 203, 211, 213, 215, 221, 225; (pinnacle of glass) 229.
- Maháwanño** a temple at *Wisáli* the capital of *Wajji* in *India*, 16, 17, 18, 19, 171.
- Maháwanso** the title of this historical work, 1; *vide* the Introduction.
- Maháwiharo** at *Anurádhapura*, 122, 123, 125, 107, 219, 224, 225, 233, 134, 235, 236, 237, 238, 252.
- Mahélo** near *Anurádhapura*, not identified, 142.
- Mahindadīpo** the land in which the banished children of *Wijayo* and of his companions settled, 46, not identified.
- Mahindo** (son of *Asoko*) 36, 37, 39, 71, 76, 77, 81, 82, 85, 88, 90, 91, 92, 94, 96, 97, 105, 106, 111, 117, 118, 119, 124, 161, 237, 151.
- Mahisadóniko** Singh. *Midéniye* in *Girijanapado*, not identified, 142.
- Mahisamandala** one of the ancient divisions of *India*, not identified, 71, 73.
- Mahiyangana** still bears the same name, the post of *Bintenne*, 3, 4, 104, 150, 228.
- Mahódaro** 4, 5, 6.
- Majjhantiko** 37, 71.
- Majjhimo** a théro, 71, 74.
- Makháddéwo** 8, 73.
- Malabars** *passim*: the appellation of the natives of the peninsula of *India* generally, as well as of their descendants naturalized in *Ceylon*: *Páli*, *Damilo*.
- Malakó** terrace, but particularly applied to the terrace of the *Uposathó* hall at *Anurádhapura*, 86.
- Malayá** the mountainous districts of which *Adam's peak* was the centre, 52, 167, 217, 228, 234, 235.
- Malla** ambassador of *Dēwdnanpiyatisso*, 69.
- Maliyadéwo** théro, 107.
- Maṇḍadīpo** 93, 94.
- Maṇḍaldgiri** a wiharo, not identified, 225.
- Maṇḍandpi** a wiharo, not identified, 208.
- Maṇḍhdtto** 8, 231.
- Mangalika** an ornamental scroll used in architecture as well as on banners, 164
- Mangalo Buddhó** 1.
- Mangáthúpamīti** a wiharo and tank, not identified, 257.
- Mangano** in *India*, not identified, 197.
- Manakkikiko** 67, 96.
- Manhiro** a wiharo and a great tank, now *Minnairy* tank near *Trinkomalie*, 236.
- Manikdragamo** a tank, not identified.
- Manindgopubbato** a mountain also called *Káldyanakanniko*, not identified.
- Manto** a division of the *médos*; also incantations, 56, 71, 72.
- Marichawatti** a dagoba and wiharo at *Anurádhapura*, 159, 160, 161, 164, 195, 223.
- Marumba** a ferry near *Anurádhapura*, 100.
- Marungandpariwéno** at *Anurádhapura*, 102.

<i>Maruppiyo</i>	vide <i>Dévananpiyatisso</i> .
<i>Marutta</i>	at <i>Anurādhapū a</i> .
<i>Māsa</i>	a general name for pulse or beans, 140
<i>Mattakutumbiko</i>	father of <i>Wāsabho</i> , 143
<i>Mattābhayo</i>	a brother of <i>Dévananpiyatisso</i> , 108
<i>Mātumiharo</i>	in the <i>Kudambo</i> forest, 223
<i>Māyā</i>	(mother of <i>Gótamo Buddha</i>). 9.
<i>Māyo</i>	a tank, not identified
<i>Méghawannābhayo</i>	minister of <i>Mahaseno</i> , 235, 236.
<i>Mēru</i>	the mountain in the centre of the earth, 187, 189
<i>Metteyyo</i>	the fifth Buddha of this <i>kappo</i> , not yet manifested. 199, 252, 258.
<i>Migagāmo</i>	a wihāro, not identified, 237
<i>Mihintallē</i>	vide <i>Chētiyo</i> and <i>Missako</i> , the sacred mountain near <i>Anurādhapura</i> .
<i>Millo</i>	a minister of <i>Eldro</i> , 137
<i>Missakapabbato</i>	now <i>Mihintalle</i> . a mountain near <i>Anurādhapura</i> . 77, 78 84, 106, 213, 225, 237, 240
<i>Mithila</i>	<i>Tirhat</i> in India, 8
<i>Muttaseno</i>	254
<i>Mittunno</i>	a thero of <i>Pupphapura</i> , 171
<i>Moggali</i>	the brāhman, father of the thero <i>Tisso</i> , 26, 31
<i>Moggaliputtatisso</i>	26, 28, 33, 34, 39, 40, 73, 111, 112 240
<i>Moggallāno</i>	259
<i>Mokkha</i>	the <i>moksha</i> of the Hindus, death, final emancipation, 25
<i>Mórako</i>	a tank, not identified, 237.
<i>Mōriya</i> or <i>Mayura</i>	the capital of the <i>Mōriya</i> dynasty, on the borders of the Himalayan mountain, its site not precisely ascertained, 21, 254, also a <i>parivena</i> at <i>Anurādhapura</i> , 247, 257
<i>Muchalindo</i>	8
<i>Muchalo</i>	8, also a tree, in Singhalese <i>mudel</i> , 86.
<i>Muchelapattano</i>	<i>Singh Mudelpatanam</i> , not identified, 226
<i>Mulakādeno</i>	74
<i>Mulanitti</i>	237
<i>Mulamo</i>	an officer of <i>Attagamini</i> , and a wihāro built by him, 206
<i>Mundo</i>	15.
<i>Muni</i>	<i>pavasi</i> a sage, a divine sage from the root <i>mana</i> wisdom
<i>Mutaseno</i>	67, 76

N

<i>Nachēti</i>	a wihāro in <i>Dvājagāmo</i> , 224
<i>Nāgachatukko</i>	a tank at <i>Mihintalle</i> , 103.

- Nāgāsako* 15.
Nāgadiṇḍī the northern and western portion of the island, its limits not ascertained with precision, 4, 5, 118, 224, 225.
Nāgalata the betel vine, 22, 27.
Nāgalōko the world of the *Nāgas*, under the earth, 185.
Nāgamahāvihāro in *Rōhano*, not identified.
Nāgamālako at *Anurādhapura* in the time of *Konāgamano* Buddha, 93, 95.
Nagaraguttiko custos or conservator of a city, 65.
Nagarukagāmo a village near the *Aruttho* mountain subsequently named *Lābhigāmo*, 64.
Nāgo *passim*: the snake called cobra de capello, as also snake worshippers. vide *Chóranāgo*.
Naggadiṇḍī the land in which the banished wives of *Wijayo* and his band settled. not identified, 46.
Nakulanagara Singh. *Muhūṇṇar* in *Girijanapado*, not identified, 142.
Nakulo a town of *Rōhano*, not identified.
Nāli a marsh, not identified.
Nandano a pleasure garden near the southern gate of *Anurādhapura*, 84, 97, 98, 100, 101.
Nandasarathi one of *Eldro's* warriors, 134.
Nandatisso a viháro, not identified, 225.
Nandigāmo and wāpi a village and tank, not identified, 151, 254.
Nandimitto a warrior of *Dutthagamani*, 137, 188, 151, 152, 253.
Nando 21.
Nanduttaro a théro, 183, 184.
Nānodayan a work composed by *Buddhaghōso*, 251.
Naráchana a ring, with a rope attached to it, to serve for a noose, 48.
Nārado 1.
Nawanita a clay found at *Satutātintako*, 169.
Nagelatissārāmo a viháro, not identified, 225.
Nēru 8.
Nibutti from *n* not and the root *natu* to exist, the final death or emancipation of the buddhists.
Nichichandalo the menials, and cemetery men of low casts, 66.
Nighanto a sect of devotees among the Hindus, 66.
Nighantaramo the temple of *Giri* the *nighanto*; also *Sutthāramo*, on the site of which *Abhaya-giri* was subsequently built, 203, 206.
Nigródho 23, 25, 26.
Nihyo a prōhitta brahman, 210.
Nimilo vide *Sūranimilo*, 138.
Nindogāmo a viháro on the *Kachchá* river, not identified.
Nipuro 9.
Nitthulanitthiko Singh. *Nitthulanitthi* in *Rōhano*, not identified, 140.
Nimatti a dagoba at *Anurādhapura*, 84.

●

<i>Ojadīpo</i>	88, 89.
<i>Okkākamukho</i>	9.
<i>Okkāko</i>	<i>Iksnaku</i> of the Hindus, 9.
<i>Pabbatāramayo</i>	a wihāro at <i>Anurādhapura</i> , 207.
<i>Pabbato</i>	an officer of <i>Wattagāmini</i> , 207,
<i>Pachchē</i>	<i>passim</i> : from <i>Patī</i> and <i>ēkañ</i> , individually, or severed from unity (with supreme buddhohood) ; inferior Buddhos, who are manifested in the intervals between the <i>nibbānañ</i> of one, and the advent of the succeeding supreme or <i>Lōkuttara</i> Buddho.
<i>Pāchuno (adjective)</i>	east, eastern, 18.
<i>Pachinatissapabbato</i>	a wihāro, not identified 234.
<i>Padumassaro</i>	a garden at <i>Anurādhapura</i> , 210.
<i>Padumo</i>	1 a wihāro at <i>Anurādhapura</i> , 123, a wihāro at <i>Jambukolo</i> , 117 a wihāro to the eastward of <i>Wanjuttaro</i> , 127, an island, 229
<i>Padumuttaro</i>	1.
<i>Pajāpati</i>	9.
<i>Pallawabhogo</i>	in India. not identified, 171.
<i>Pālī</i>	consort of <i>Pandukābhayo</i> , 61.
<i>Pamejjo</i>	a yakkho, 106.
<i>Panchako</i>	a yakkho of <i>Kāsmur</i> , 72.
<i>Panchasiko</i>	the chief of <i>Sakko's</i> celestial band. 180, 189.
<i>Pamita</i>	9.
<i>Panado</i>	8
<i>Panayamaro</i>	a damillo usurper, 204.
<i>Pandavāpi</i>	a wihāro, not identified, 214.
<i>Pandu</i>	son of <i>Amthódhano</i> , 55, a usurper, 251. 255
<i>Pandukabhayo</i>	58, 60, 61, 64, 65, 67, 203
<i>Pandalo</i>	the brāhman, 60, 62.
<i>Pandurāso</i>	54, 55, 56, 57, 58, 61.
<i>Panduro</i>	king of southern <i>Madura</i> , 51, 51, 53.
<i>Pankhamāto</i>	the spot on which the hall of offerings to the priesthood was built at <i>Anurādhapura</i> , 85
<i>Panjali</i>	a mountain at the source of the <i>Karindo</i> river, not identified 194
<i>Pannatti</i>	the designation of one of the buddhistical schisms, 21
<i>Pannuwallako</i>	a wihāro and tank, not identified, 257.
<i>Paribbājaka</i>	<i>passim</i> from <i>pari</i> and the root <i>waja</i> , to quit or depart from ; the relinquishment of worldly cares ; a devotee, religious mendicant.
<i>Paribbājaka-ardmo</i>	temple built for the above sect at <i>Anurādhapura</i> , 67.
<i>Pariko</i>	a tank, not identified, 237.

- Pasandhiko* devotees ; a term applied by buddhists to those of a different creed, 66.
- Pásdno* hill near *Anurádhapura*, 66.
- Pátaliputto* or *pura* vide also *Pupphapura*, 22, 30, 37, 69, 70, 85, 111, 114, 115
- Patápo* 8.
- Pathamo chétiyo* a dágoba at *Anurádhapura*, 119, 123
- Pathéyaká* western, also written *Pareyaká*, and supposed to be derived from *Pánd*, the position of which Indian city has not been ascertained, 16, 18.
- Paṭisdraniyañ* the sacerdotal sentence of admonition, conducive to repentance, 16.
- Patto* the refection dish of Buddhó, 105, 106, 204, 248.
- Pawáranan* from the root *wara* to arrest, or terminate ; any final or concluding act, and generally applied to the termination of the observance of *Wasso*.
- Payágupaṭṭana* on the Ganges, 113.
- Payangullo* a wiháro in *Kotthiwádo*, 176, 177.
- Péjalako* a wiháro, not identified, 224.
- Pélagámo* a wiháro situated in a delta of some river, not identified, 210. *
- Pélimapiḍámo* a village seven yojanas north of *Anurádhapura*, not identified 168.
- Pétawatthu* the account of the *Péta* or spirits, one of the books of the *Khudanikayo*, 83
- Péttangawádu* a wiháro not identified 200
- Phalika* crystalised 169.
- Phaluggapariwéno* at *Anurádhapura*, 102
- Pharindo* 255
- Phassadémo* a warrior of *Dutthagámini* 137, 143, 154, 155, 156, 157, 158.
- Phusso* *passim* : an asterism, or lunar mansion which gives the name to the month *Phusso* " December-January
- Phusso* a Buddhó 1
- Plapittha* a wiháro not identified 225
- Piliyandro* a damillo usurper 204
- Pitakattaya* the three *Pitaka* or divisions of the buddhistical scriptures 207. 247. 251. 252, 256
- Pithiyo* a damillo usurper 256.
- Piyadassi* a Buddhó 1, a théro of *Jeto* wiháro 171, 173
- Puyáṅgudápo* Singhalese *Puwanga dimayina*, some islet or neck of land, not identified 146, 157, 197.
- Pokkharapásuya* a tank, not identified 248.
- Pupaparawéno* at *Anurádhapura*, 183.
- Pupphapura* a from *Puppha* and *pura* the floral city, the *Palibotra* of the western classics, the modern Patna vide *Pátaliputto* 17, 23, 105, 110.
- Puwadémo* a deity or tutelár of *Anurádhapura*, whose temple stood on the northern side of the great cemetery, where *Bhalluko* was defeated, 156.
- Purachito* the king's almoner and spiritual minister—the office appears to have been always held by a person of the bráhma caste, also family priest 61, 65, 69
- Pasamitta* 49

R

- Raduppollo* a tank, not identified, 221.
Ráhagullako a mountain to the eastward of *Anuradhapura*, not identified, 127.
Rahérako a mountain, not identified, 127.
Ráhulo son of Buddhó, while Prince *Siddhattho*, 9.
Rájagaha *Rájamahl* in *India*, 8, 12, 29, 171, 185, 240.
Rájagiriya one of the schisms in buddhism, 21.
Rájamaháwiháro not identified, 225
Rájanandá 90.
Rajataléno the *Ridi* wiháro in the seven korles, 215.
Rájuppala a tank, not identified, 248.
Rakkhito a théro 71, 73.
Rámagámo a town on the *Ganges*, not identified, 184, 185.
Rámagónó one of the towns founded in the reign of *Panduráso*, not identified, 56; a wiháro, 225.
Rámuko a wiháro in the western division, not identified, 224.
Ratanamála at *Anurádhapura*, 90, 93.
Ratanasuttañ a discourse of Buddhó, in the *Suttanipdtañ*.
Ratanattayañ *passim*: the three treasures; an appellation assigned to the three divisions of the buddhistical scriptures.
Ratīwaddhano a pleasure garden at *Pupphapura*, 41.
Rattamálakanduko a tank, not identified, 237.
Rattannannéko a tank, not identified, 224.
Réwato *Buddho*, 1; the *théro*, 16, 17, 18, 19; the instructor of *Buddhaghóso*, 258.
Róhano the southernmost division of the island, a portion of it near *Tangalle* is still called *Roona*, 57, 130, 138, 148, 254, 256.
Rohano brother of *Bhaddakachchánd*, derived his title from the above province, 57
Rojó 8
Rucha 8.
Rúpárdmo 237
Ruwanmelli the Singhalese for *Hemamálako*, and *Sowannamálako thúpo*, the *dágoba* at *Anurádhapura*, 88, 89, 96, 165.

S

- Sabbadéwo* 227.
Sabbakámi the buddhist hierarch at the second convocation, 18, 19
Sabbanando the disciple of *Kassapo* Buddhó, 96.
Sachchasāṇṇuta from *sachcha* certainty, truth, and *saṇṇuta* comprised; a division of the *Sanyuttakanikāyo*, containing the *Cāṭusachchaya* or four sublime truths.
Saddhātisso vide *Tisso* brother of *Duffhagámani*.
Ságaliya one of the schisms in Buddhism in Ceylon, 21.

<i>Ságaradéwo</i>	8.
<i>Ságaro</i>	8.
<i>Saggo</i>	salvation, heaven, the <i>swarga</i> of the bráhmans, 159.
<i>Sahasadéwo</i>	a théro, 74.
<i>Sahassakarisso</i>	a tank of a thousand karissa of land, not identified, 221.
<i>Sakko</i>	the chief of the dévos, <i>Indra</i> , 47, 105, 128, 165, 166, 180, 189.
<i>Sákyá</i>	<i>passim</i> : the appellation of a royal race; its derivation explained in the Introduction; an appellation of <i>Gótamo Buddho</i> as a descendant of that race.
<i>Sal (tree)</i>	<i>passim</i> : <i>shorea robusta</i> (Wilson's Sans. Dic.)
<i>Sdlagallo</i>	<i>Moragulla</i> in <i>Malayá</i> , not identified, 204.
<i>Saldakagga</i>	the hall in which the " <i>saldka</i> " (tickets for the distribution of alms to the priests) are drawn, 101.
<i>Sdlawano</i>	a wiháro and tank in <i>Róhano</i> , not identified, 257.
<i>Salho</i>	17, 18, 19.
<i>Sáli</i>	son of <i>Dufthagámaní</i> , 199, 200; an officer of <i>Wattagámini</i> and his wiháro. 207.
<i>Saliló (adjective)</i>	aquatic, 78.
<i>Sálipabbato</i>	a wiháro in <i>Nágadípo</i> , not identified, 224.
<i>Samáchittan</i>	Buddho's discourse on unity in faith, in the <i>Anguttaramkáyo</i> , 81.
<i>Samáddhi</i>	<i>passim</i> : meditative abstraction, from the root <i>dhara</i> to bear or endure
<i>Samápathi</i>	<i>passim</i> : the state of enjoyment of <i>samáddhi</i> abstraction, or sanctification.
<i>Sámanéto</i>	<i>passim</i> : is the contraction of <i>Sámanassa apachcho</i> , the son of a priest. the designation of a buddhist priest from the period of his admission into the sacerdotal fraternity till he is ordained <i>upasampadda</i> or full priest
<i>Sambalo</i>	a théro, 71.
<i>Sambhúlo</i>	16, 17, 18, 19.
<i>Samidho</i>	91, 92, 93.
<i>Sammalo</i>	<i>Eldro's</i> charger, 134.
<i>Sammuddásannasála</i>	a temple at <i>Jambukálo</i> .
<i>Sána</i>	a division of India, not identified, 16, 18, 19.
<i>Sandhimittá</i>	25, 27.
<i>Sanghá</i>	daughter of <i>Mahanámo</i> , 253.
<i>Sanghabódhi</i>	228, 229, 230, 231.
<i>Sanghamittá</i>	34, 36, 37, 76, 85, 110, 111, 115, 116, 119, 120, 121, 125, 126.
<i>Sanghamitto</i>	23, 232.
<i>Sanghapálo</i>	théro, 232; another, 252.
<i>Sanghatisso</i>	228, 229.
<i>Sangiti</i>	from the preposition <i>sáti</i> , united, collected, and the root <i>gi</i> to sound or rehearse, a convocation, 20.
<i>Sango</i>	a caravan chief, 138.
<i>Sankantiká</i>	the designation of one of the schisms in Buddhism, 21.
<i>Santusito</i>	one of <i>Sakko's</i> celestial musicians, 185.

<i>Sarabhú</i>	4.
<i>Sáriputto</i>	4, 81, 251.
<i>Sassata</i>	one of the creeds which the buddhists pronounce to be an heresy.
<i>Sasuro</i>	a brother in law, also any another near connection, 224.
<i>Satatatintako</i>	a cataract flowing from <i>Anótatthó</i> lake.
<i>Sattapanni</i>	a cave near <i>Rájagaha</i> , derives its name from the <i>sattapanu</i> tree, Singh. <i>Rukkattana</i> , 12.
<i>Sáwatthipura</i>	the capital of <i>Kósalo</i> , 240 ; a division of <i>India</i> , not identified.
<i>Sílésumano</i>	the rock of <i>Sumano</i> , Adam's peak, 3.
<i>Síliyá</i>	a schism in Buddhism, 21.
<i>Séndpoti</i>	the chief of an army, 69.
<i>Senápotigumbako</i>	a forest near the <i>Ariṭṭho</i> mountain, 64.
<i>Sénindagutto</i>	Singh. <i>Mittasēna rāja</i> , 100.
<i>Sēno</i>	the malabar usurper, 127.
<i>Setṭhi</i>	cashier, treasurer, now called " <i>chetty</i> ," 69, 76.
<i>Siddhauṭho</i>	the name of <i>Gótomo</i> when a layman, 1, 9, 10 , (a <i>théro</i>), 172.
<i>Siddhattika</i>	one of the schisms in buddhism, 21.
<i>Siggawo</i>	28, 30, 31, 32.
<i>Sihabhdhu</i>	(lion-armed) father of <i>Wijayo</i> , 43, 45, 46, 47, 50, 51, 54
<i>Sihahanu</i>	9.
<i>Sihala</i>	the name given to Ceylon subsequent to the landing of <i>Wijayo</i> , from <i>siho</i> , the lion, and the root <i>lu</i> to destroy, 50, 51, 239.
<i>Sihaló</i>	the lion slayer, a Ceylonese or Singhalese, 50, 203.
<i>Sihapura</i>	the capital of <i>Lála</i> whence <i>Wijayo</i> embarked for Ceylon probably the modern <i>Singhya</i> on the <i>Gunduck</i> river, in the vicinity of which the remains of <i>dágobas</i> are still to be seen, 46, 54
<i>Sihāsina</i>	a ferry near <i>Anurádhapura</i> , 100.
<i>Sihasiwahi</i>	streaked like a lion. 43, 46.
<i>Sihassaro</i>	9.
<i>Sihawáhano</i>	9.
<i>Sildachétiyo</i>	a <i>dágoba</i> at <i>Anurádhapura</i> , 7.
<i>Silan</i>	<i>passim</i> : precept or commandment of <i>Buddho</i> .
<i>Silásobbhakandhako</i>	a <i>dágoba</i> at <i>Anurádhapura</i> , 93, 206 ; one of the places where <i>Wuttagamani</i> concealed himself, not identified, 204.
<i>Silápasse</i>	a <i>pariwéno</i> of the <i>Róhano Tissárdmo</i> , 131.
<i>Sildáthúpo</i>	at <i>Anurádhapura</i> , 202.
<i>Sildtissabódhí</i>	254.
<i>Sindhawo</i>	a particular breed of horses, from <i>Sighan</i> swift and the root <i>dhanu</i> , to run, 142, 187.
<i>Sirigutto</i>	<i>Eláro's</i> second charger, 134. ●
<i>Siriméghawanno</i>	238.
<i>Sirindgo</i>	225, 228.

- Sirisa* a tree Singh. *mdrd*, 90, 93.
- Sirisanchhayo* 9.
- Sirivadhō* 31.
- Sirivattthapura* one of the ancient cities of Ceylon, not identified, 49, 63.
- Sirōruho* the lock of hair relic of Buddho, 4, 104.
- Sivali* daughter of *Amandagāmani*, 216.
- Sivo* Siva, one of the hindu triad, 67 ; a porter, 209.
- Sōbhawattī* 92.
- Sōbhawattinagara* 92.
- Sōbhito* 1.
- Sōmadēvi* wife of *Wattagāmini*, 203, 204, 206.
- Sōmanamdlako* 96.
- Somā dmo* a dagoba built in honor of *Sōmadēwo*, not identified, 206.
- Sōnako* 28, 29, 30 ; a warrior of *Duṭṭhagāmini* 140, 153 ; a minister of *Mahaseno*, 235, 236, 238.
- Sonḍipassō* the name of the eastern division of the town of *Anurādhapura*, 81.
- Sonḍawali* *Ruanwelli* dagoba at *Anurādhapura*, 161.
- Sōnō* a théro, 71, 74.
- Sōnuttaro* the appellation of a royal race from *sono* and *utturo* 75 ; a *sāmanéro*, 183 to
- Sor. yya* a division of *India*, not identified.
- Sōdpatthi* *passim* : from "sōtā" a rushing torrent, the first stage of sanctification, which conveys the individual attaining it to other stages, in Singalese *sōwan*.
- Sot'hi* 28.
- Sotthistno* 253.
- Sotthiydkaro* a wihāro on the *Chētiyo* mountain, 240.
- Sōwannamdlako* the Ruwanwelli dagoba, at *Anurādhapura*, 88.
- Sōwannapālī* wife of *Pandukabhayo*, 62, 65, 67.
- Subhaddakachchānā* 9.
- Subhaddo* 11.
- Subhakūto* Adam's-penk, 94.
- Subbattha* one of the schisms in Buddhism, 21.
- Subho* the usurper, 218, 219, 220, 222, 254.
- Sudassanamdlako* at *Anurādhapura*, 93 (*Mālako*) 96.
- Sudassano* 8.
- Su tthadēvi* the first name of *Wihāradēvi*, 131
- Suddhōdano* 9.
- Sudhamma* 95.
- Su tthawasā* the mansion of the pure or virtuous, one of the heavens, 17.
- Sugato* one of the appellations of Buddho, equally signifying felicitous advent, and felicitous departure from *suṭṭhū* and *gato* or *dgato*.
- Sujāto* 1.
- Sukkhōdano* 9

<i>Sumanakuto</i>	the peak of <i>Sumano</i> Adam's-peak 7, 52, 91, 197.
<i>Sumananawápi</i>	four <i>yojanas</i> to the south east of <i>Anurádhapura</i> ,
<i>Sumano</i>	a <i>Buddho</i> , 1, one of the <i>dévos</i> , 3, a <i>Pathéyan</i> <i>théro</i> , 18, 19; brother of <i>Asokó</i> , 23, son of <i>Sanghamuttá</i> , 34, 76, 77, 80, 104, 105, 106, 115, 117, 118, 122; a native of <i>Mahágdámo</i> , 142, a <i>samanéro</i> , 179; a village, 247
<i>Sumédo</i>	<i>Buddhó</i> , 1.
<i>Sumitto</i>	a <i>théro</i> , 37, 38; king of <i>Lála</i> the next brother of <i>Wijayo</i> , 46, 53, 54.
<i>Sunaháta</i>	a <i>pariwéno</i> at <i>Anurádhapura</i> , 101
<i>Supanno</i>	supernatural beings partaking of the nature of birds, the <i>garuda</i> , 116
<i>Suppabuddho</i>	9
<i>Suppadeno</i>	13
<i>Suppárahapatanam</i>	a port in India, not identified, where <i>Wijayo</i> attempted to land in his passage to Ceylon, 46
<i>Súranimittó</i>	a warrior of <i>Dutthagamini</i> 137, 139, 140, 152, 155, 154
<i>Suratisso</i>	127
<i>Suruchi</i>	8
<i>Susimá</i>	mother of <i>Panduraso</i> 56.
<i>Susunago</i>	15
<i>Sutta</i>	the designation of one of the schisms in Buddhism, 21.
<i>Suvannabhumi</i>	the Burmese country 71, 74
<i>Suvannapindatrisso</i>	the name of <i>Suratisso</i> before he ascended the throne, 127.
<i>Sugamo</i>	a <i>déwata</i> of the <i>Sugamo</i> heavens, 189.

T

<i>Talachatukko</i>	at <i>Anurádhapura</i> , 100.
<i>Talango</i>	<i>Singh</i> . <i>Talaguru-wiháre</i> in <i>Rohano</i> , not identified, 197.
<i>Talarachara</i>	a band of musicians from the <i>tala</i> to beat (drums &c)
<i>Tamalitti</i>	a port on the <i>Indian</i> ocean, near one of the mouths of the <i>Ganges</i> , 70, 115.
<i>Tambapanni</i>	the place at which <i>Wijayo</i> landed in Ceylon. supposed to be near Putlam, 47, 53; also a name of Ceylon, 50
<i>Tambawutti</i>	seven <i>yojanas</i> to the south east of <i>Anurádhapura</i> , beyond the river, 166.
<i>Tanasimo</i>	a wild hunter, who protected <i>Wattagámani</i> , 204.
<i>Tarachecharapi</i>	<i>Singh</i> . <i>Walaswewa</i> , a tank near <i>Anurádhapura</i> , not identified, 130.
<i>Tathágato</i>	<i>passim</i> : an appellation of the <i>Buddhos</i> , <i>vide</i> derivation in the Introduction.
<i>Táwatinsó</i>	one of the <i>Déwalóka</i> heavens, in which <i>Sakko</i> himself dwells. 162, 164, 178.
<i>Téluwapáti</i>	at <i>Anurádhapura</i> , 100.
<i>Thérappassayaparivrem</i>	102.
<i>Thérapputtabháyo</i>	a warrior of <i>Dutthagámini</i> , 137, 141, 152, 153, 159, 194, 197.
<i>Thérawáda</i>	discourses of the <i>théros</i> , on the schisms in the Buddhistical church, 252.
<i>Théro</i>	<i>passim</i> : the designation of the senior buddhist priests, literally an aged person

<i>Thullatthanako</i>	201.
<i>Thúpárdmo</i>	a dagoba at Anurádhapura, 7, 90, 96, 100, 106, 108, 109, 119, 122, 123, 125, 139, 201, 211, 215, 221, 224, 234, 250.
<i>Thúpo</i>	<i>passim</i> : a dagoba or shrine of a relic.
<i>Thusawatthi</i>	a yard where rice was pounded at Anurádhapura, 99, a village, 243.
<i>Tila</i>	a grain, Singh. <i>Tala</i> .
<i>Timbaru</i>	one of Sakko's celestial band, 189.
<i>Tissamaháwiháro</i>	built by Káhuwanno in Róhano, not identified, 131, 146, 150
<i>Tissárdmo</i>	a wiháro at Anurádhapura, 97, 123; a wiháro in Róhano, 132, 195.
<i>Tissawaddha</i>	mountain, the source of a great canal of irrigation, not identified, 221.
<i>Tissawápi</i>	the Tissa tank at Anurádhapura, 123, 128, 139, 159, 218, 243; another in Róhano, 217.
<i>Tissáwasso</i>	a tank, not identified, 237.
<i>Tisso</i>	a <i>Buddho</i> , 1; father of Sóno, 140; minister of <i>Dutthagámini</i> , 146, a <i>théro</i> , 197. <i>Démánapuyatisso</i> , 25, 78; son of <i>Moggali</i> , 26, 28, 31, 40, 42, brother of <i>Asóko</i> , 33, 39, son of the <i>Kinnari</i> , 37, 38; brother of <i>Abhayo</i> , 63, Ambassador of <i>Démánapuyatisso</i> , 69, Rájá of <i>Kalyáni</i> , 131, brother of <i>Dutthagámini</i> , 135, 136, 145, 146, 147, 148, 193, 198, 200, 201; an officer of <i>Wattagámani</i> , 207, a <i>théro</i> in the time of <i>Wattagamani</i> , 307, son of <i>Mahámuchalo</i> , 209; a firewood cutter, 209
<i>Tútharámo</i>	a wiháro and gate at Anurádhapura, 203
<i>Tittira</i>	the snipe or sand lark, the designation of one of the <i>Jatakas</i> or incarnations of <i>Buddho</i> , from his having been incarnated in that form, in one of his former existences
<i>Tiwakko</i>	a Brahman, 119.
<i>Túldádro pabbato</i>	a mountain in Róhano, not identified, 143, 217.
<i>Tumbariunganañ</i>	a marsh near <i>Dhúmarakkhopabbato</i> , 63.
<i>Tumbaro</i>	a mountain stream between <i>Upatissa</i> and <i>Dwáramandaluko</i> , 59
<i>Tunbo</i>	a chief 151.
<i>Tumbanno</i>	a village, not identified, 151.
<i>Tustapura</i>	one of the <i>Divalokas</i> , 199, 200, 201

U

<i>Ubbáhsiká</i>	rules by which order was preserved at sacerdotal convocations, 18.
<i>Udakapásáno</i>	a wiháro, not identified, 224.
<i>Uddaybhaddako</i>	15.
<i>Uddhakanduro</i>	a wiháro built by <i>Mahanágo</i> , not identified, 130.
<i>Uddhanchulábhayo</i>	4.
<i>Udumbaro</i>	Singh. <i>Dumbul</i> (<i>Ficus glomerata</i>), 143. vide <i>Awanti</i> , 23, 76, 171.
<i>Ukkhépaniyan</i>	the sentence of sacerdotal expulsion, 16.
<i>Ukkunagaro</i>	a town, not identified, 197.

- Ummādachutta* the mother of *Pandukabhaya*, 56, 57, 58, 59
- Unno* a chief, 151
- Upacharako* 8
- Upajjhayo* from *upa* near, and the root *jhe* to meditate—thence *upatthanan jhāyati*—"he who assists the lover of good works," is contracted into *upajjhāyo*, and forms the appellation of the preceptor and sponsor, among the priesthood, who has the power of conferring *upasampadā* ordination, 37
- Upali* 13, 28, 29
- Upāsako (adjective)* *passim* devotees from *upa* and *āso*, to live near or with (*Buddho*)
- Upāsakamihāro* at *Anurādhapura*, 110, 120, 123.
- Upasampada* *passim* from *upa* near, *sañ* united, and the root *padu* to progress, signifies perfect attainment, and is the designation of the order, as well as of the ordination, of full priest, the *Samanero* being the intermediate stage between admission into priesthood and the full ordination.
- Upatissa* one of the ancient capitals of Ceylon, situated to the north of *Anuradhapura* on the *Malwatte oya*, 50, 53, 54, 55, 57, 62, 63, 65, 109
- Upatisso* an officer of *Wijayo*, 50, a *rāja*, 247.
- Upasathō (adjective)* *passim* from *upa* near, by, with, and *wasatho*, sojourning, observing,—hence the name given to certain religious observances, days, and edifices.
- Upósatho (Buddho)* 8
- Uppala* in Singh. *maha nel*. the lotus, 22, 133, 139
- Uppalo* father of *Phussadanno*, 143
- Uppalavanno* *Vishnu* 47
- Uruvela* founded by an officer of *Wijayo* Singh. *Mahdwelligama*, not identified, 50, 219
- Uruvelapattanam* five yojanas west of *Anurādhapura*, near the pearl banks, 168
- Uruvelaya* from "*uru*" sand, and "*welāya*" waves or mounds,—the present *Buddhaghya*, in *India*, where the bo-tree still flourishes, 1, 4
- Uruvelo* an officer of *Wijayo*, 50, brother of *Bhaddakachchana*, 56
- Usabho* a measure, vide *yājano*.
- Uttariya* a wihāro in *Wijjha* in *India*, 171
- Uttarakuru* one of the four *dīpos*, or great divisions of the human world. the northern division. 2, 178
- Uttaratisaramayo* a wihāro at *Anuradhapura*, 206.
- Uttaro* a théro, 71, 74, a *sāmanero*, 178.
- Uttunno* a théro of *Kāsmira*, 171.
- Uthyo* a théro, 71, 96, brother of *Dēwānanpiyatisso*, 124, 125, 126, 127, of *Kalyāni*, 131, an officer of *Wattagamani*, 204.
- Utu* from the root *u* to arrest or terminate, as one season arrests or terminates the preceding one—the name of the moiety of each of the three seasons—*hemanto* snowy or cold, *gimhano* hot, and *wassano* rainy.—An *utū* therefore is a term of two months—the following is their denominations, the first commencing with the first day of the last quarter of the month of *Katiko*, viz., *Hemanto*, *Sisuro*, *Wasanto*, *Gimhano*, *Wassano*, *Sarado*.

W

- Waddhamāni* the name of *Anurādhapura*, in the time of *Konāgamano* Buddha, 91, a tank and *wihāro*, 257.
- Wāhano* a tank, not identified, 237.
- Wahitta* town, not identified, 151.
- Wajji* a part of *Bahar* in *India* over which the *Licchavi* rājas ruled, 15, 17.
- Wālagamo* *wihāro*, Singh. *Wēlagāma*, not identified, 208.
- Wālapasso* a tank, not identified, 248.
- Walli* a *wihāro* in *Urunēlo*, not identified, 219.
- Walliyēro* in *Rōhano*, not identified, 221.
- Wālukārāmo* temple at *Wēsālī*, the capital of *Wajji*, 19, 29.
- Wanawāsi* a country to the south of the *Jambud*, in *India*, 71, 73, 172.
- Wangapattankagullo* *wihāro*, not identified, 208.
- Wangu* one of the divisions of the ancient *Magghadēso*. In P. Wilson's Dictionary "Bengal, or the eastern parts of the present province." 43, 44, 45.
- Wangurdjā* the grand-father of *Wijayo*, 43, 45.
- Wanguttaro* a mountain, not identified, 127.
- Wankanāsiko* 223.
- Wannakanno* a great canal of irrigation, not identified, 210.
- Waradipo* name of Ceylon in the time of *Konāgamanō* Buddha, 91.
- Warakalyāno* 8.
- Wararajō* 11.
- Waruno* 24, 37.
- Wāsabhagāmiko* a *thēro*, 18.
- Wasabhō* father of *Wēlusumano*, 112, 143, 144, an usurper, 219, 220, 222, 223.
- Wāsano* vide *Sakko*, 235.
- Wasso* *passim*. the four months of the rainy season from the full moon of July to the full moon of November, during which period, buddhist priests are permitted and enjoined to abstain from pilgrimage, and to devote themselves to stationary religious observances; this religious term or sacred season is called in Singhalese *wass*.
- Wāsuladatto* nephew of *Kālandāgo*, 187.
- Wassipandiyaho* a section on *wasso* in the *Mahāwaggo*, 103.
- Wālamangano* a tank, not identified, 222.
- Wato* also called *Nāgrōdho*. *Ficus indica*, 44.
- Wattagāman* 202, 207, 208, 209.
- Watuko* a carpenter, 209.
- Wēbhāru* a mountain near *Rājagaha* in *India*, 12.
- Wēdo* *passim*: the *vēdas*, the scriptures of the brāhmins divided in the *Rich*, *Yogus* and *Sāma*. The circumstance of three of the *vēdas* only being mentioned in the *Mahāwanso* is a mutual corroboration of the antiquity of the first portion of the *Mahāwanso*, and of the fact of the more modern compilation of the fourth *vēda* called the *Atharva*.

- Wēlangawīti* a tank, not identified, 237.
- Wēlango* a forest near *Sālagullo*, 204.
- Wēlujanapado* a division of *Rōhano*, not identified, 142.
- Wēlusumano* one of *Dutthagāmani's* warriors, 134, 137, 142, 150.
- Wēluwano* a temple at *Rājagaha*, also a bambo forest, the name of the *wihāro* is derived from the garden in which *Bimbisāro* rāja erected it, 29, 85.
- Wēsdkko* *passim* : the asterism or constellation which gives the name to the month, April-May.
- Wēsdl* the capital of *Wajji*, the country of the *Lichchawi* rājas, 15, 16, 17, 18, 240
- Wessabhūmbhu* 1
- Wessagiri* a *wihāro* at *Anurādhapura*, 123; also a forest in the neighbourhood of *Anurādhapura*, 203, 204.
- Wessantaro* 9.
- Wessawano* a *dēwatā*, chief of *yakkhos*, also called *Kuwēro*, 66, 163, 242.
- Wibhajja* from the root "*bhaṇṇa*" to pound, thoroughly dissect, and the intensitive "*vi*," signifies investigated, analyzed, dissected.
- Wibhāsano* a *wihāro*, 257.
- Wiḍḍāhabho* son of the king of *Kōsala*, by a slave, who had been treacherously affianced to the king of *Kōsala*, as a pure descendant of the *Sākya* line, the discovery of which imposition led to a war between the *Kōsala* and *Sākya* families, 55.
- Wihirabyo* a village, not identified, 109.
- Wihārādēvi* mother of *Dutthagāmani*, 130, 131, 132.
- Wihāravassigamo* near *Sulādhāro pabbato*, 143.
- Wijayarāmo* a garden at *Anurādhapura*, 99.
- Wijay* 51.
- Wijayo* the founder of the *Wijayan* dynasty in Ceylon, 46, 47, 51, 52, 53, 54; another, 228, 229.
- Wijatapura* a town and fort in the district of *Neurakalāmya*, 50, 55, 151, 153, 155.
- Wijito* (an officer of *Wijayo*), 50, (brother of *Bhaddakachchānā*), 56, 57.
- Wimānawatthu* the account of the mansions of the gods, one of the books of the *Khudakanī-kāyo*, 83.
- Winēyo* *passim* : one of the three divisions of the *Putakattaya*, from the root *ni* to establish. It is the portion of the buddhistical scriptures which regulates discipline in that church.
- Winjhā* a wilderness among the *Vindhya* mountains of India, 115, 171.
- Wipassana* from the root *disa* to see or be enlightened, one of the minor inspirations or sanctifications, considered to be still attainable, in a mitigated degree.
- Wipassi* 1.
- Wissakamma* an agent or artificer of *Sakko*, 111, 166, 186, 189.
- Wisuddhimaggan* an epitome of the *Pitakattaya*, composed by *Buddhaghōsā*, 252.
- Wiyddho* a *dēwatā* who presides over wild hunters and foresters, 66.
- Wōharakatissa* 226.

Y

Yakkho

passim : the designation of a class of demons, derived from the root “yaya” to make offerings; the worshippers of these demons are also called “yakkhos” and “yakkhinis.”

Yaso

15, 16, 17, 18, 19, 42.

Yasódara

9

Yassaldako

218, 219

Yatthálatisso

son of Mahándgo, 97, 130, a wiháro, 130.

Yójanañ

passim : a measure of distance, equal to four “gámutan” and each gámutan called *gow* in Singhalese, is equal to four *hætakmas*, and an *hætakma* is considered to be equal to one English mile, which would make a *yójanañ*, to be 16 miles. The following, however is the table of Long Measure in Páli literature, which though sufficiently minute, does not define distance with precision.

7 lice equal to	1 grain of paddy, (rice in the husk)
7 grains of paddy	1 <i>angulañ</i> , (inch.)
12 <i>angulañ</i>	1 <i>widatthi</i> , (span.)
2 <i>widatthi</i>	1 <i>ratanañ</i> , (cubit)
7 <i>ratanañ</i>	1 <i>yatthi</i> , (pole.)
20 <i>yatthi</i>	1 <i>usabhañ</i> .
80 <i>usabhañ</i>	1 <i>gámutañ</i> .
4 <i>gámutan</i>	1 <i>yójanañ</i> .

Yóna

an ancient division of India, of which the northern *Madura* was the capital. 71, 73, 74, 171.

THE MAHAWANSO

AND

Translation.

The Mahawanso.

Namó Tassa, Bhagavato, Arahato, Samma, Sambuddhassa !

*Namassitwaṃsa Sambuddhaṃ, susuddhaṃ, suddhawaṃsajaṃ; MAHAWANSAN pawakkhemi, nānundnddhikrikaṃ
Pordṇṭhi katōpésó, atiwittharító kwachi, atiwakwachi saṅkhittó, anka punaruttakó ;
Wajjitaṃ téhi dōsēhi, sukaggahaṇadhāraṇaṃ, pasādasāwīgakaraṃ, sutitōcha upāgataṃ,
Pasādejanakē thānē, tathā saṃwīgakārakē, janayantaṃ pasādancha, saṃwīgancha, sundtha taṃ.
Dipaṅkaraṇhi sambuddhaṃ passitwa nō Jinó purā, lōkaṃ dukkhā pamōchēttuṃ, bōdhāya panidhiṃ aka. [muniṃ,
Tatō tanchēwa sambuddhaṃ Kondanṇam, Mangalamuniṃ, Sumanaṃ, Rēwatambuddhaṃ, Sōbhitancha mahā.
Anomadassiṃsambuddham, Padumaṃ, Nāradaṃ jinaṃ, Padumuttarasambuddhaṃ, Sumēdancha tathāgataṃ,*

CHAP. I.

ADORATION to him, who is the deified, the sanctified, the omniscient, supreme BUDDHO !

Having bowed down to the supreme BUDDHO, immaculate in purity, illustrious in descent ; without suppression or exaggeration, I celebrate the MAHAWANSO.

That which was composed by the ancient (historians) is in some respects too concise, in others, too diffuse ; abounding also in the defects of unnecessary repetition. Attend ye to this (Mahawanso) which, avoiding these imperfections, addresses itself to the hearer (in a strain) readily comprehended, easily remembered, and inspiring sentiments both of pleasure and of pain ; giving rise to either pleasing or painful emotion, according as each incident may be agreeable or afflicting.

Our vanquisher (of the five deadly sins) having, in a former existence, seen the supreme Buddho DIPANKARO, formed the resolution to attain buddhohood ;— in order that he might redeem the world from the miseries (of sin.)

Subsequently, as in the case of that supreme Buddho, so unto KONDANNO, the sage MANGOLO, SUMANO, the Buddho REVATO, and the eminent sage SOMHITO, the supreme Buddho ANOMODASSI, PADUMO, NARADO the vanquisher, the supreme Buddho PADUMUTTARO, and SUMEDO the deity of similar mission, SUJATO and PIADASSI, the supreme ATTHADASSI, DHAMMADASSI, SIDDHATTHO, TISSO, and, in like manner, the vanquisher PHUSSO, WIPASSI, the supreme Buddho SIKHI, the supreme Buddho WESSA BHUWIBHU, the supreme Buddho KAKUSANDHO, in like manner KONAGAMO, and KASSAPO of felici-

Sujđtam-Piyadassincha, Attahadassincha nāyakañ, Dhammadassincha, Siddhatthañ, Tissañ, Phussaġinan tathā, Wipassiñ Sikkisambuddhañ, sambuddhañ Wessabhūwibhuñ, Kakusandhancha sambuddhañ, Kondgamanamē-Kassapañ sugatancheñ sambuddhē chaturwisatī, drādhethwā Mahāwīrō, tīhi bōdhāya wyākatō. [wacha, Pūretwā pārami sabbā, patwā sambōdhimuttamañ, uttamō GOTAMO BUDDHO sattē dukkhā pamōchayē. Magadhēsu Uruwēlayāñ bōdhimūl, Mahāmuni, wisākhapunnamiyan, sō pattō sambōdhimuttamañ. Sattā hāni tahiñ satta, sō wimuttisukhañ parañ windantam madhurattancha dassayanō, wasi wasi. Tatō Bārdhāsīñ gantwā, dhammachakkapawattayī ; tatha wassañ wasāntāwa, saññin arahatañ akā. Te, dhamman dēsanatthāya, wissajjetwāna bhikkhawō, winetwācha tatō tiāsa sahāyē Bhaddawaggiyē. Sahassa Jātilē Nāthō winētūñ Kassapādikkē, hēmantī Uruwēlayāñ wasitē paripāchayan.
Uruwēlakassapassa mahāyagunē upatthitē, tassattano nāgamanē ichohhāchārañ wijiñiya, Uttarakurutō bhikkhañ dharitwādrimaddanō, Anōtattadahē bhutwā, sdyankasamayē, sayāñ, Bōdhitō nawamē māsē, phussapunnamiyan, Jinō, Lanākālipāñ wisōdhetūñ, Lanākālipamupagami.

tous advent,—unto all these twenty four supreme Buddhos likewise, (in their respective existences), the indefatigable struggler having vouchsafed to supplicate, by them also his admission into buddhohood was foretold.

The supreme GOTAMO BUDDHO (thus in due order) fulfilled all the probationary courses, and attained the supreme omniscient buddhohood ; that he might redeem mankind from the miseries (of sin.)

At the foot of the bo tree, at Uruwēlaya, in the kingdom of Magadha, on the day of the full moon of the month of wisākho, this great divine sage achieved the supreme all-perfect buddhohood. This (divine) sojourner displaying the supreme beatitude derived by the final emancipation (from the afflictions inherent in the state of transmigration) tarried in that neighbourhood for seven times seven days.

Proceeding from thence to Bārānesi, he proclaimed the sovereign supremacy of his faith ; and while yet sojourning there during the “wasso” he procured for sixty (converts) the sanctification of “arahat.” Dispensing abroad these disciples, for the purpose of promulgating his doctrines, and, thereafter, having himself converted thirty (princes) of the inseparably-allied tribe of Bhadda, the saviour, with the view to converting Kassapo and the thousand Jatilians, took up his abode at Uruwēlaya, during the “hemanto,” devoting himself to their instruction. When the period had arrived for celebrating a religious festival (in honor) of the said Kassapo of Uruwēlaya, perceiving that his absence from it was wished for, the vanquisher, victorious over death, taking with him his repast from Uttarakuru, and having partaken thereof at the lake of Anotatto (before mid-day) on that very afternoon, being the ninth month of his buddhohood, at the full moon of the constellation pusso, unattended, visited Lankā, for the purpose of sanctifying Lankā.

It was known (by inspiration) by the vanquisher, that in Lankā filled by yakkhos, and thus the settlement of the yakkhos,—that in the said Lankā would (nevertheless) be the place where his religion would be glorified. In like manner knowing that in the centre

*Sāsanujjōtanān thānañ Laṅkā natā Jintāhi, yakkhapuṇṇāya Laṅkāya, yakkhā tibbasiyādiccha ;
 Nātōwa Lankamajjhamhi gangatirī manōramē, tiyōjandiyatē rammt, ikayōjana wittatt,
 Mahādgawānuydnē, yakkhasangāmabhūmiyā, Laṅkaddīpaṭṭhayakkhānañ, mahāyakkhasamāgamō,
 Upāgatō tañ Sugatō mahāyakkhasamāgamañ, samāgamassa majjhamhi, tattha, tēsañ sirōpari ;
 Mahiyangunathūpassa thāntwe, hāsayañ tikkō, wūṭṭhiwātandhakdrādi tēsañ sañwējanañ akā,
 Te bhayaṭṭhā bhayañ dydchuñ abhayañ Jinañ ; Jinō abhayadō dha, yakkhē tēti bhayadditē ;
 “Yakkhā, bhayañ wo dhukkhañcha harissāmi, idañ, ahañ; tumhē nisajjattāṇam mē samaggā dētha nō idha.”
 Ahu tē, Sugatañ yakkhā “dēma, mārisa, tē imañ sabbēpi sakalañ dipañ ; dēhi nō abhayañ tuwañ.”
 Bhayañ, sītañ, tamañ tēsañ hantwō ; tañ dinnabhūmiyañ, chammakhaññāñ attharitwō, tathāsino Jinō tatō.
 Chammakhaññāñ paṣārēsi ādittā tañ samantatō; ghammābhikkhūtā tē bhītā thitā antē samantatō.
 Giridipañ, tatō Nāthō rammañ tēsañ ilhūneyi, tēsū tatthā pavitthēsū, yathātthānē thapēsiha.
 Nāthō tañ saṅkhipi chammañ; tadā dēwū samāgamañ. Tasmīñ samāgamē tēsañ Satthū dhammādesayī.
 Nēkēsañ pānukōttinañ dhammābhissumayo ahū; sarañēsucha sīlēsū thitā āsuñ asāṅkhiyā.*

of Lankā, on the delightful bank of a river, on a spot three yojanos in length, and one in breadth, in the agreeable Mahanāga garden, in the assembling place of the yakkhos, there was a great assemblage of the principal yakkhos in Lankā; the deity of happy advent, approaching that great congregation of yakkhos,—there, in the midst of the assembly, immediately over their heads, hovering in the air, over the very site of the (future) Mahiyangana dāgoba, struck terror into them, by rains, tempests, and darkness. The yakkhos overwhelmed with awe, supplicated of the vanquisher to be released from their terror. To the terrified yakkhos the consoling vanquisher thus replied: “I will release ye yakkhos from this your terror and affliction: give ye unto me, here, by unanimous consent, a place for me to alight on.” All these yakkhos replied to the deity of happy advent, “Lord, we confer on thee the whole of Lankā, grant thou comfort (in our affliction) to us.” The vanquisher, thereupon, dispelling their terror and cold shivering, and spreading his carpet of skin on the spot bestowed on him, he there seated himself. He then caused the aforesaid carpet, refulgent with a fringe of flames, to extend itself on all sides;—they scorched by the flames (receding) stood around on the shores (of the island) terrified.

The saviour then caused the delightful isle of Giri to approach for them. As soon as they transferred themselves thereto (to escape the conflagration) he restored it to its former position. Immediately, the redeemer folded up his carpet, and the devos assembled. In that congregation, the divine teacher propounded his doctrines to them. Innumerable kotis of living creatures received the blessings of his doctrines: asankhyas of them attained the salvation of that faith, and the state of piety.

The chief of the devos, Sumano, of the Sélésumano mountain, having acquired the sanctification of “sótāpatti” supplicated of the deity worthy of offerings, for an offering. The vanquisher, out of compassion to living beings, passing his hand over his head, bestowed on him a handful of his pure blue locks, from the growing hair of his head, Receiving and depositing it in a superb golden casket, on the spot where the divine

*Sôdâpattiphalañ putwâ Sîlêsumanakûjâkê Mahâsumanadêwindô pûjyâñ ydehi pûjyâñ.
Sirañ pardamasitwâna nîlmalasirôruhé pânimattê add kîsê tassa pânihîto Jinô.
Sô tañ suwannachañgôfawarêndâdâya, Sattahunô nisinnattêhûnarachittê nânâratanasanchayê,
Sabbatô satta ratanê thapetwâna, sirôruhé, sô indanilathûpêna pidahêsi, namassicha.
Pariniûbutamhê Sambuddhê chîtakâtôcha, iddhiyâ, âdâya ginagiwatthiñ, thêro Sarabhû nâmakô,
Thêrassa Sâriputtassa sisô, ântya, chêtîyê tasmînyêwa thapetwâna, bhikkhûhi pariwârîtô,
Chhâdâpetwâ mēdawannapâsûnêhi mahiddhikô, thûpañ dwâdasahattuchañ kârûpetwâna, upakkami.
Devânâñpiyatissassa raññô bhâtukumârakô Uddhañchûlâbhayonâma, diwâ chêtîyamabbhutañ,
Tañ chhâdayitwâ kûrêsi tiñsahattuchachêtîyañ. Maddantô Damilê rājâ tattrattêhō Dutthagâmani,
Asittihattchañ kûrêsi tassa kanchukachêtîyañ. Mahiyangana thûpoyamêso ewampattîthitô
Ewañ dîpamimañ katwâ manussârahamissarô, Uruwêlamagamâ dhiro uruwetraparakkamôti
Mahiyangana gamanañ niññhitañ.*

*Mahâkûruniko Sattêhâ, sabbalôkahitêratô, bôdhito panchamê wassê, wasañ Jêtawanê, Jinô
Mahôdarassa nâgûssa, tathâ Chûlôdarassacha, mâtulabhagintiyânâñ, manipallâñkahêtukarâñ,
Diwâ saporissajjânâñ sangâmañ pachchûpattîhitañ, Sambuddhô, chittamâssassa kûlapakkhê upôsathê,
Pâtôyêwa samâdâya pawaruñ pattachîwarâñ, anukanpâya nâgûnañ nâgadîpamupâgami.*

teacher had stood, adorned (as if) with the splendor of innumerable gems, comprehending (all) the seven treasures, he enshrined the lock in an emerald dâgoba, and bowed down in worship.

The thêro Sarabhû, disciple of the thêro Sâriputto, at the demise of the supreme Buddho, receiving at his funeral pile the "giwatthi" (thorax bone relic) of the vanquisher, attended by his retinue of priests, by his miraculous powers, brought and deposited it in that identical dâgoba. This inspired personage, causing a dâgoba to be erected of cloud colored stones, twelve cubits high, and enshrining it therein, departed.

The prince Uddhachulâbhayo, the younger brother of king Déwânanpiatisso, discovering this marvellous dâgoba, constructed (another) encasing it, thirty cubits in height.

The king Dutthagâmani, while residing there, during his subjugation of the malabars, constructed a dâgoba encasing that one, eighty cubits in height.

This Mahiyangana dâgoba was thus completed.

In this manner, the supreme ruler, indefatigable as well as invincible, having rendered this land habitable for human beings, departed for Uruwêlâya.

The visit to Mahiyangana concluded.

The vanquisher (of the five deadly sins), the great compassionating divine teacher, the benefactor of the whole world, the supreme Buddho, in the fifth year of his buddhohood, while residing at the garden of (the prince) Jeto, observing that on account of a disputed claim for a gem-set throne, between the nâga Mahôdarô and a similar Chulôdarô, a maternal uncle and nephew, a conflict was at hand, between their respective armies; on the last day of the last quarter of the moon of the month chitta, at day light, taking with him his sacred dish and robes, out of compassion to the nagas, visited Nâgadîpo.

*Mahódaropi sô nāgô tadā rājā mahiddhikā, samuddi nāgabhawantī, dasaddha sata yojanā,
 Keniṭṭhakā tassa Kanawaddhamānamhi pabbatē nāgarājassa dināsī : tassa Chulódarô sulô.
 Tassa mātumahāmātā manipallāṅkamuttamañ datvā, kālakatū nāgi, mābulina tathābhīso.
 Ahosi bhaginēyassa sangāmô pachupattihitô : pabbatēyūpi nāgā tē ahosunhi mahiddhikā.
 Samiddhisumanô nāma devô Jētawanē thitāñ, rājāyatanaṃmādāya attanô bhawanañ sudhāñ,
 Bhuddhānomatiyūyēwa chhattākārañ Jinôpari dhārayantô upāganchhi thanan tañ pubba wuttakañ.
 Dewôhi sô Nāgadīpē, manussānantarē bhawē ahosi rājāyatanañ thitāṭṭhanē na addasa
 Pachhēkabuddhē dhunjantē diwā, chittāñ pasidīya, pattasāghanasākkhāni tesañ pādāsī. Tēnā so,
 Nibbatti tasmiñ rukkhasmīñ Jētūyānē manô ramē, dwārakotṭhakapassamhi, pachhā bahi ahosi so.
 Dēwatīdēwô dēwassa tassa wuddhimapassiya, idañ thanamhi, tatthancha tancha rukkhāñ idhūnayī.
 Sangāmamajjhē ākūstē nisinnô tattha Nāyakô, tamañ tamanudô, tesañ nāgānañ bhīṣanañ akā.*

At that time, this Mahódaró aforesaid was a nága king in a nága kingdom, half a thousand (five hundred) yojanos in extent, bounded by the ocean; and he was gitted with supernatural powers. His younger sister (Kidabbiká) had been given in marriage to a nága king of the Kanawaddhamáno mountain. Chulódaró was his son. His maternal grandmother having bestowed this invaluable gem-throne on him,—that nága queen theroafter died. From that circumstance, this conflict of the nephew with the uncle was on the eve of being waged. These mountain nágas were moreover gifted with supernatural powers.

The devo Samiddhisumano, instantly, at the command of Buddho, taking up the rajayatana tree, which stood in the garden of Jéto, and which constituted his delightful residence, and holding it over the vanquisher's head, like an umbrella, accompanied him to the above named place.

This devo, (in a former existence) had been born a human being in Nágadīpo. On the spot where the rajayatana tree then stood, he had seen Paché Buddhos taking refec-tion. Having seen them he had rejoiced, and presented them with leaves to cleanse their sacred dishes with. From that circumstance, he (in his present existence) was born in that tree, which stood at the gate of the delightfully agreeable garden of Jéto. Subsequently (when the Jeta wihare was built) it stood without (it was not built into the terrace on which the temple was constructed). The devo of devos (Buddho) foreseeing that this place (Nágadīpo) would be of increasing advantage to this devo (Samiddhisumano) brought this tree to it.

The saviour and dispeller of the darkness of sin, poising himself in the air, over the centre of the assembly, caused a terrifying darkness to those nágas. Attending to the prayer of the dismayed nágas, he again called forth the light of day. They, overjoyed at having seen the deity of felicitous advent, bowed down at the feet of the divine teacher. To them the vanquisher preached a sermon on reconciliation.—Both parties rejoicing thereat, made an offering of the gem-throne to the divine sage. The divine teacher, alighting on

*Assāsento bhayaṭṭhē tē, ḷḷkaṇ wāyidaṇṇiya. Tē diwā Sugataṇ tuṭṭhā; pādē wanduraṇ Sattkunda.
 Tēsaṇ dhammamaddesi sūmaggiṇaṇaṇ Jīno. Uḷḷopi tē patitāṇaṇ pannaṇaṇ Muninō aduṇ.
 Sattā bhūmiṇ gata, tattiha niddiṭṭhāna āsant, tēhi dībhannaṇaṇhi nāgarājāhi tappitō,
 Tē jalatṭhē, thalatṭhēcha bhujangatṭi kōṭiyō, saraṇatṭhē sūlāṇaṇ patitṭhāpēsi nāyako.
 Mahodārassa nāgassa mātulo Maniakkhiko Kalyāṇiyaṇ rāja yuddhaṇ kōṭuṇ tahiṇ gattō,
 Bhuddhāgamaṇhi paṭhamē sutwā, saddhammadāsaṇaṇ, tṭhito saraṇasileṇ: tattiha yūchi Tathāgataṇ.
 "Mahati anukampā nō katū, Nātha, tayā ayaṇ; tayā nāgamaṇe sabbē mayāṇ dhammabhawāmaṇi:
 "Anukampāya mayipitē wisuṇ kotu, mahodaya, punarāgamaṇe nāṭṭha, wāsaḷlumiṇ maddagami."
 Adhiwāsayetwā Bhagawā, tunkhāwāniddhāgamaṇ, patitṭhāpēsi tattiṭṭhē rājāyatanaṇchētiyaṇ.
 Tanchāpē rājāyatanaṇ, pannaṇkaṇa maharakaṇ, appēsi nāgarājāṇaṇ Lōkanāthō namassitūṇ:
 "Paribhōgachētiyaṇ mayhaṇ, nāgarājā, namassatha; taṇ bhawissati wō, tōṭā, hīṭāyacha sukhāyacha."
 Ichchēwamādi, Sugatō, nāgāṇaṇ anusāsaṇaṇ katwā, Jētawanaṇ sabbāṇatō lōkānukampakōti.
 Nāgadīpagamaṇaṇ.*

Tatō sō, tatiyē wasē, nāgindō Maniakkhikō upasaṇkamitwā Sambuddhaṇ, sahasaṇghaṇ nima ntayī.

earth, seated himself on that throne, and was served by the nāga kings with celestial food and beverage. The lord of the universe procured for eighty kōtis of nāgas, dwelling on land and in the waters, the salvation of the faith, and the state of piety.

The maternal uncle of Mahōdarō, Maniakkhikō, the nāga king of Kalyāṇi, proceeded thither to engage in that war. Having, at the first visit of Buddho, heard the sermon on his doctrines preached, he had obtained the state of salvation and piety. There he thus supplicated the successor of preceding Buddhos: "Oh! divine teacher, such an act of mercy performed unto us, is indeed great. Hadst thou not vouchsafed to come, we should all have been consumed to ashes." "All compassionating deity! let thy protecting mercy be individually extended towards myself: in thy future advent to this land, visit thou the place of my residence." The sanctified deity, having by his silence consented to grant this prayer in his future visit, on that very spot he caused the rajayatana tree to be planted. The lord of the universe bestowed the aforesaid inestimable rajayatana tree, and the gem-throne, on the nāga kings, to be worshipped by them. "Oh! nāga kings, worship this my sanctified tree; unto you, my beloved, it will be a comfort and consolation." The deity of felicitous advent, the comforter of the world, having administered, especially this, together with all other religious comforts to the nāgas, departed to the garden of Jeto.

The visit to Nāgadīpo concluded.

In the third year from that period, the said nāga king, Maniakkhikō, repairing to the supreme Buddho, supplicated his attendance (at Kalyāṇi) together with his disciples. In (this) eighth year of his buddhahood, the vanquisher and saviour was sojourning in the garden of Jeto, with five hundred of his disciples. On the second day, being the full moon

*Buddhito aṭṭhamē wasā, wasān Jētawanē, Jinō, Nāthō, panahāhi bhikkhūnaṃ satthi pariwaritō ;
 Dutiyē diwasē, bhāttakālē arōchittē, Jino, ramme wesaḍḍhamāsaṃhi puṇṇamāsaṃ Munissarō ;
 Tatthēwa, pārupitwāna saṅghāpī, pattamādiya, agā Kalyānidāntan Maniyakkhikānānānā,
 Kalyānichētiyaṭṭhānē kattē ratanamandapē mahārahamaṃhi pallankē sahasaṅghēsupāwisi.
 Dibbhiṃ khajjabhōjijhi saganō saganan Jinān nāgarājā dammarājan sētappeṣi rumānānō,
 Tatha dhammaṃ dēsaṭṭwā Satthā, lōkānukampakō, uggannatwō Sumanākūtē pādān dāsihi ndyako :
 Tasmīṃ pabbatapādāmaṃ sahasāṅgho yathārukhan diwāwihārān katwāna ; Dighawāpin upāgami.
 Tattha chētiyathānamhi saasāṅghōki nistēdiya, samādhīṃ appayī Nāthō thānāgdrawapattiyā,
 Tatō wuṭṭhaya thānāma, thānāphāntsu kōwidō, Mahāmeghawanarāmaṭṭhānamāgā Mahāmuni.
 Mahābhōdhi thitattṭhānē nistēditwa sasāwaki, samādhīṃ appayī Nāthō ; mahathūpēmitō tathā ;
 Thūpārāmaṃhi thūpassa thitattṭhānē tathēwacha ; samādhitōthawuṭṭhaya Sildachētiyathānāgō
 Sahagatē dēwagavē gani samanūsāsiya ; tatō Jētawanam Buddhō bhuddasabbattāgō agā.*

of the delightful month of wesaḥko, on its being announced to him that it was the hour of refection, the vanquisher, lord of munis, at that instant, adjusting his robes and taking up his sacred dish, departed for the kingdom of Kalyāni, to the residence of Maniakkhikō. On the spot where the Kalyāni dagoba (was subsequently built) on a throne of inestimable value, erected in a golden palace, he stationed himself, together with his attendant disciples. The overjoyed nāga king and his retinue provided the vanquisher, the doctrinal lord and his disciples, with celestial food and beverage. The comforter of the world, the divine teacher, the supreme lord, having there propounded the doctrines of his faith, rising aloft (into the air) displayed the impression of his foot on the mountain Sumanakūto (by imprinting it there.) On the side of that mountain, he, with his disciples, having enjoyed the rest of noon-day, departed for Dighawāpi; and on the site of the dagoba (subsequently erected) the saviour, attended by his disciples, seated himself; and for the purpose of rendering that spot celebrated, he there enjoyed the bliss of "samādhī." Rising aloft from that spot, the great divine sage, cognizant of the places (sanctified by former Buddhas) departed for the station where the Mégahawana establishment was subsequently formed (at Anúradhapura.) The saviour, together with his disciples, alighting on the spot where the sacred bo tree was (subsequently) planted, enjoyed the bliss of the "samādhī" meditation; thence, in like manner, on the spot where the great dagoba (was subsequently built.) Similarly, at the site of the dagoba Thuparāmo, indulging in the same meditation; from thence he repaired to the site of Sila dagoba. The lord of multitudinous disciples preached to the congregated devos, and thereafter the Buddha omniscient of the present, the past, and the future, departed for the garden of Jeto.

Thus the lord of Lankā, knowing by divine inspiration the inestimable blessings vouchsafed to Lankā, and foreseeing even at that time the future prosperity of the devos, nāgas, and others in Lankā, the all-bountiful luminary visited this most favoured

Ewañ Lañkuyandhó hitamitamatiṃ dyatiñ pekkhamānó, tasmāñ kalamhi Lanka surabhujangagapāddi namatthancha passandā tikkhattumētañ atiwipuladayó lokāddipó rūdipān : dipó tēdyamdeī sujanabāhumato ; dhammadipōwa bhāsīti. Kalyānigamañ.

Sujanappasādasānwegatthāya kati mahawansē " Tathāgatamhi gamayañ nama," paññamó parichchhedó.

DUTIYO PARICHCHEDO.

Mahāsammatarājassa wansaājōhi Mahāmuni, kappassālimhi rājāsī Mahāsammatā nāmako : Rājōcha, Wararājōcha, tathā, Kalyānikā duwē, Upāsathōcha, Mundhātā, Charakōpacharāduwe Chētiyō, Muchalōchēwa, Mahāmuchalandmakō, Muchalindo, Sāgarōchēwa, Sāgarōdētwanmakō, Bharatō, Bhāgirasōchēwa, Ruchichā, Suruchichā, Patāpōcha, Mahāpatāpō, Panddōcha, tathā duwē. Sudassanōcha Nérucha, tathā ewañ duwē, pāchhimāchēditi rājānō tassa puttāpaputtāhā Asankhēdyukā, ētē, aṭṭhāwīsati bhūmipā, Kusāwattī, Rājagahañ, Mithilāñchāpi dwasuñ. Tatō, satanā rājānō, chhappāññāsa, saṭṭhichā, chaturāsītisāhassāni, chhattinsācha ; tatōparē Dvādtinsā, aṭṭhāwīsācha, dvādvīsati ; tatōparē, aṭṭhārasu, satturasa, pañchā dasa, chatuddasa, Nawa, satta, dvāddasānācha, pañchawīsā : tatōparē, dvāddasāddwa, nawāpichā ;

land of the world, thrice. From this circumstance, this island became venerated by righteous men. Hence it shone forth the light itself of religion.

The visit to Kalyāni concluded.

The first chapter of the Mahawanso, entitled, "the visits of the successor of former Buddhos," composed equally for the delight and affliction of righteous men.

CHAP. II.

THE great divine sage, the descendant of the king MAHASAMMATO, at the commencement of this "kappo," was himself the said king named MAHASAMMATO.

Rojo, Wararojo, in like manner two Kalyānos, (Kalyāno and Warakalyāno.) Upasatbo, two Mandhātós, Charako, and Upacharako, Chetiyo, also Muchalo, Mahamuchalo, Muchalindo, also Sāgaro, and Sāgaradēvo, Bharato, Bhāgirasō, Ruchi, Suruchi, Patāpo, Mahapatāpo ; and in like manner two Panādos, Sudassano and Nēru, likewise two of each name. These above-named kings were (in their several generations) his (Mahasammato's) sons and lineal descendants.

These twenty eight lords of the land, whose existence extended to an asankhēya of years, reigned (in the capitals) Kusāwatti, Rājagaha, Mithila.

Thereafter (in different capitals reigned) one hundred, fifty six, sixty, eighty four thousand, then thirty six kings : subsequently thereto, thirty two, twenty eight, twenty two : subsequently thereto, eighteen, seventeen, fifteen, and fourteen ; nine, seven, twelve, twenty five, again the same number (twenty five), two twelves, and nine. Makhādēvo, the first

*Chaturāsīti sahasāni Makkhadāwālikānīca; chaturāsīti sahasāni Kalārajanakādayo,
 Solasaydwa Okkākaputtārsi: tē imē, wisuā wisuā, puri, rajjā kāmāṇi anussiyuā.
 Okkākamukhō jettāputtō Okkākassāsi bhāpati; Nipuro, Chandimō, Chandamukhōcha, Sirisanchhayō,
 Wessantaramhārdjā, Jālīcha, Sihawāhānō, Sihassaroḥcha icchē tē tassa puttāpāputtākā.
 Dvē asīti sahasāni sahasarassa rājīnō puttāpāputtā rājānō; Jayasēnō tadantimō:
 Eti Kapilawatthusimā Sakyarājāti wisutā: Sihahanu mahārājā Jayasīnassa atrajā.
 Jayasīnassa dhītācha nāmēndāi Yasōdharā: Dēwadāhe, Dēwadahā sakkō nāmdāi bhūpati.
 Anjanōchādhā, Kachchānā dāuā tassā sutā dwē; mahāsihāsi Kachchānā rājyō Sihahanussa sā.
 Asi Anjanasakkassa māhēsi sā Yasōdharā: Anjānassa dwē dhītā, Māyāchādhā, Pajāpati
 Puttā dwē, Dandapāni Suppabuddhōcha sakiyō: pañchāputtā, dwē dhītā, dāuā Sihahanussatu.
 Suddhōdanō, Dhotōdanō, Sukkōdanō, Mitōdanō: Amitā, Pamitāchāti; ime pañcha, imā dwē,
 Suppabuddhassa sakkassa māhēsi Amitā ahu; tassā Subhaddakachchānā, Dēwadattā, dwē sutā.
 Māyā, Pajāpatichādhā, Suddhōdanamāhēsiyō Suddhōdanamahārājyō puttō Māyāya nō Jīnō,
 Mahāsammatawāsisamhi asambhinnt Mahāmuni, ewā pāwattasānjātō, sabbakhattiya muddhāni.
 Siddhatthassa kumārassa Bodhisattassa sā ahu māhēsi Bhaddakachchānā; puttō tassāsi Rāhulō.*

of eighty four thousand; Kalārajanako, the first of eighty four thousand kings; and the sixteen sons and lineal descendants terminating with Okkāko: these were those (princes) who separately, in distinct successions, reigned each in their respective capital.

Okkākamukho, the eldest son of Okkāko, became sovereign: Nipuro, Chandamo, Chandamukho, Sirisanchhayo, the great king Wessantaro, Jālī, Sihawāhāno, and Sihassaro, in like manner: these were his (Okkākamukho's) sons and lineal descendants.

There were eighty two thousand sovereigns, the sons and lineal descendants of king Sihassaro,—the last of these was Jayasēno. These were celebrated in the capital of Kapilawatthu, as Sakya kings.

The great king Sihahanu was the son of Jayasēno. The daughter of Jayasēno was named Yasōdarā. In the city of Dewadaho there was a Sakya ruler named Dewadaho. Unto him two children, Anjano, then Kachchāna, were born. This Kachchāna became the queen of king Sihahanu.

To the Sakya Anjano the aforesaid Yasōdarā became queen. To Anjano, two daughters were born—Māyā and Pajāpati; and two sons of the Sakya race—Dandapāni and Suppabuddho.

To Sihahanu five sons and two daughters were born—Suddhōdanō, Dhotōdanō, Sukkōdana, (Ghattitōdanō) and Amitōdanō; Amita and Pamita;—these five, these two. To the Sakya Suppabuddho, Amita became queen. Subhaddakachchāna and Dewadatta were her two offspring.

Māyā and Pajāpati both equally became the consorts of Suddhōdanō. OUR VANQUISHER was the son of the Maharaja Suddhōdanō and Māyā. Thus the great divine sage was, in a direct line, descended from the Mahāsammato race, the pinnacle of all royal dynasties. To this prince Siddhatto, a Bodhisattō, the aforesaid Subhaddakachchāna became queen. Rāhulo was his son.

*Bimbisārocha Siddhattha umārācha sahāyakā ; ubhinnā pitarōchāpi sahāyā ēva tē ahū.
 Bōdhisattho Bimbisārassa panchawassādhikō ahu. Ekūnatiṇsō wayasā bodhisattōpi nikkhami.
 Paulahitvāna rāhabbassā, BODHIN patwā kamēnācha ; panchatiṇsōwa wayasā Bimbisāramupāgami.
 Bimbisāro pannarusa wassōtha pitarā sayan abhisittō mahapaṇṇō patto rajjassa tassatū.
 Patto solasame wassē, Satthā dhāmanuḍḍasayē. Dvāpaṇṇasē wassāni rajjāṇ karēsi sō pana.
 Rajjē samā pannarusa pubbe Jinasamāgamaḍ : sattatiṇsa samātassa ; dharamānē Tathāgattē.
 Bimbisārasutōjjetāsattu taṇ ghāṭiyāmati, rajjāṇ dwatiṇsa wassāni, mahāmittaddūkarāyi,
 Ajātasattuṇ wasse atthamē Muni nibbuto , pachchā sō kārayi rajjāṇ wassāni chaturisati*

*Tathāgato sakalagunaggatāṇ gatō, anichchatawasma wasō upāgatō ; itidāyō bhayajananin anichchataṇ
 arekkhatē, sabhawutī, dūlkapāragutī*

Sujanappasādasunvegatthāya katē mahāwansē “Mahāsammatawansōnama” dutiyo parichchhedo.

The princes Bimbisāro and Siddhatto were attached friends. The fathers of both those (princes) were also equally devoted friends. The bodhisattho was five years the senior of Bimbisāro. In the twenty ninth year of his age, the bodhisattho departed (on his divine mission.)

Having for six years gone through the probationary courses, and having in due order of succession attained BUDDHOOD, he repaired in the thirty fifth year of his age to Bimbisāro.

The eminently wise Bimbisāro had been installed himself in the fifteenth year of his age, by his father (Bhatīyo) in the sovereignty of his realm. In the sixteenth year of his reign, the divine teacher propounded his doctrines (to him). He ruled the kingdom for fifty two years : fifteen years of his reign had elapsed before he united himself with the congregation of the vanquisher,—after his conversion, thirty seven years ; during which period this successor of former Buddhos still lived.

The weak and perfidious son of Bimbisāro, Ajātasattu, having put him to death, reigned for thirty two years. In the eighth year of king Ajātasattu's reign, the divine sage died. Thereafter he reigned twenty four years.

The successor of former Buddhos, who had attained the perfection of every virtue, arrived at that final death, (from which there is no regeneration by transmigration.) Thus, from this example, whosoever steadfastly contemplates terror-inspiring death, and leads a righteous life, he will be transported (after death) beyond the realms of transmigratory misery.

The second chapter in the Mahawanso, entitled, “the Mahāsammatta genealogy,” composed equally for the delight and affliction of righteous men.

TATIYO PARICHCHWEDO,

Pancha nettó, Jinó, pancha chattálisa samáramó, thatwá sabbáni kichchháni, katwá lókassa sabbathá, Kusináráyañ yamakasálanamantaré, wtsákhá punnamayáñ, só dipó lókassa nibbutó. Sankyápathamatikkantá bhikkhu, tattha, samgatá, khattiyá, bráhmaṇḍ, wessá, suddá, dewá, tathéwachu, Satta satusassáni tésú pámokkhabhikkhawó, théro Mahákassapócha sanghatthéro tadá uhu. Sarirasárikadhátu kichchháni káriya ichchhanto, só maháthéro, dhammañ Satthuchirattthitiñ, Lokandhé dasabulé sattáhaparinibbuté, dubbhásitañ subhaddassa Buddhassa wachanañ sarañ : Saram chiwaradánanacha samatthé thapanatthata, saddhamma thapanattháya Munind anuggahan katañ, Kátun saddhammasangitiñ, sambuddhánumatéyati nawangasásanadharé, sabbanga, samupágaté, Bhikkhú, pancha satéyewa Maháhhindsawé waré sammanni : ékénúñtu Anandatthérakdrand. Puna Ananda théropi bhikkhúhi abhiyáchito, sammanni kátun sangitin : sá nasakkáhi, tan winá. Sálhukilanasattáhañ attáhañ dhatupájanañ, ichchaddhamāsan khépetwá, sabbalokanukampaka :

CHAP. III.

The supreme incomparable, the vanquisher of the five deadly sins, who was gifted with five means of perception, having sojourned for forty five years (as Buddho); and fulfilled in the utmost perfection, every object of his mission to this world ; in the city of Kusinára, in the sacred arbor formed by two “sal” trees, on the full moon day of the month of wesákhó, this luminary of the world was extinguished. On that spot, innumerable priests, princes, brahmins, traders, and suddras, as well as devos, assembled. There were also seven hundred thousand priests, of whom the théro Maha Kassapo was, at that time, the chief.

This high priest having performed the funeral obsequies over the body and sacred relics of the divine teacher ; and being desirous of perpetuating his doctrines for ever ; on the seventh day after the lord of the universe, gifted with the ten powers, had demised ; recollecting the silly declaration of the priest Subaddo, who had been ordained in his dotage ; and moreover recollecting the footing of equality on which he had been placed by the divine sage, by conferring on him his own sacred robes, as well as the injunctions given by him for the propagation of his doctrines ; this all-accomplished disciple of Buddho, for the purpose of holding a convocation on religion, convened five hundred priests, who had overcome the dominion of the passions, of great celebrity, versed in the nine departments of doctrinal knowledge, and perfect in every religious attribute. On account of a disqualification (however) attending the théro Anando, there was one deficient of that number. Subsequently the théro Anando also, having been entreated by the other priests to take part in the convocation, was likewise included. That convocation could not have taken place without him.

These universe-compassionating (disciples) having passed half a month, —in celebrating the funeral obsequies seven days, and in the festival of relics seven days,—and knowing

"Wassañ wasantā Rājagahē, karissāna dhammasāṅgahañ; ndāṇṇēhi tatha watthabbamīti, watvāna nich-Sōkāturañ, tatha, tatha, assdsentō mahājanāñ Jambudīpamhi, tē thērā wīcharitvāna chārikañ: [chhayañ. Asādhī sukkapakkhamhi, sukkapakkhamhi, tatthikā upāgamañ Rājagahan sampannachatupachchayañ, Tatthēva wasūpagatā, te Mahākassapādayō thērā, thiragunapētā, sambuddhamatakāwiddā, Wassānañ pathamañ māsāñ sabbasēdsanēsūpi karēsūñ. patisañkharāṇāñ; watvāndjālasattunō, Vīhārapatisankharē nīṭṭhitē dhu bhūpatin; "Idāni dhammasangitīñ karissāna mayañ iti" [tēhi, sō "Kattabbāñ kinti putṭhassa; "nisajjattāṇam" dhu te "Rājā katthādi:" pucchhitwa; wuttathānamhi Sighāñ, Webbhāra silassa passē, kārēsi maṇḍapañ Sattapaṇṇiguhādwārē, rammañ, dēwasabhōpamañ, Sabbathā mandaitvā, tañ atthardpēsi tatha, sō, bhikkhūnañ ganandeyewa anagghattharañ dūnicha, Nissāya dakḷḷhiṇāñ bhāgañ uttarāṇukhamuttamañ, thērāsañ supāṇṇattañ dsi tatha mahādrahañ, Tasmiñ maṇḍapamajjhasmīñ, purathā mukhamuttamañ, dhammasānañ supāṇṇattañ ahōsi, Sugatādrahañ. Rājā rōchayī thērānañ "hammañ nō nīṭṭhitañ" iti, thērā thēramānandā mānandakaramabruwūñ. "Swē, sannipitō, Ananda; sēkkēna gamanañ tahiñ nāyuttantē, sadatthē, twañ, appamatto, tatō bhawa."

what was proper to be done, thus resolved: "Keeping 'wasso' in the city of Rājagaha, let us there hold the convocation on religion: it cannot be permitted to other (priests) to be present."

These disciples making their pilgrimage over Jambudīpo as mendicants, administering consolation in their affliction (at the demise of Buddho) to the vast population spread over the various portions thereof; in the month of "asala," during the increase of the moon, being the appropriate bright season, these supports of the people in their faith, reached Rājagaha, a city perfect in every sacerdotal requisite.

These thēros, with Kassapo for their chief, steadfast in their design, and perfect masters of the doctrines of the supreme Buddho, having arrived at the place aforesaid, to hold their "wasso," caused, by an application to king Ajāsattu, repairs to be made to all the sacred buildings, during the first month of "wasso." On the completion of the repairs of the sacred edifices, they thus addressed the monarch: "Now we will hold the convocation on religion." To him (the king) who inquired "What is requisite?" they replied, "A session hall." The monarch inquiring "Where?" in the place named by them, by the side of the Webbhāra mountain, at the entrance of the Sattapani cave, he speedily caused to be built a splendid hall, like unto that of the devos.

Having in all respects perfected this hall, he had invaluable carpets spread there, corresponding with the number of the priests. In order that being seated on the north side, the south might be faced, the inestimable, pre-eminent throne of the high priest was placed there. In the centre of that hall facing the east, the exalted preaching pulpit, fit for the deity himself of felicitous advent, was erected.

The king thus reported to the thēros: "Our task is performed." Those thēros then addressed Anando, the delight (of an audience) "Anando, to-morrow is the convocation; on account of thy being still under the dominion of human passions, thy presence there

*Ichchiwān chōditō théro, katwāna wiriyañ samañ, iriyāpathatō muttāñ arahattamapāpuṇi,
 Wassānañ dutiyē māsē, dutiyē diwasē pana, ruchirē maṇḍapē tasmīñ thérō sannipātīṇsu tē.
 Thapetwānandathérassa anuchchhawikamsanañ, āsanēsu nisidiṇsu arahānto, yathā rāhañ.
 Thérā rahattapattīñ sō pāpētūñ, tēhi māgamā “kuhiñ Ananda thérōti?” wuchchamānēsu kēhiehi,
 Nimmyjjiwā pathawiyā, gantwājōtipathēnawā, nisidi théro Anandō attanō thapitāsant.
 Upālithērān winayē, sēsadhammē asēsakē Anandattthēramakaruñ sabbē thérā dhurañdhara.
 Mahāthéro sakattānañ winayañ puchchhitūñ sayāñ, sammaññūpāli thérocha wisajjētūñ namēwatu.
 Thérāsantē nisiditwā winayañ tamapuchchhi sō; dhammasantē nisiditwā wissajjēsi tamēwa sō.
 Winayaññūnamaggēna wissajjitakamēna, tē sabbē sajjhāyamakaruñ winayañ nāyakōwidd.
 Aggañ, bahūssutādināñ, kōsarakkhañ mahēsinañ, sammaññitwāna attānañ théro dhammamapuchchhi sō.
 Tathā sammanni attānañ dhammasanagatō sayāñ, wissajjēsi tamānandathéro dhammasasēsatō.
 Wēdhāmuninā tēna wissajjitakamēna, tē sabbē sajjhāyamakaruñ dhammañ dhammatthakōwidd.*

is inadmissible: exert thyself without intermission, and attain the requisite qualification.” The théro, who had been thus enjoined, having exerted a supernatural effort, and extricated himself from the dominion of human passions, attained the sanctification of “arahat.”

On the second day of the second month of “wasso,” these disciples assembled in this splendid hall.

Reserving for the théro Anando the seat appropriate to him alone, the (other) sanctified priests took their places according to their seniority. While some among them were in the act of inquiring, “Where is the théro Anando?”—in order that he might manifest to the (assembled) disciples that he had attained the sanctification of “arahat”—(at that instant) the said théro made his appearance, emerging from the earth, and passing through the air (without touching the floor); and took his seat in the pulpit specially reserved for him.

All these théros, accomplished supporters of the faith, allotted to the théro Upāli (the elucidation of the) “winaya;” and to the théro Anando, the whole of the other branches of “dhamma.” The high priest (Mahākassapo) reserved to himself (the part) of interrogating on “winaya,” and the ascetic théro Upāli that of discoursing thereon. The one seated in the high priest’s pulpit interrogated him on “winaya;” the other seated in the preaching pulpit expatiated thereon. From the manner in which the “winaya” was propounded by this master of that branch of religion, all these théros, by repeating (the discourse) in chants, became perfect masters in the knowledge of “winaya.”

The said high priest (Mahākassapo) imposing on himself (that task), interrogated on “dhamma” him (Anando) who, from among those who had been his auditors, was the selected guardian of the doctrines of the supreme ruler. In the same manner, the théro Anando, allotting to himself that (task), exalted in the preaching pulpit, expatiated without the slightest omission on “dhamma.” From the manner in which that sage (Anando), accomplished in the “wédého,” propounded the “dhamma,” all these priests, repeating his discourse in chants, became perfect in “dhamma.”

*Ewan sattahi māsīhi dhamma sangīti nīṭṭhita, sabbalōkahitattāya sabbalōkahitēhi sā ;
 Mahākassapathērena idaṇ Sugatasūsanāṇ, pañchawassa sahasāni samatthaṇ wattēṇkatūṇ.
 Aṭṭhāpamajjā, sandhāraṇakajantikā, sangīti pariyōsānē, chhaddā kampi mahāmāhī.
 Archchhariyānichāhesuṇ lōkē nēkāni nēkadā, thērēhwa katattācha, " thēriyā " ayam paramparā.
 Pathamaṇ saṅgahaṇkatwā, katwā lōkahitaṇ bahuṇ, tē ydwatāyukā ṭhatwā, thēra sabbēpi nibbutā.
 Thērāpi tē mati, padipahatandhakāra, lōkandhakārahananamhi mahāpadīpā nibbāpitā, maraṇā ghōra
 mahānilēna ; tēndpi jīwitamidaṇ, matimā, jahēyuti.*

Sujanappasāddasaṇwēgatthāya katē mahāwansē " paṭhamadhammasaṅgītināma," tatiyo parichehheḍo.

Thus this convocation, held by these benefactors of mankind for the benefit of the whole world, was brought to a close in seven months ; and the religion of the deity of felicitous advent was rendered effective for enduring five thousand years, by the high priest Mahākassapo.

At the close of this convocation, in the excess of its exultation, the self-balanced great earth quaked six times from the lowest abyss of the ocean.

By various means, in this world, divers miracles have been performed. Because this convocation was held exclusively by the thēros, (it is called) from generation to generation the " thēriya convocation."

Having held this first convocation, and having conferred many benefits on the world, and lived the full measure of human existence (of that period), all these disciples (in due course of nature) died.

In dispelling the darkness of this world, these disciples became, by their supernatural gifts, the luminaries who overcame that darkness. By (the ravages of) death, like unto the desolation of a tempest, these great luminaries were extinguished. From this example, therefore, by a piously wise man (the desire for) this life should be overcome.

The third chapter in the Mahāwanso, entitled, " the first convocation on religion," composed equally to delight and afflict righteous men.

CHATUTTHO PARICHCHEDO.

Ajātasattuputtō tañ ghātetwā ddyibhaddakō, rājjan sōlāsa wassāni karesi, mittadubbhikō.
Udāyibhaddaputtō tañ ghātetwā Anuruddhakō, Anuruddhakassa puttō tañ ghātetwā Mundandmakō.
Mittaddunō, dummatinō, tēpi rājjamādrayun · tēsañ ubhinnañ rājjēsu atthawassāni tikkamuñ.
Mundassa puttōpi tarañ ghātetwā Nāgadāsakō chatāwisati wassāni rājjan karesi pāpakō.
“Pitu ghātakawañsōyam” iti kuddhātha nāgarā, Nāgadāsakarājjanāñ upanetwā, samagatā.
Susundgūti pannattañ amachāñ sādusammatañ rājje samabhisinchinsu, sabhēsañ hitamānasa.
Sō atthārava wassāni rājā rājjamādrayi. Kālāsōkō tassaputto atthawisati kārāyi,
Atitē dasamē wassē Kālāsōkassa rājjanō, Sambuddhaparinibbānā ewa wassa salañ ahu.
Tadda, Wesāliya, bhikkhū anēkā Wajjiputtaka, “sīgīlōnañcha” “dwangulāncha” tatha “gamañtaram-
picha” “dwāsdnumatā” “chiyyañ” “amathitañ” jalōhicha” “nisidanañ” “adavakañ” jalarūpā-
kañ” iti.

Dasawatthūni dipēsū kappāntiti alujjino. Tañ sutwāna Yasatthēro charaṇ Wajjisū chārilaṇ
Chhalabhinno, halapputtō, Yaso, Kākandakattrajō, tañ samētun saussādhō tatthāgami Mahārānañ.
“Thapetwāpōsathaggē tē, kañsapāliñ sahōdakañ, kahāpandī sanghassa, detthēdhu upāsake.”

CHAP. IV.

Udāyibhaddako, the perfidiously impious son of Ajāsattu, having put (his parent) to death, reigned sixteen years.

Anuruddhako, the son of Udāyibhaddako, having put him to death; and the son of Anuruddhako, named Mundo, having put him to death; these perfidious, unwise (princes, in succession) ruled. In the reigns of these two (monarchs) eight years elapsed.

The impious Nāgadāsako, son of Mundo, having put his father to death, reigned twenty four years.

The populace of the capital infuriated (at such conduct), designating this “a parricidal race,” assembled, and formally deposed Nāgadāsako; and desirous of gratifying the whole nation, they unanimously installed in the sovereignty, the eminently wise minister bearing the (historically) distinguished appellation of Susunāgo. He reigned eighteen years. His son Kālāsōko reigned twenty years. Thus in the tenth year of the reign of king Kālāsōko, a century had elapsed from the death of Buddho.

At that time a numerous community of priests, resident in the city of Wisāli, natives of Wajji—shameless ministers of religion—pronounced the (following) ten indulgences to be allowable (to the priesthood): viz.,* “salt meats,” “two inches,” “also in villages,” “fraternity,” “proxy,” “example,” “milk whey,” “beverage,” “covers of seats,” “gold, and other coined metals.” The thero Yaso having heard of this heresy, proceeded on a pilgrimage over the Wajji country. This Yaso, son of Kākandako the brahman,

* These are the opening words of the sentences descriptive of the ten new indulgences attempted to be introduced into the discipline of the Buddhistical priesthood; an explanation of which, would lead to details inconvenient in this place.

"Nakappantaṃ maddētha" iti théro sawārayi. Paṭisāraṇiyaṃ kammaṃ Yasathérassa tēkaruṃ. Yāchitvā anudūtaṃ, so sahatēna puraṇḡgato; attanō dhammawailittaṃ saṇṇāpetvāna nāgarē. Anudūtawachō sutvā, tam ukkhipitumdgatvā, parikkhipiya aṭṭhaṃsu gharāṃ thérassa, bhikkhawō. Théro uggamma nabhasā, ganatwa Kōsumbiyaṃ; tāto Pdṭheyaḥ dwaṇṭikānaṃ bhikkhūnaṃ saṇṭikaṃ lahuṃ Pēsēsi dūtētū: sayāṃ gantvadhōgaṅgapabbataṃ; dha Sambhūtatthérassa naṃ subbaṃ Sānawāsino. Pāthēyukā saṭṭi thérā, asitdwaṇṭikāpicha, mahakhiṇḍasavā sabbē Ahōgaṅgamhi ōtaruṃ. Bhikkhawō saṇṇipatitvā sabbē tattha, tatō tatō, dṣuṇṇaṃ navutī saḥḥṣṣṇi, mantetvā, akhildpi tē. Sōriyyarēwatathérāṃ bahussatamandawāṃ, taṃ kālapamukhaṃ yatvā, passitvā nikkhamisṃsu taṃ. Thérā taṃ mantanaṃ sutvā, Wesālīṃ gantumēva so, icchhaṇṭo phāsugamanaṃ, tato nikkhami taṃ khanaṃ. Pdō pdōwa nikkhantā, thānaṃ tēna mahattandā, sdyāṃ sdyāṃ mūpentānaṃ sahaḍḍiyamaddasūṃ. Tattha Sambhūtatthérēna Yasathéro nīyōjitō, saddhammasawanaṃ nētaṃ Rēwatatthēramuttamaṃ, Upēchcha, dasawatthūni puchchi: théro "patikkhipi" sutvādhikaraṇaṃ "tancha nissēdhēmti" abruvī. Pāpāpi pakkhapēkkhātū Rēwatatthēramuttamaṃ, sđmanakaparikkhāraṃ paṭiyūthiya tē bahūṃ Sigaṃ nāvōya gantvāna, sahaḍḍi samipagā, karontā bhalla wissaggaṃ, bhattakāle upatthitē.

versed in the six branches of doctrinal knowledge, and powerful in his calling, repaired to that place (Wisāli), devoting himself at the Mahawana wihare to the suppression of this heresy.

They (the schismatic priests) having placed a golden dish filled with water in the apartment in which the "upōsatha" ceremony was performed, said (to the attendant congregation of laymen), "Devotees, bestow on the priesthood at least a kahapanan." The théro forbade (the proceeding), exclaiming "Bestow it not; it is not allowable." They awarded to the théro Yaso (for this interference) the sentence of "patisāraṇiyaṃ." Having by entreaty procured (from them) a messenger, he proceeded with him to the capital, and propounded to the inhabitants of the city, the tenets of his own faith.

The (schismatic) priests having learned these circumstances from the messenger, proceeded thither, to award to the théro the penalty of "ukkhipētan," and took up their station surrounding his dwelling. The théro (however) raising himself aloft, proceeded through the air to the city of Kōsambiyā: from thence speedily dispatching messengers to the priests resident in Pathēya and Awanti, and himself repairing to the Ahōganga mountain (mountain beyond the Ganges), reported all these particulars to the théro Sambūto of Sāna.

Sixty priests of Pathēya and eighty of Awanti, all sanctified characters who had overcome the dominion of sin, descended at Ahōganga. The whole number of priests who had assembled there, from various quarters, amounted to ninety thousand. These sanctified personages having deliberated together, and acknowledged that the théro Rēwato of Sōriyā, in profundity of knowledge and sanctity of character, was at that period the most illustrious, they departed thither for the purpose of appearing before him.

The said théro having attended to their statement, and being desirous (on account of his great age) of performing the journey by easy stages, departed at that instant from thence, for the purpose of repairing to Wisāli. On account of the importance of that mission,

*Sahajātīn āwasanto Sālhathērō wichiñtiya Pāthēyyakā dhammawuddi ; iti passi andawō.
 Upēcheha tañ Mahābrahmā "dhammē tiṭṭhāti" abruwi : nichchañ dhammē thitattañ sō attanō tassa ahrum.
 Tē parikkhāramāddāya Rēwatatthēramaddasun. Thērō nagañhitañ, pakkhañ pāhisissañ pandamayi.
 Wēdālīn tē tatō gañtwā, tatō Pupphapurañ gata, wadinsu Kālasōkassa narindassa alajjina.
 "Satthussa nō gundhakūtīn, gōpayeñtā mayāñ tahiñ Mahāwanawihārasmiñ wasāma Wajjakhūmiyañ."
 "Gañhissāma wihārañti gāmaṇḍika bhikkhunō, āgacchhañti, Mahārāja, paṭisthaya te iti."
 Rājā tañ duggahitañtē katwā, Wēdlimāgamun, Rēwatatthēramulamhi sahajātīyametthatañ.
 Bhikkhū sata sahasāni tēkādassa māgatā nawatīncha sahasāni dhu tañ wātthusañtiyā.
 Mulatthēhi wind wātthū samanaññēwa rōchayi : thērā sabhēpi bhikkhū tē Wēdlimāgamu tatō.
 Duggahitōcha sō wājā tatthā machchē apēsayi : mulhādewānubhāwēna anpāttha agamiñsu te
 Pesetwā tē mahipālō : rattin tañ supinēna sō apassi sakamañtānañ pakkhittañ Lōhakumbhiyā.
 Attibhito dhu rājā : tamassāsētumāgamā bhaginatnandathēritu ākāsēna anāsawā :*

departing each morning at dawn, on reaching the places adapted for their accommodation, they met together again (for consultation) in the evenings.

At a place (where they had so assembled), the théro Yaso, under the directions of the chief priest Sambhūtō, at the close of a sermon, addressing himself to the celebrated théro Rēwato, inquired what the ten (unorthodox) indulgences were. Having examined those rules, the théro pronounced them "inadmissible;" and said, "Let us suppress this (schism.)"

These sinners with the view to seducing the renowned théro Rēwato to their party, collecting a vast quantity of priestly offerings, and quickly embarking in a vessel arrived at the place where the principal priests were assembled ; and at the hour of refection, set forth the chant of refection. The théro Sālhō, who was resident at that selected place, and had overcome the dominion of sin, reflecting whether the doctrine of the Pathēya priests was orthodox, it appeared to him to be so. The Maha-Brahma (of the world Sudhāwasā) descending unto him (Sālhō) addressed him thus : "Adhere to that doctrine." He replied,—that his adherence to that faith would be steadfast.

Those who had brought the priestly offerings presented themselves to the eminent théro Rēwato. The théro declined accepting the offerings, and dismissed the pupil of the sinful fraternity (who presented them).

These shameless characters departing thence for Wisāli, and from thence repairing to the capital Pupphāpura, thus addressed their sovereign Kālasōko : "We, the guardians of the dwelling of our divine instructor, reside there, in the land of Wajji, in the Mahāwana wihare." "The priests resident in the provincial villages are hastening hither, saying, 'Let us take possession of the wihare.' Oh, Maha-rāja, prevent them." They having (thus) deceived the king, returned to Wisāli.

In the (aforesaid) selected place where the (orthodox) priests had halted, unto the théro Rēwato, for the purpose of suppressing the schismatic indulgences, eleven hundred and ninety thousand priests congregated. He had decided (however) not to suppress the

"*Bhārikantē katan kammaṃ: dhammikayyē khamāpaya: pakkhē tēsaṃ bhawitvā, tvaṃ kuru sāsanaṃ paggaḥaṇ.*"
 "Evaṃ katē sotthitūyaṃ hessatīti" apukkami. *Pabbhūtiyēva Wīsāliṃ gaṇṭuṃ nikkhami bhūpati.*
Gaṇṭuṃ Mahāwasaṃ bhikkhusaṅgaṃ sō saṅnipāṭiya; sutvā ubbhīnaṃ wādaṃcha, dhammapakkhāncha rōchiya.
Khamapetvā dhammā ē tē bhikkhū sabbe mahipatī, attanō dhammapakkhāttaṃ watvā; "tumhē yathā ruchiṃ."
"Sampaggaḥuṃ savaṇassa karōhātīcha" bhāsīya; datvācha tēsaṃ ūrakkhāṃ āgamūsi sakaṃ puraṇ.
Nichchhituṃ tāni watthūni saṅghō saṅnipatī tadā: anaggāni tattha bhassāni saṅgamajjhē ajāyisuṃ.
Tatō sō Rēwatatthērō sāwetvā, saṅgamajjhagō, ubbhīkīdya, taṃ watthuṃ samētuṃ nichchhayaṃ akā.
Pāchinakēcha chaturō, chaturō Pāthēyya'ēpīcha, ubbhīkīdya sammānti bhikkhūnaṃ watthū santiyā.
Sabbakāmiṃcha, Sālhōcha, Kujjasōbbhitarāmaṇo, Wāsabhagāmīkōchātī, thērā Pāchinakā imē.
Rēwato, Sānasambhūtō, Yaso Kākandakattarājō, Sumanōchātī, chātāro thērā, Pāthēyyakā imē.
Samētuṃ tāni watthūni appasaddaṃ. anākulāṃ, āgamuṃ Wdulkārāmaṃ atthātthērō anīsuwō.

heresy at any place but that at which it had originated. Consequently the thēros, and all these priests repaired to Wīsāli. The deluded monarch dispatched his ministers thither. Misguided however, by the interposition of the gods, they proceeded in a different direction.

The sovereign having (thus) deputed these ministers (to the priesthood), in the night, by a dream, he saw that his soul was cast into the Lōhokumbiyā hell. The king was in the greatest consternation. To allay that (terror) his younger sister, the priestess Anandi, a sanctified character, who had overcome the dominion of sin, arrived, travelling through the air: "The act thou hast committed is of the most weighty import: make atonement to the orthodox ministers of the faith: uniting thyself with their cause, uphold true religion. By adopting this course peace of mind will be restored unto thee." Having thus addressed him, she departed.

At the very dawn of day, the monarch departed to proceed to Wīsāli. Having reached the Mahāwana wihare, he assembled the priesthood; and having examined the controversy by listening to both parties, he decided in favour of the cause of true religion. The sovereign having made atonement to all the ministers of true religion, and having avowed his adherence to its cause, he said: "Do ye according to your own judgment, provide for the due maintenance of religion;" and having extended his protection to them, he departed for his capital (Pupphāpura.)

Thereupon, the priesthood assembled to inquire into these indulgences: there in that convocation (however) endless and frivolous discussions arose. The thēro Rēwato himself then advancing into the midst of the assembly, and causing to be proclaimed the "ubbāhikāya" rules, he made the requisite arrangements for the purpose of suppressing this heresy.

By the ubbhāhikāya rules, he selected, for the suppression of the sacerdotal heresy, four priests of Pāchīna and four of Pāthēya. These were the Pāchīna priests,—Sabbakāmi, Sālhō, Kujjasōbbhito, and Wāsabhagāmiko. These were the four Pāthēya priests,—Rēwato, Sambūto of Sāna, Yaso the son of Kākondako, and Sumano. For the purpose

Tesu watthusu ékēka kamato Réwato mahāthéro thérā Sabbakāmiñ puechchi puechhāsu kowido. Sabbakāmi mahāthéro téna puñthōsi wiyākari ; " sabbāni tāni watthūni nakupantiti suttatō." Niharitwāddhikaraṇaṇ taṇ tē tattha yāthāhikamaṇ ; tatthēwa saṅghamaññhamhi puechhā wissajjanaṇ karuṇ. Niggahaṇpāpabhikkhūnaṇ dasawatthūkadīpina ṇ tēsuṇ dasasahasānaṇ mahāthérā akaṇsu té, Sabbakāmi puthuwiya saṅghathéro tadd āhu, sō wisaṇ wasasatiko taddāsi upasampadā. Sabbakāmiccha, Sālhōcha, Réwato, Kujjasōbhito, Yasōkkaṇḍakasuto, Sambhūto Sāndwāsiko, Chha thérā Anañlathérassa étē saddhiwihārino, Wāsabhagāṇḍikōchēwa, Sumanocha duwē pana. Thérānuruddhathérassa étē saddhiwihārino. Atthathérāpi puṇḍā tē ditthapubbā Tathāgataṇ. Bhikkhū satasahasāni dwādasasuṇ samūgata : sabbēsu Réwatatthérō bhikkhūnaṇ pamukhō tadā. Tada sō Réwatatthérō saddhammatthitīya chiraṇ kārētuṇ dhammasaṅgitiṇ sabbabhikkhusamūhātō. Pabhiṇatthādīnaṇaṇaṇ pital attayaḍhārīnaṇ satāni satta bhikkhūnaṇ arahattāni muchchīni. Tē sabbē Wālukāramē Kālāsōkēna rakkhītā, Réwatatthérāpamokkhā, akaruṇ dhammasaṅghaṇ.

of examining into these (controverted) indulgences, these eight sanctified personages repaired to Wālukarāma wihare, a situation so secluded (that not even the note of a bird was heard), and free from the strife of men. The high priest Réwato, the chief of the interrogating party, questioned the théro Sabbakāmi in due order, on these indulgences, one by one. The principal théro Sabbakāmi, who had been thus interrogated by him (Réwato), declared : " By the orthodox ordinances, all these indulgences are inadmissible." There (at the Wālukarāma wihare), having in due form rejected this heresy, in the same manner in the midst of the convocation at Mahāwana wihare (to which they returned), they again went through the interrogations and replies.

To the ten thousand sinful priests, who had put forth the ten indulgences, these principal orthodox priests awarded the penalty of degradation.

Sabbakāmi was at that time high priest of the world, and had already attained a standing of one hundred and twenty years in the ordination of " upasampada."

Sabbakāmi, Sālho, Réwato, Kujjasōbhito, Yaso the son of Kākondako, and Sambhūto, a native of Sāna,—these six théros were the disciples of the théro Anando. Wāsabhagāṇḍiko and Sumano,—these two théros were the disciples of the théro Anuradho. These eight pious priests, in aforetime, had seen the deity who was the successor of former Buddhos.

The priests who had assembled were twelve hundred thousand : of all these priests, the théro Réwato was at that time the leader.

Thereupon, for the purpose of securing the permanency of the true faith, this Réwato théro, the leader of these priests, selected from those who were gifted with the qualifications for sanctification, and were the depositories of the doctrines contained in the three " pitakas," seven hundred sanctified disciples (of Buddho, for the purpose of holding the convocation on religion) All these théros having Réwato for their chief, protected by king Kālāsōko, held the convocation on religion at the Wālukarāma wihare. According

*Pubbē katañ tathā tva dhammañ pucchhāwa, bhāritañ ādāya tiṭṭhapēsañtañ etañ māsāhi atṭhahi.
Evañ dutiyasāṅgitiñ katvā, tēpi mahāyasaṃ thēra dōsaṃkhaṃ pāṭṭi pāṭṭakālaṃ nibbutiñ.
Iti paramamañiṇaṃ pāṭṭipattabbaṃkāraṃ tibhawaṃhitakāraṇaṃ lōkaṇḍhōrasaṇaṃ sumariya ; maraṇaṃ taṃ
sañkhatādrakūṭaṃ pariganiyamāsūṇ, appamattō bhawēdyati.*

Sūjanappasaddasañwēgajananatthāya katē Mahawañsē “dutyasāṅgitiṇḍma” chatuttho paricchhēdo.

PANCHAMO PARICCHHEDO.

*Yā Mahākassapādīhi mahāthērihi āditō katā saddhammasāṅgiti, thēriyāti pawucheṇāti.
Ekōwa thērawādō sō ādiwassa sātē ahu · anṇaṃ chariyawāddtu tatō braṇ aṇḍisūṇ.
Tēhi saṅgītikādrīhi thērihi dutiyēhi, tē niggaṇhita pāpabhikkhū sabbē dassahassikā.
Akaṇḍachariyāwādaṃ Mahāsāṅghika nāmikaṃ : tatō Gōkulikā jātā Ekabbyōhārikā picha.
Gōkulikēhi, Pannattī wāddā, Bhulikā picha Chetiya wāddā : tē swēcha bhikkhū. Sabbatthawāḍiṇo Dhamma-
guttika bhikkhūcha jātā, khalu imē duwa.*

to the form observed in interrogation and illustration on the former occasion, conducting this meeting precisely in the same manner, it was terminated in eight months.

Thus these thēros who were indefatigable in their calling, and absolved from all human afflictions, having held the second convocation on religion, in due course attained “nibbuti.”

Hence, bearing in mind the subjection to death of the disciples of the saviour of the universe, who were endowed with the sanctification of “arahat,”—who had attained the state of ultimate beatitude,—and had conferred blessings on the beings of the three “bhawas,” recollecting also the liability of the rest of mankind to an interminable transmigration, let (the reader) steadfastly devote himself (to a life of righteousness.)

The fourth chapter in the Mahawanso, entitled, “the second convocation on religion,” composed equally to delight and affect righteous men. *

CHAP. V.

The convocation which was held in the first instance by the principal thēros, having Mahākassapo for their chief, is called the “Thēriya Saṅgīti.”

During the first century after the death of Buddha, there was but that one schism among the thēros. It was subsequent to that period that the other schisms among the preceptors took place.

The whole of those sinful priests, in number ten thousand, who had been degraded by the thēros who had held the second convocation, originated the schism among the preceptors called the Mahāsāṅghika heresy.

Thereafter arose the Gōkulika and Ekabbyōhārika schisms.

*Jétu Sabbatthawādhī Kassapiyā tatō pana : jétu Sankantika bhikkhu Suttawādan tatō pana.
Théravādhina sahatt hoñti dwādasamēpicha : pubbē wuttā ehhawāddcha iti aññārasākkhila.
Sattarasāpi dutiyē jétu wassa satē iti : aññāchariyawāddātu tatō oramajāyisun.
Himawatā, Rājagiriya, tathā Siddhattikāpicha : Pubbasiliyabhikkhucha, tathā Aparasālikā,
Wādariyā. Chha ē tēhi Jambudīpamhi bhinnakā : Dhammaruchiya. Sāgaliyā, Lākkaddīpamhi bhinnakā.
Achariyakulabhēdō.*

*Kālāsokassa puttātu ehtēn dasa bhātikā ; dwāwīsatīn tē wassāni rajjañ samanussāyisun.
Nawabhātārō tatō āsun, kamēnēwa narādhīpā tēpi dwāwīsa wassāni rajjañ samanussāyisun.
Moriyānañ kattiyañanā wāñsejātān siriñharañ " Chandaguttōti " pāṇṇattan Chānakko brāhmaṇō tatō.
Nawamañ Dhananāndañ tañ ghātēwā, ehaññakōkūhasā, sakalē Jambudīpasmīñ rejjē samabbhisinchi so.
Sō chatuttisawansāni rājā rajjamahārayi. Tassā puttō Bindusāro aññawāsatī kārāyi.
Bindusārasutā āsun satañ ēkōcha wissutā : Asōkō āsi t'santu puppatājamahiddhikō.
Wē mātiki bhātārē sō hañtēwā ēkūnakañ satañ ; sa'atē Jambudīpasmīñ ēkārājjama pāpuni.*

From the Gókulika schismatics the Pannatti, as well as the Bábulika and Chétiya heresies proceeded. Those priests, again, gave rise to the schisms of the Subbattha and the Dhammagúttika priesthood. These two (heresies) arose simultaneously. Subsequently, from the Subbattha schismatics, the Kassapo schism proceeded. Thereafter the Sankantika priesthood gave rise to the Sutta schism. There were twelve thera schisms : together with six schisms formerly noticed, there were eighteen inveterate schisms.

Thus, in the second century (after the death of Buddho), there arose seventeen schisms. The rest of the schisms of preceptors were engendered subsequently : viz., Hémawatā, Rājagiriya, as also Siddhattikā, in like manner (that of) the eastern Seliya, the western Seliya priesthood, and the Wādariya. These six secessions (from the true faith) took place in Jambudīpo ; the Dhammaruchiya and Sāgaliya secessions in Lankā.

The schismatic secessions of the preceptors concluded.

Kālāsōko had ten sons : these brothers (conjointly) ruled the empire, righteously, for twenty two years. Subsequently there were nine : they also, according to their seniority, righteously reigned for twenty two years.

Thereafter the brahman Chānakō, in gratification of an implacable hatred borne towards the ninth surviving brother, called Dhana-nando, having put him to death, he installed in the sovereignty over the whole of Jambudīpō, a descendant of the dynasty of Moriyān sovereigns, endowed with illustrious and beneficent attributes, surnamed Chandagutto. He reigned thirty four years.

His son Bindusāro reigned twenty eight years. The sons of Bindusāro wero one hundred and one, the issue of (sixteen) different mothers.

Among them, Asōko by his piety and supernatural wisdom, became all-powerful. He having put to death one hundred brothers, minus one, born of different mothers,

*Rājābhisittō sósókō kumārān Tissayawhayan kanittṭhañ sañ sódariyañ uparajjēbbhisēchayi.
Dhammasókābhisikkō nitṭhito.*

*Pitā satṭhi sahaṣṣāni brāhmaṇē brāhmapakkhikē bhūjīti ; sōpi tēyēwa tint wassāni bhōjayi.
Diswānupasamā tēsuñ Asókō pariweṣaṇē wicṛeyyadānañ dassaṇtu amachchē sañniyōjiya.
Andpayitwā mabimā nānā pāsaddhikē wisuñ wimaṇsitwā, nisajjīdyabhōjāpetwā wisajjayi,
Kālē wātdyanagatō sañtañ rachchhāya tañ yañ Nigrōlhasāmantrañ sō diwā chittampasādayi.
Bīndusārassa puttānañ sabbēsañ jeṭṭhabhātunō Sumanassa kumārassa puttō sōhi Kumārakō.
Asókō pitarā diñnañ rājjamūjjeniyañhi sō hitwā, gato Pupphapurañ, Bīndusārē gildnakē,
Katwā purān sakāyattañ, matṭē pitari bhātarañ, ghātetwā jeṭṭhakañ rājjañ aggahēsi purē wātē.
Sumanassa kumārassa dēwī tañ nāmika gātā gabbhīni nikkhamitwāna pāchina dwārato bahi.
Chandālagāmanagamā tattha Nigrōlhadēwatā tamālapiya nāmēna, māpetwā gharakañ add.
Tadāhēwacha nañ puttañ wijāyitwā, sutassa sā “ Nigrōdhōti ” ākā nāmañ dēwatānuggahā gatā.*

deposited honey. In like manner, in his arsenals, bears worked with hammers, and singing birds of delightful melody, repairing to the monarch, sang sweet strains.

The inaugurated sovereign Asóko then installed his full younger brother, prince Tisso, in the dignity of sub-king.

The installation of Dharmasóko concluded.

The father (of Asóko) being of the brahmanical faith, maintained (bestowing daily alms) sixty thousand brahmans. He himself in like manner bestowed them for three years.

Asóko noticing from the upper pavilion of his palace the despicable proceedings of these persons, enjoined his ministers to bestow alms with greater discrimination. This wise (monarch) caused to be brought to him the ministers of all religions separately ; and having seated them, and discussed their tenets, and given them alms, allowed them to depart. At a moment when he was enjoying the breeze in his upstairs pavilion, observing the samanéro Nigródho passing the palace square, he was delighted with his sanctified deportment. This royal youth was the son of prince Súmano, the eldest of all the sons of Bindusáro.

Asoko on hearing that Bindusaro was on his death bed, left the kingdom of Ujjenia, which had been bestowed on him by his father, and proceeded to Pupphapura. As soon as his sire expired, seizing the capital for himself, and putting to death his eldest brother (Súmano) in that celebrated city, he usurped the sovereignty.

The consort of prince Súmano, bearing the same name, who was then pregnant, proceeding out of the western gate, departed ; and repaired to a village of chandálas (outcastes.) There, the dēweta Nigródho addressed her by name ; and having caused an habitation to spring up, conferred it on her. She who was thus protected by the dēwetā, giving birth on that very day to her son, bestowed on the child the name “ Nigródho.” The chief of the chandálas seeing her (in this condition) and venerating her as his own mistress, served her faithfully seven years.

Diswā tañ jetṭhachañḍālo attanō saminīniwiya maṇṇāntu tañ upatṭhāsi satta wassāni siddhukāṇ.
Taṇ Mahāwaruṇatṭhēro tadādiswā kumdrakāṇ upanissaya sampāṇṇāṇ araḥā pucchhi mātaraṇ.
Pabbājisi khuraggē, sō arahattamapāḍuni dassand yōpagachchhāntō sō tatō mdu dēwiyā.
Dhakkhinēnacha dwārēna pawisitwā puruttamaṇ, taṇ gāmagami maggēna ydī rājjanē tadd,
Sāntāya iriyāyasmīṇ paṇḍiyya mahipati, pubbē wasaṇniwāsēna pemaṇ tasmīṇ ajāyathā.
Pubbē kira tayō dūsu bhātārō madhūwāniyā ; ekō madhūṇ chikkindī, dharaṇtī madhūṇ duwē.
Ekō pachchēkasambuddhō wanarōgātūrō ahū, anṇo pachchēkasambuddho tadatṭhaṇ madhuatṭhikō.
Pindachārikawattēna nagaraṇ pāwisi tadd, titṭhaṇ jalatṭhaṇ gachchhāntī ekācchēṭitamaddasa.
Pucchhitwā madhukāmattaṇ ṇatwā, hatṭhēna ālisi, “esō madhupano, bhaṇtē, tātṭha gachchhātimabbuwi.”
Tatṭha paṭṭassa buddhassa waniyo sō pasālawā wissādayaṇtō mukhatō paṭṭapuraṇ madhūṇ add.
Punnancha, uppatāntāncha, patitānchu mahitālē, diswa madhūṇ pasāṇno sō ewaṇ paṇidahi tadd.
“Jambudīpē īkarajjaṇ dānendānēna hoṭu mē, akāśē yōjanē dā dā bhūmiyaṇ yjanētiha.”
Bhātārē āgatē dha “edisassa madhūṇ ālaṇ ; anumōdatha tumhē taṇ tumhākaṇcha yathā madhūṇ.”
Jettō dha atuṭṭhō sō “chaṇḍālo nuna sōsiyā niwāsēntīhi chaṇḍālo kāsyāni saddā itī.”

The théro Maha Waruno seeing this infant born with the attributes requisite for the sanctification of “arahat,” applied to the mother for him, and ordained him a priest. In the act of shaving his head (for admission into the priesthood) he attained arahathood. Thereafter while on his way to see his princess-mother, entering the capital by the southern gate, at the moment he was passing through the palace square on his road to the village (of outcastes), the sovereign struck with the extreme propriety of his deportment, as if he had been previously intimate with him, an affection arose in his breast towards him.

In a former existence there were three brothers, dealers in honey; one was the seller, two were the providers. There was also a pachché buddho who was afflicted with sores. Another pachché buddho on his account, was solicitous of procuring some honey. In his sacerdotal character, begging his subsistence for the day, he entered the city (of Bārānesi.) At that moment, a young woman, who was proceeding to fetch water, at the watering place of the city, observed him. Having made inquiry, and ascertained that he was solicitous of getting some honey, she said, pointing out the direction with her hand, “Lord, there is a honey bazar, repair thither.” The dealer well pleased, filled the begging dish of the pachché buddho, who presented himself there, with honey to overflowing. Observing the filling, the overflowing, and the streaming on the ground of the honey, he (the dealer) then formed the following wishes: “By the virtue of this offering, may I establish an undivided dominion over Jambudīpo: my authority (being recognised) from yōjana to yōjana through the air and over the earth.” To the brothers, who (subsequently) arrived, he thus spoke: “To such a personage (describing him) I have made offerings of honey. According to your shares in that honey, participate ye in the benefits.” The eldest brother incensed, thus replied: “Surely he must be an outcaste; at all times the outcastes wear yellow cloths.” The second said: “Send that pachché buddho to the farther side of the ocean.” (Subsequently) having listened to the youngest brother’s

Majjho "pachchēkabuddhañ tañ khipa pārañnawé" iti : pattiddhañ wachó tassa sutwá téchānumódiyū.
Apandésiká sātu déwittāñ tassu patthayāñ adissamāna sandhicha rūpañ atimanóramañ.
Asóko madhudo ; Sandhimittá déwitu chetikhá ; chañḍḍawadī Nigrodho ; Tissó só párawḍḍikhó.
(Chañḍḍawadī chañḍḍagāme dsiyatōtu, só patthési mokkhañ, mokkhañcha satta wassowa pāpuni.
Niwitthapēmó tasmīñ so rájḍṭituriṭṭó, tató pakkosāpēsi tañ, sōtu sañtiwutṭi upāgami.
"Nisida, tāta, anurūpé dsañéṭṭha "bhūpati : adiswá bhikkhumaññañ só siḥḍaṇamupāgami.
Tasmīñ pallaṅkamāyañte rájā itī wicchiñtāyī "addhayañ sāmānēro mé ghore hessati sāmikhó."
Alambitwá kārāñ rañṇó so pallaṅkañ samīruhi, nisidi rájapāllāñkē setarēchhattassa hetthāṭó.
Diswá tathā nisaññañ tañ Asóko só mahipatī, sambhāwetwānagunato tutthōtiwa taddāhú.
Atlanó patiyañtēna khajjabhojēna tappiya, sambuddhābhasitañ dhammañ sāmānērañ apucchhi tañ.
Tassappamāḍawaggañ só sāmānēro abhāsatha, tañ sutwá bhūmipāḍó só pasāñño Jināsānē.
"Atthate neḥcha bhattāni dammi tātāti" dha tañ "upajjāyassá mé rájā tāni dammi" dha só.
Puna atthasu diññesu tānaḍāchariyassa só, puna atthasu diññesu bhikkhusaṅghassa tanāḍā.

discourse on the benefits derived from offerings, they also accepted the promised blessings. She who had pointed out the honey dealer's bazar, formed the wish of becoming his (the honey dealer's) head queen (in his character of sovereign), and that she should be endowed with a form so exquisitely moulded, that the joints of her limbs should be ("asandhi") imperceptibly united. (Accordingly) the donor of the honey became Asóko. The young woman became the queen Sandhimittá. He who blasphemously called him (the pachché buddho) "an outcaste," became Nigródho. The one who wished him transported, became Tisso (Déwānampiatisso). From whatever circumstance (it had been the fate of) the outcaste blasphemer to have been born in a village of outcastes, he nevertheless formed the wish to attain "mokkha," and accordingly in the seventh year of his age, acquired "mokkha" (by the sanctification of arahat.)

The said monarch (Asóko) highly delighted, and conceiving the greatest esteem for him, (Nigródho) thereupon caused him to be called in. He approached with decorous self-possession. The sovereign said to him, "My child, place thyself on any seat suited to thee." He seeing no other priest (present) proceeded towards the royal throne.

While he was in the act of approaching the royal throne, the king thus thought : "This sāmānēro will this very day become the master of my palace." Leaning on the arm of the sovereign, he ascended and seated himself on the royal throne, under the white canopy (of dominion.) The ruler Asóko, gazing on the personage who had thus taken his seat, influenced by the merits of his own piety, he thereupon became exceedingly rejoiced. Having refreshed him with food and beverage which had been prepared for himself, he interrogated the said sāmānēro on the doctrines propounded by Sidho. The sāmānēro explained to him the "appamāḍawaggo" (section on non-procrastination.) The sovereign having heard the same, he was delighted with the religion of the vanquisher. He said unto him : "Beloved, I will constantly provide for you food for eight." "Sire," he

*Puna atthasu diññésu adhiwāsésu buddhinda. Dwattīṃsa bhikkhu dāḍya dutiyē diwase gatō,
Sahatthāpattitō ranṇā dhammaṃ dēsiya bhūpatin saraṇēsucha silésu thapēsicha mahājanaṃ.
Niggrodhasāmanāraḍassanaṃ.*

*Tatō rājā pasaṇṇo sō digunēna diṇē diṇē bhikkhu satthi sahasāni anupubbēnupatthahi,
Tittiyānaṃ sahasānaṃ nikkaḍḍhitvāna satthi sō, satthi bhikkhu sahasāni gharē nichchamabhōjayi.
Satthi bhikkhu sahasāni bhōjētun turitōhi sō, patiyādapayitvāna khajjabhojjaṃ mahārahaṃ ;
Bhusāpetvāna nagaraṃ, gaṇṭvā saṅghaṃ nimaṇṭiya, gharaṃ netvāna, bhojetvā, datvā sāmānaṃ bahuṃ ;
“ Satthāra dēsitō dhammō kittaḷōti ” apucchhatha, vyākāsi Moggaliputto Tissaṭṭhēro tadassanaṃ.
Sutvāna chaturasīti dhammakkaṇḍhāni ; sobruvō “ pujēmi tēhaṃ pachchēkaṃ wiḍḍēndti ” bhūpati.
Datvā tadda chhannavutī dhanalōtī mahāpati purēsu chaturasīti sahasāsu mahitalē,
Tattha tatthēva rājūhi wiḍḍē ārahāḍpayi ; sayā Asōkāramaṇṭu kārdpetvā samdrabhi.*

replied, “ that food I present to the superior priest who ordained me.” On another eight portions of rice being provided, he gave them to his superior who had instructed him. On the next eight portions being provided, he gave them to the priesthood. On the next eight portions being provided, the piously wise (Nigródho) accepted them himself.

He who was thus maintained by the king having propounded the doctrines of the faith to the monarch, established the sovereign and the people in those tenets, and the grace to observe the same.

The history of Nigródho concluded.

Thereafter, this king, increasing the number from day to day, gave alms to sixty thousand buddhist priests, as formerly (to the brahman priests.) Having dismissed the sixty thousand heretics, he constantly maintained in his palace sixty thousand buddhist priests. He being desirous that the sixty thousand priests should (on a certain occasion) be served without delay, having prepared costly food and beverage, and having caused the city to be decorated, proceeded thither ; invited the priesthood, conducted them to the palace, feasted them, and presenting them with many priestly offerings, he thus inquired : “ What is the doctrine propounded by the divine teacher ? ” Thereupon, the théro Tisso, son of Moggali, entered into that explanation. Having learned that there were eighty four thousand discourses on the tenets of that doctrine, “ I will dedicate,” exclaimed the monarch, “ a wiḍḍē to each.” Then bestowing ninety six thousand kotis of treasure on eighty four thousand towns in Jambudīpo, at those places he caused the construction of temples to be commenced by the (local) rajahs ; he himself undertook the erection of the Asōkārama (in Puṇḍrapura). He bestowed daily, from his regard for the religion, a lac separately to the “ rātanattya,” to Nigródho, and to infirm priests.

From the offerings made on account of Buddhō, in various ways, in various cities, various festivals were constantly celebrated in honor of “ thupas.”

*Ratanattaya Nigródhagilāndnañti sisané pachchékañ satasahussañ só addpési, diné diné.
 Dhanéna buddhadiñnēna thūpapūja anéladhā enékēsu wihārisu anélé akaruñ sada.
 Dhanena dhammadinnēna pachchayé chaturō waré dhammadhardanañ bhikkhūnan upanēsuñ sadd nara.
 Anótattōdakājesuñ sañghassa chaturō add, té pitakanañ therānañ satthiyēkañ diné diné.
 Ekañ Asāñdhimittāya dēwiyātu addpayi ; sayāñpana duwēyewa parihūñji mahipati.
 Satthi bhikkhu sahasānañ dāntakattāñ diné diné, solasitthi sahasānañ add nāgalatāmhayañ.
 Atheka diwasañ rājā chatusambuddhadassanañ kappāyukañ Mahāddandagardjañ mahidhikañ.
 Sunitwāna , tamdnētūñ sonnasāñhalibāñlūhanañ pēyitwā, tamdnētā, setachchhattassa hetthātō,
 Pallāñhamhi nisidētā ; nāndappupphēhi pūjya ; solasitthi sahasēhi parivōdriya, abrawi,
 “ Saddhammachakkawattissa sabhāvussa mahēsino rūpañ anantanānassa dassēhi mama bho ” iti.
 Dwattīsā lakhānūpetāñ, asitī byenjūññjalañ, byāmapphāddāparikkhittāñ, ketumāldhū sōhitañ
 Nimbdyi nāga rājā só budhārūpan manoharañ Tāñ dīwātī pasālassa nimhayañsacha pūjito.
 “ Etēna nimmitāñ rūpañ idisañ, kedisañ nūkhō Tathāgatassa rūpañti,” dsi pitūñnatūñnatā.*

From the offerings made on account of the religion, the populace constantly bestowed the four prescribed offerings on the priests, the repositories of true religion.

From the loads of water brought from the lake Anótatto, he bestowed daily four to the priesthood generally ; one to the sixty accomplished maintainers of the “tripitika ;” one to the queen Sandhimittā. The great monarch reserved for his own consumption, two.

To the sixty thousand priests, and sixteen thousand females of the palace, he gave the teeth-cleansers called “nāgalatā.”

On a certain day, having by inquiry ascertained that the supernaturally-gifted Mahakālo, nāga king, whose age extended to a kappo, had seen the four Buddhos (of this kappo) ; for the purpose of bringing him, having sent a golden chain and having brought him, he placed him under the white canopy of dominion, seated on the royal throne. Making to him many flower-offerings, and surrounded by the sixteen thousand women of the palace, he thus addressed him : “Beloved, exhibit to me the person of the omniscient being of infinite wisdom, the chakkawatti of the doctrine, the maha-irsi.” The nāga king caused to appear a most enchanting image of Buddho, gifted with the thirty attributes of personal beauty, and resplendent with the eighty charms of corporeal perfection, surrounded by the halo of glory, and surmounted by the lambent flame of sanctity.

Gazing on this (apparition), overjoyed and astonished, he made offerings thereto, and exclaimed, “Such is the image created by this personage : what must not the image have been of the deity himself of happy advent !” (meditating thus) his joy became greater and greater.

The illustrious and powerful monarch (Asóko) then caused a great festival to be solemnized for seven successive days, known as the festival of “sight offering,” (the miraculous figure of Buddho being visible during that period).

*Akkhi piyanti sennātañ tañ suttāhañ nirañtarañ mahāmahañ mahārāja kārāpēsi mahiddhikō.
Ewammahānubhāwōcha saddhochāti mahīpatī thērōcha Moggaliputtō dīṭṭhapubbē wasthītē.
Sāsanaṇṇapawēsō nitthilō.*

*Dutiye sangahē thēraṃ pekkhantānāgatañhi tē sāsanaṇṇapadilawañ tassa rañpo kāmhi addasuh.
Peṭṭhantaṃ sakalē lōkē tadūpadilawaghdātikañ Tissabrahmānumaddakkuñ achiraṭṭhāyi jīwitañ ;
Te tañ samūpasāṇkumma ayāchinsu mahāmātiṃ manussēsu papajjitvā tadūpadilawaghdātakañ.
Adīpatinañ tēsañ so sāsanaṇṇjōtanatthiko. Siggawañ, Chāṇḍawajjīncha awōchuñ daharē yati
" Atthārasādhikā wassa satā upari hessāti upaddawō sāsanaṇṇa : nasambhossāma tañ mayāñ.
"Imaṃ tumhādhikarānaṃ nōpagaṇṇhīṭṭha bhikkhawaṃ daṇḍakammaṃ raḥā tasmā daṇḍakammamidaṇhi vō.
"Sāsanaṇṇjōtanatthaya Tissabrahmā mahāmāti Moggallabrahmanagharē patisaṇṇhiṃ gahessati.
" Kāḍēna tumhēsū etaṃ pahājētū kumārakaṃ ēko ; sambuddhavarachanañ uggañṇāpētu siddhukañ."
Athū Upālī thērassa thērasaddhiwihārīkō, Dāsakō ; Sōnakō tassā ; dwē tē saddhiwihārīkā.
Athū H'ēsalyaṇṇaṃ pubbē Dāsakonāma sotthiko tisissa sata jettḥō sō wasaṇṇaṃ dchariyanti.*

Thus, it was foreseen by the priests of old (who had held the second convocation on religion) that this sovereign would be superlatively endowed, and of great faith ; and that the son of Moggali would become a théro.

The conversion (of Asoko) to the religion (of Buddho) concluded.

The théros who held the second convocation, meditating on the events of futurity, foresaw that a calamity would befall their religion during the reign of this sovereign. Searching the whole world for him who would subdue this calamity, they perceived that it was the long-lived Tisso, the brahman (of the Brahma lōka world). Repairing to him, they supplicated of the great sage to be born among men for the removal of this calamity. He, willing to be made the instrument for the glorification of religion, gave his consent unto them. These ministers of religion then thus addressed Siggavo and Chandavo, two adult priests : " In eight or nine hundred years hence, a calamity will befall our religion, which we shall not ourselves witness. Ye (though) priests failed to attend on the occasion (of holding the second convocation on religion) : on that account it is meet to award penalties unto you. Let this be your penance. The brahman Tisso, a great sage, for the glorification of our religion, will be conceived in a certain womb in the house of the brahman Moggali. At the proper age, one of you must initiate that noble youth into the priesthood. (The other) must fully instruct him in the doctrines of the supreme Buddho."

The théro Dāsako, was the disciple of Upālī (the disciple of Buddho himself). Sōnako was his disciple. The aforesaid two priests (Siggavo and Chandavo) were his disciples.

In aforetime (at the termination of the first convocation on religion), in Wisali a brahman of the tribe of Sotthi, named Dāsako, the superior of three hundred pupils,

*Dwédassa wassikóyēwa wēlapdragato charaṇ, sasissó Wdlikádrmi wasañtaṇ katasangahaṇ.
 Updāthēram passitwā nislitwā taulāntikē, wēlésu gaṇthiṭṭhāndni puchchhi só tani wydāri.
 "Sabbadhammānapatito ēkaḥamānōhi, mānawa, sabbaḥammā ótaraṇti ēkadhammōhi konusó." ?
 Ichchāha nāmaṇ sandhāya théro Mānawakōtu só nanṇāsi. Puchchhi "kōmantó" ? "Buddhamantōti" bhāsito
 'Dēhiti" dha, só ūha, "dēma no wēsadhrinó," Gurū āpuchchi mantatthaṇ, mātaraṇ pitaraṇ tathā.
 Mānawānan satēhēsatihi thērassa santikē pabbajitwāna kdlēna upasāmpajja mānawo.
 Khindasawasahassān so Dāsakathērajettāhaṇ Upāli théro wāchēsi sakalaṇ pitakattayan.
 Ganānā witiwuttā té sēsāriya puthujjānā pitalādnuggahitāni sōhi thērassa santikē.
 Kāsisa Sōnako nāma satthawāhasutō ahu, giribbajān wanijjāya gato mātā pituhi só.
 Agā Wēlūwanaṇ pancha dasawassó kumārakō mānawā pañchapannāsa pariwādriya taṇ gatā.
 Saganā Dāsakan thēraṇ tathā diwā pāṇḍiya, pabbajjān ydchi: só dha "tawāpuchchha gurūn 'iti.
 Bhattattayamabhunjitwā Sōnakō só kumārakō, mātā pituhi ā dretwā pabbajjānunnamāgato.*

dwelt with his preceptor. In the twelfth year of his age, having achieved the knowledge of the "vehédo," and while he was making his pilgrimage attended by his own pupils, he met with the théro Upāli, who had held the first convocation, sojourning at the temple Wālukāramo (in Wisāli.) Taking up his residence near him, he examined him on the abstruse passages of the "vehédo." He (Upāli) explained those passages.

The théro, with a certain object in view, thus addressed him (the brahman): "There is a branch of the doctrine superior to all other branches, which perfects the knowledge of the whole doctrine. What branch of the doctrine is it?"

The brahman was ignorant of it, and inquired, "What doctrine is it?" He replied, "Buddho's doctrine." "Impart it to me," said the one. "Only to him who has been admitted into our order can I impart it," rejoined the other.

Thereupon, returning to his native land, he applied for permission from his preceptor (to become a buddhist priest), in order that he might acquire a knowledge of that doctrine; in like manner from his father and mother.

This brahman, together with three hundred of his brahman followers, was admitted into the buddhistical priesthood in the fraternity of that théro: and in due course was raised to the upasampada order.

The théro Upāli propounded the whole "pitakattaya" to his thousand pupils, who had subdued in themselves the dominion of sin, of whom Dāsako was the senior.

The other priests of the fraternity of the said théro, who had not attained the sanctification of arahat (which comprised inspiration), and were incapable of acquiring a knowledge of the "pitaka," were innumerable.

In the land of Kāsi, there was a caravan chief's son, by name Sōnako, who came to the mountain-girt city (Rājagaha) on trade, together with his parents, attended by a retinue of fifty five brahmanical devotees who had accompanied him thither. The chief of fifteen years of age repaired to Wēlūwana wihare. Becoming acquainted there with the théro

Saṭṭhā tehi kumārēhi Dāsakathérasantikē, pabbajja upasampajja uggaṇhi pitakattayaṇ.
Khinḍasawasahassassa thérassisaṇṇassa sō ahōsi pitakadhāriṣṣa jettakō Sónakō yati.
Ahoṣi Siggavo nāma purē Pātalināmakē pañṇawā machchatanayo utthārasa samōtu so
Paṣadisu wasantisu chhaladīha utusātusu amachchaputtān dīdya Chandawajjin sahaṇṇaṇ,
Purisāṇaṇ dasaṭṭhēhi saṭṭhēhi pariwāritō, gaṇṭwāna Kukkuṭārāmaṇ Sónakathéra madḍasū.
Samāpatti samāpañṇaṇ niviñṇaṇ sanwutindriyaṇ wanditē ndlapantaṇ taṇ ṇatwā sanghamapucchhi tuṇ.
“Samāpatti samāpañṇā ndlapantitī?” dha tē, “kathaṇṇūwutthahantitī wuttā” dhaṇsu bhikkhawō,
“Pakī osanaya Saṭṭhussa, sanghapakkosandyaṇa, yathākdlaparicchēdā, dyukkhaṇa wasēnacha,
“Wutthahantitī,” watwāna ; tēsaṇ diwāpanissayaṇ pāheṇi sanghawachana ; wuttāya satahiṇ aḍā
Kumārō pucchhi “Kīṇ, bhantē, ndlapitthātī !” dha so, “bhujjimbhujjī tabbanti,” “āha ; bhajjētha nō” ? api.
Aha “amhiṇṇisē jātē sakka bhājayitū” iti mātā pitu anuṇṇāya sō kumārōtha Siggawō.
Chandawajjicha tē pañcha satīni purisāpicha pabbajitwāpasampajja Sónakathérasa santikē.

Dāsako as well as with his disciples, overjoyed he solicited to be admitted into the priesthood. He replied thus: “Ask thy superiors (first.)” The young chieftain Sónako, having fasted for three days, and obtained the consent of his parents to enter into the priesthood, returned. Together with these noble companions, becoming a priest, then an “upasampada,” in the fraternity of the théro Dāsako, he acquired a knowledge of “pitakattaya.”

This Sónako became the superior of a fraternity of a thousand theros, who had overcome the dominion of sin, and acquired a perfect knowledge of the “pitakattaya.”

In the city of Patili, there was one Siggavo aged eighteen years, the son of the minister (Siriwadhō), highly gifted with wisdom. He had three palaces for his residences, adapted for all the seasons of the six irtūs. Bringing with him his friend Chandawajji, the son of a minister, and attended by a retinue of five hundred men, having repaired to Kukkuṭārāma whare, they saw there the théro Sónako, seated absorbed in the “samāpatti” meditation, with the action of his senses suspended. Perceiving that he was silent while he bowed to him, he questioned the priests on this point. These priests replied, “Those absorbed in the samāpatti meditation, do not speak.” He then asked of these informants, “Under what circumstances does he rise (from his meditation)?” Replying, “He rises at the call of the divine teacher: at the call of the priesthood: at the termination of the period previously resolved on: at the approach of death:” and observing their predestined conversion, they (the priests) set forth the call of the priesthood. He (Sónako) rising, departed from hence. The young chief addressing Sónako, asked: “Lord, why art thou silent?” “Because,” replied he, “I am partaking of that which I ought to partake.” He thereupon rejoined, “Administer the same to me.” “When thou hast become one of us, it will be permitted thee to partake of it.” Thereupon the chiefs Siggavo and Chandawajji and their retinue of five hundred, obtaining the consent of their parents, repaired to the fraternity of the théro Sónako, and being admitted into the priesthood

*Upajjhdyantiké yéwa té duwé pitakattayan uggahétwáwa káléna chhalabhinna pápuniñsucha.
 Natwá Tissassa patisandhin ; tató pabhutí Siggawó théro sáttawassáni tañ gharañ upasankhami.
 "Gachehháti" wachanamattampi sáttawassáni nólabbhi · aláltha atthamé wassé · gachehháti "wachanañ "tahn
 Tañ nikkhamañtañ pawisantó diswá Moggalibrahmanó "kinchilawdhañ ghare notí?" puchchhu: "amátí" sáhravé
 Gharañ gantwána puchchhitwá dutiyé diwasé, tató musáwádéna niggannihi therañ gharamupagatañ.
 Thérussa wachanañ sutwá, só pavannamanó diyo attanó pákaténassa nichchan bhikkhañ pawattayá,
 Kaménassa pavdinsu sabhépí gharamánusá : bhajáptsi diyo nichchan nisidapaya tan ghare.
 Ewan kaména, gachehhanté kálé, solasawassiko, ahu, Tissakundró ; so tivedá dadhi párago
 Théro kathásmutthanañ hessatévanti tañ ghare dandani nadassési thapetwá mānawāsanañ
 Brahmálóka ágatattá suchikámo ahosi so, tasmá só tassa pallankañ wásaitwá lagayati.
 Annāsanañ apassantó thité théro sasambhamó tassa tañ āsanañ tassa panūpesi ghare jano.
 Diswá tatha nisinnañ tañ āgammachariyantiká, kuppahitwá mānawo wāchañ pharasaya udaraya.*

became upasampada priests. These two, residing with the priest-superior who had ordained them, having acquired a perfect knowledge of the "pitakattaya," in due course attained the mastery of the six departments of doctrinal knowledge.

This théro Siggavo, perceiving (by inspiration) the conception of 'Tisso; during seven years from that date repaired (constantly for alms) to the dwelling in which (he the brahman was conceived.) For that period of seven years, even the word "begone" had not been addressed to him. In the eighth year, at length, he was told (by a slave girl) "Depart hence."

The brahman Moggali, who was returning home, observing him departing, inquired, "Hast thou received any thing at our house?" "Yes," he replied. Going to his house, and having ascertained (that nothing had been given;) on the second day, when the priest visited the dwelling, he upbraided him for his falsehood. Having heard the thero's explanation, (that he only alluded to the slave's reproach, "Depart hence,") the brahman pleased thereat, gave alms to him constantly from the meal prepared for himself. By degrees all the inmates of that house became attached to him. The brahman himself, having made him also an inmate of the house, constantly led him. In this manner time passed away, and the youth 'Tisso attained his twentieth year, and succeeded in traversing the ocean of the trivédho (of the brahmans.)

The théro (knowing by inspiration) that a discussion would be produced thereby, (by a miracle) rendered all the seats in the house invisible, reserving only the carpet of this young brahman devotee.

As he had descended from the brahma loka world, he was scrupulously rigid in preserving his personal purity. On this account he (always) folding his carpet, hung it up. Not finding any other seat, while the théro was standing, the people in the house in great confusion, spread for him that carpet of his. The young brahman, on returning from his preceptor, seeing him so seated, enraged, addressed him in opprobrious language.

The thero replied, "Young brahman, what knowledge dost thou possess?" The youth

Théro, "mānawa, kiñ mantañ jādsiti ?" tamabbrawi · tamēwa pucchhañ thérassa pachchūrochēsi mānawó. Jdāmiti patinnā tē thérē thérañ apucchhi sō gañtithānāni wēltsu tassa thérōtha wiyākarī. Gahatthoyēwa théró sō wēlapāragatō ahu, nahbyāḥareyya kiñ tassa pubhinna paṭisambhidō.

"Yassa chittan upajjati, nanirujjhati · tassa chittan nirujjhassati, nupparijjissati · yassawāpana chittañ, nirujjhissati, nupparijjissati, nanirujjhati, ti."

Taṇ chitta yamakē pucchhi, pucchhi, théró wisāradō, andhakārōwiya ahu, tassa sō tamawōcha sō.

"Bhikkhu kōnamamantōti ?" "buddhamantōti" · sobbrūwi. "dēhiti wuttē ?" "no wēsudhārinō dammitaṇ" iti.

Māta pitūhi nunnātō mantatthya sapabbaji, kammatthānamadd théró pabbajetwā yathā rahañ.

Bhāwanañ anuyunjanto, achirēna mahūmati sotāpatti phalañ pattō théró patwāna taṇ tathā.

peṭṭesi Chandawajjissa therasantikamuggahañ.

Upasampadāyitwa taṇ lāle sō Siggawō yati winayan uggahāpēsi puna vāsaddwayampicha.

Tatō sō Tissa daharo drabhitwā vipassanañ, chhalabhinnō āhu, kdlē thérabhdwancha pḍpuni.

instantly retorted the same question on the théro. When the théro was in the act of replying, "I do possess knowledge," he interrogated the said théro on the abstruse passages of the "vehédos." The théro instantly explained them.

This théro was thus, even while sojourning in the domicile of a layman, accomplished in the "vehédos." Having attained the perfection of sacerdotal sanctity (in the buddhistical creed) why should he not be able to explain them ?

"An idea is conceived in the mind of some (rahat saint) which does not vanish from it: (nevertheless) the idea of that individual will vanish (on his attaining nibbuti), and will not be regenerated. Again, the idea of some other person shall vanish, shall not be regenerated, and yet it does not vanish."*

The théro of perfect self-possession called on the youth for the solution of this paradoxical question on the operations of the mind. He became, as it were, involved in perfect darkness, and inquired of him, "Priest, what parable is this?" He replied, "Buddho's parable." On his exclaiming "Impart it to us;" he rejoined, "Only to those do I impart it who have assumed our garb." Obtaining the permission of his parents, he entered into the priesthood for the sake of this parable. The théro having initiated him into the priesthood, he imposed on him, according to the orthodox rules, the task of duly qualifying himself.

This superlatively gifted person having attained that qualification, in a short time arrived at the sanctification of "sotāpatti." The théro having ascertained that fact, dispatched him, for the purpose of being instructed, to the théro Chandawajji.

In due course, the priest Siggavo having made him an upasampada, taught him the "vinaya;" subsequently the other two branches of religion. Thereafter the youth Tisso attaining the "vipassanan" sanctification, acquired the mastery of the six

* This passage is interpreted in various ways with the aid of circumlocution. The above is only intended as a literal translation, with the additions sanctioned by the commentary.

*Atiwa pakaṭo āsi chandōwa suriyōwa sō ; kō tassa wāchā manni, Sambhuddhassa wachōwiya ?
Moggali putta thérodayō niṭṭhitō.*

*Ekāhaṇ uparājā sō adda khi migawaṇ gatō, kilān mantē nigēraṇṇē diswa, itaṇ wichintayi :
“ Migāpi ewaṇ kīlanti draṇṇe tinagōcharā : nakilissanti kiṇ bhikkhū sukhdhārawihārinō ? ”
Attanō chintitaṇ ranuo drōchési gharan gatō : saṇṇāpētunta sattāhan rājjan tassa addasi, sō.
“ Anubhōsi, imaṇ rājjaṇ, sattāhanta, lundraḷa : tatō taṇ ghatayissāmi : ” ichchāwōcha mahipati,
Ahāti tamhi sattāhē “ twaṇ kēnāsi kiṇō iti ? ” “ maranassa bhayēnāti ” wuttē : rājdha taṇ puna,
“ Sattā hāhaṇ marissanti twaṇ na’ āsi : imē kantaṇ kilissanti yaṭi, tāta, sadā maraṇasaṇṇino ”
Ichchēwaṇ bhātari wuttō, sāsanaṣṣin paṭṭhi sō ; kulleṇa migawaṇ gantwā theraṇ aḍḍakkhi sannataṇ,
Nissinnaṇ rukkhamaḍḍasmiṇ sō Mahādhammarakkhitaṇ, silasikkhāya nāgēna wjāntamanāsaṇ.
“ Ayaṇ théro wiyāhampi pabbajja Jinasāsanē, wiharissanāḍḍa rannē ? ” iti chintayi mānawa.
Théro tassa pasawatthaṇ upparitwā wihāyasa, gantwā Asō’ dāmaṣṣa pokkharanuo jāḷe thitō ;
Akāse thapayitwāna chiwarāni warāni so, ogāhitaṇ pokkharanin gattāni parisinchatha,*

branches of doctrinal knowledge, and ultimately he was elevated to a théro. He became as celebrated as the sun and moon. Who has heard his eloquence, without considering it the eloquence of the supreme Buddha himself!

The matters concerning the théro Moggali concluded.

The sub-king (Tisso) on a certain day, at an elk hunt, saw in a forest, a herd of elk sporting. Observing this, he thus meditated : “ Elks, browsing in a forest, sport. Why should not priests lodged and fed comfortably in vihares, also amuse themselves? ” Returning home he imparted this reflection to the king, who conferred the sovereignty on him for seven days to solve this question,—addressing him thus : “ Prince, administer this empire for seven days : at the termination of that period I shall put thee to death.” At the end of the seventh day, he inquired of him, “ From what cause hast thou become so emaciated? ” when he answered, “ From the horror of death.” The monarch thereupon rejoined, “ My child, thou hast ceased to take recreation, saying to thyself,—‘in seven days I shall be put to death.’ These ministers of religion are incessantly meditating on death ; how can they enter into frivolous diversions? ”

He who had been thus addressed by his brother, became a convert to that religion. After the lapse of some time, going to an elk hunt, he perceived seated at the foot of a tree, and fanned by an elephant with the bough of a sal tree, the théro Mahādhammarakkhito, perfect in piety, having overcome the dominion of sin. The royal youth indulged in this reflection : “ When shall I also, like unto this théro, initiated into the priesthood, be a dweller in the forest? ”

The théro, to incline his heart (to the faith), springing aloft, and departing through the air, alighted on the surface of the tank of the Asōkarāmo temple ; and causing his robes to remain poised in the air, he dived into the tank, and bathed his limbs.

*Taṇ iddhiṇ uparājā sō disvāttwa paṇḍiya "ajjēva pabbajissanti" buddhimākkāti buddhimā.
 Upasamāmitvā rājānaṃ pabbajjānaṃ yācchi sādaro. Niwāretu masakkantō. tamāddya mahāpati,
 Mahatā pariwāreṇa wiḥāramagandā sayan · pabbajjī sō Mahādharmarakkhitatthērasantikē.
 Sāddhiṇ tenēva chatu sataṃ sahaṣṣāni nardapicha, anu pabbajjāntānāntu gānandanaṃ navvijjati.
 Bhūgīṇēyyo nariṇḍassa Aggibrahmūtiwissutō akāsi ranṇo dhiṭṭvā Sanghamittāya sāmikō.
 Tassā tassa sutōchāpi Sumano nāmanānimaḥo yācchitvā sōpi rājānaṃ uparājēna pabbajjī.
 Uparājassa pabbajjā tassaḍḍhassa rājīnō chatutthē dsi wassamhi mahājanahitōlaya.
 Tatthēva upasampannō sampanna upanissayō ghatentō uparājā sō chhalahhiṇnō rahā ahu.
 Wiḥāre tē samāraditthē sabbē sabhapurēsupi sādhukaṇ tīhi wassēhi nitthāpēsuṇ manōramē.
 Thērasa Indaguttassa kammādhit'ḥḍyakussatu iḍḍhiyācchāsu nitthāsi Asōkaramasawhayō.
 Jinēna paribhuttēsu thanēsucha, tahiṇ, tahiṇ, chētiyāni akārēsi ramaniyāni bhūpati.
 Purēhi chaturasīti sahaṣṣēhi sannantatō, lēkhē ēkāham dānēsuṇ wiḥārē nitthitā itī.
 Lēkhē sutvā, mahārājā, mahāṭṭijjiddhiwikkamō, lātu, kāmo sakīnyēva suhā dāma mahāmahaṇ,*

The superlatively wise sub-king upon seeing this miracle, overjoyed thereat, resolved within himself, "This very day will I be ordained a priest." Repairing to the king, the zealous convert supplicated for permission to become a priest. Unwilling to obstruct his wish, the sovereign, conducting him himself, with a great concourse of attendants, proceeded to the temple. He (the under king) was ordained by the théro Mahādharmarakkhito. On the same occasion with himself, one hundred thousand persons (were ordained.) There is no ascertaining the number of those who became priests from his example.

The renowned Aggibrahma was the son-in-law of the king, being the husband of Sanghamittā the sovereign's daughter. Her and his son, prince Sumano, having obtained the sanction of the king, was ordained at the same time as the sub-king.

It was in the fourth year of king Asō's reign that, for the spiritual happiness of the people, the ordination of the sub-king took place. In the same year this sub-king, gifted with wisdom, became upasampada, and exerting himself, by virtue of his former piety, became sanctified with the six supreme attributes.

All these individuals in different towns, commencing the construction of splendid wihares, completed them in three years. By the merit of the théro Indagutto, and of that of the undertaker of the work, the wihare called Asōkaramo was also completed in that time. At the places at which the vanquisher of the five deadly sins had worked the works of his mission, the sovereign caused splendid dagobas to be constructed. From eighty four thousand cities (of which Pupphapura) was the centre, dispatches were brought on the same day, announcing that the wihares were completed. Having heard these dispatches read, the glorious, the superlatively gifted, the victorious sovereign having resolved on having a great festival of offerings at all the temples at the same moment, caused to be published by beat of drums, through the capital,—“On the seventh day

Purabhériṇ charápēsi "sattamē diwasē itō sabbāramamaho hōtu sabbadēssu ēkadā :"

"Yōjanē yōjanē dentu mahādinan mahitalē. Karontu gdmārdmānan maggdanacha wibhūsanān :"

"Wihārēssūcha sabbēssu bhikkhusaṅghassa sabbathā mahādināni, wattentu yathā kālān yathā balān."

"Dīpamdā pupphamdā laṅkārecha, tahiṇ, tahiṇ, turiyēkicha sabbēhi upahāruṇ anēkadhū."

"Upāsathangū nāddyu sabbē dhammaṇ sunantucha, pūjāwīssē nēkēcha karontu tadahūpicha."

Sabbē, sabbattha, sabbathā, yathū nantādhikāpicha pūjū sampatiyā dēsuṇ dēvalōka nanōramā.

Tasmiṇ dinē mahārājā sabbdāṇkārabhūsitō sahorōdhō sahāmachchō, balōghapariwāritō,

Agamāsi sakūrdmaṇ, bhīndantōwiya mēdinān · saṅghamajjhamhi utthāsi, wanditwā saṅghamuttamaṇ.

Tasmiṇ samāgamē dēsuṇ astī bhikkhu koṭiyō ; ahēsuṇ sata sahasaṇ tēsu khīṇasawā yati.

Nawuṭṭi sata sahasaṇi ahū bhikkhuniyō tahiṇ ; khīṇasawā bhikkhuniyō sahasaṇ dēsu tāsutu.

Lōkawiwaranan nāma pātīhiraṇ akāṇsu tē khīṇasawā pasūlatthān Dhammāsōkassa rājīnō.

Esāsōkōti nāyittha purē pāpēna kammunā, Dhammāsōkōti nāyittha pachchādā puṇṇēna kammuna.

Sammuddapariyāntān sō Jambūdīpā samantatō passī sabbē wihārēcha nānā pujawibhūsitē.

from hence, throughout all the kingdoms in the empire, let there be a great festival of offerings held on the same day. Throughout the empire, at the distance of each yōjana, let there be great offerings bestowed. Let there be decorating of the roads to villages as well as temples. In all the wihares, let almsgiving to the priesthood be kept up in every respect, as long as practicable, and liberally as means will allow. At those places, decorated with festoons of lamps and garlands of flowers in various ways, and joyous with every description of music, let a great procession be celebrated. And let all persons duly prepared by a life of righteousness, listen to the doctrines of the faith ; and let innumerable offerings be made on that day."

Accordingly, in all places, all persons, in all respects, as if they were the felicitous Dévaloka heavens, each surpassing the other, bestowed offerings.

On that day, the king, decorated with all the insignia of royalty, and surrounded by his ministers mounted on elephants and horses, with all the pomp and power of state, proceeded, as if cleaving the earth, to the temple built by himself. Bowing down to the chief priest, he took up his station in the midst of the priesthood.

In that congregation there were eighty kotis of priests. Among them there were one hundred thousand ministers of religion who had overcome the dominion of sin. There were also ninety lacs of priestesses, of whom a thousand priestesses had overcome the dominion of sin. These sanctified persons, for the purpose of gratifying king Dhammāsōko, performed a miracle for the manifestation to the world, of the truth of their religion.

On account of his former sinful conduct (in having murdered his brothers), he was known by the name of Asōko. Subsequently, on account of his pious character, he was distinguished by the name of Dhammāsōko. (By the power of a miracle) he saw all the wihares situated in every direction throughout the ocean-bound Jambudīpo, resplendent with these offerings. Having thus beheld these wihares, exceedingly overjoyed, he

Atiwatuttho té diswá saṅgaṇ pucchhi nisidiya : “*kassa, bhanté, paricchhagó mahásugatasúsané ?*”
Théro Moggaliputto só ranno pannahaṇ wiyáhari : “*dharamánépi Sugaté natthichági tayá samó.*”
Taṇ sutwá wachanaṇ bhíyótutthó rájá, apucchhi taṇ : “*buddhasásanadáyáso hoti khó máliso iti ?*”
Thérótu rájaputtassa Mahindassúpanissayaṇ, tathéwa rájadhitáya Saṅghamittáya pekkhiya :
Sásanassábhíwuddhíncha taṇ hétukamawekhiya, pucchhá bhásutha rájánaṇ só sásanadhuraṇdharó :
“Tádisópi maháchágrí dáyákó sásanassatu pucchaya dáyakóchéwa wuchchaté manujáddhipa,”
“Yótu puttāṇ dhítaraṇwó pabbajjápsí sásané ; só sásánassa dáyádú hótí, nó dáyakó api.”
Atha sásanadáyá dtabh dwamichchhaṇ mahípati Mahindaṇ Sanghamittancha thíté tattrá apucchhatha :
“Pabbajissutha kín táta, pabbajjá mahatí matá ?” pitunó wachanaṇ sutwá píturaṇ té abhásin.
“Ajjéwa pabbajissáma, saché turaṇ, déwa, icchekhasi ; amhancha lábhó tumhancha pabbajjáya bhawissati.”
Uparajassa pabbajjáṇ láláté pabhutthi, só sábhápi Aggibrahmassa, pabbajjá kata nichchhayá.
Uparajjáṇ Mahindassa dátukámópi bhúpati, tatópi adhikáyaṇi pabbajjáya éwa róchayi.
Piyaṇputtāṇ Mahindancha buddhirúpabuloditaṇ, pabbaj, ípsí samahaṇ Saṅgamittancha dhítaraṇ.
Taddá wísati wassó so Máhindo rájananálakó, Saṅghamitta rájadhitá athárasasamá tadá.

inquired of the priesthood: “*Lords! in the religion of the deity of felicitous advent, whose act of pious bounty has been the greatest?*” The théro, the son of Moggali, answered the sovereign’s inquiry: “*Even in the life-time of the deity of happy advent a donor of offerings equal to thee did not exist.*” Hearing this announcement, the king greatly pleased, again thus inquired of him: “*Can a person circumstanced as I am, become a relation of the religion of Buddha?*” The théro perceiving the perfection in piety of Mahindo the son, and of Sanghamittá the daughter, of the king, and foreseeing also that it would be a circumstance tending to the advancement of the faith, this supporter of the cause of religion, thereupon thus addressed the monarch: “*Ruler of men! a greater donor and benefactor to the faith even than thou art, can be called only a benefactor; but he who causes a son or daughter to be ordained a minister of our religion, that person will become not a ‘benefactor,’ but a ‘relation’ of the faith.*”

Thereupon, the sovereign desirous of becoming the “*relation of the faith,*” thus inquired of Mahindo and Sanghamitta, who were present: “*My children, it is declared that admission into the priesthood is an act of great merit. What (do ye decide), will ye be ordained?*” Hearing this appeal of their father, they thus addressed their parent: “*Lord, if thou desirest it, this very day will we be ordained. The act of ordination is one profitable equally to us and to thee.*” Even from the period of the ordination of the sub-king and of the Aggibráhma, he and she had been desirous of entering the priesthood. The king who had resolved to confer the office of sub-king on Mahindo, attached still more importance to his admission into the priesthood. He with the utmost pomp celebrated the ordination of his beloved son Mahindo, distinguished by his wisdom and his personal beauty, and of his daughter Sanghamittá. At that period this Mahindo, the delight of the monarch, was twenty, and the royal daughter Sanghamittá was eighteen years old. His ordination and (elevation to) the upasampadá took place

*Tadahéwa ahú tassa pabbajjé upasampadé ; pabbajjé vikkhadānancha tassécha tadahé ahú.
 Upajjhāyo kumārassa ahu Moggali sawhuyo ; pabbājési Mahādétwathéro ; Majjhantiko pana
 Kammawāchan akā : tasmiñ sópasampadamāṇalé, arahattañ Mahindo só pattó sapaṭisambhidañ.
 Saṅghamittāyupajjhāyá Dhammapāḍi wissuta, áchriyā Ayupāḍi, kálé sási andawá.
 Ubbó sasanapajjótá Lañkādīpópakarínó chhatthé wassé pabbajjísu Dhammasókassa rājinó.
 Mahá Mahindó wasséhi tihí dipappasāḍakó, pitakattayamuggunhi upajjhāyassa santiké.
 Sá bhikkhuní chandalíkha Mahindo bhikkhusuriyo Sambuddhasasandkásan té sadda sobhayun tadá.
 Puré Pāṭaliputtamhá wané wanacharó charaṇ, kuntakinnariyá sadlhiñ sanwāsan kappāyi kira.
 Téna sanwdsamanwāya sū putte janayí duwé ; Tisso jetthótu, kaniṭṭhotu Sumitt onāma ndmako.
 Mahāwaruṇa thérassa kálé, pabbajjasantiké, arahattañ pápuñísu, chhalabhinṇa gunāñ ubbó.
 Pāḍá Kitawisēndsi putthó jetthó sawédanó áha putthó lanitthēna “ bhésajja pasatañ ghatañ.”
 Raṇṇó niwīdanañ, raṇṇó gilānapachchayépicha sappi, atthancha charaṇaṇ packhābhattañ patikkhipi.*

on the same day. Her ordination and qualification (for upasampada, not being eligible thereto at her age) also took place on the same day. The théro named Moggali, was the preceptor “upajjhāyo” of the prince. The théro Mahadévo initiated him into the first order of priesthood. The théro Majjhantiko performed the “kammawāchan.” In that very hall of upasampada ordination, this Mahindo, who had attained the requisites for the priesthood, acquired the sanctification of “arahat.” The priestess Dhammapati became the upajjhāyá, and the priestess Ayupāḍi the instructress of Sanghamittá. In due course she overcame the dominion of sin (by the attainment of arahat.) Both these illuminators of the religion were ordained in the sixth year of the reign of Dhammasóko, the benefactor of Lanká. The great Mahindo, the illuminator of this land, in three years learnt from his preceptor the “pitakattaya.”

As the moon and sun at all times illumine the firmament, so the priestess (Sanghamitta) and Mahindo shone forth the light of the religion of Buddha.

Previously to this period, a certain pilgrim departing from Patiliputto, and while wandering in a wilderness, formed a connection with a young female kuntikinnariyá (a fabulous animal.) By her connection with him, she brought forth two children,—the elder was called Tisso, and the younger Sumitto. In due course of time, these two having entered into the priesthood under the tuition of the théro Maha Waruno, and having acquired the six perfections of religious knowledge, attained the sanctification of “arahat.” Tisso, the elder, was suffering from an ulcer in his foot, occasioned by the puncture of a thorn. The younger having inquired (what would alleviate him), he replied, “A palm-full of clarified butter, to be used as medicine;” but he (Tisso) interdicted his want being made known to the king; its being supplied from the allowances granted by the king to infirm priests; or that for the sake of clarified butter, he should proceed in search of it (at an unorthodox time) in the afternoon. “If in thy (orthodox forenoon) pilgrimage to beg thy (daily) alms, thou shouldst receive some clarified butter, that thou mayst bring.”

"Piṇḍāyachē charaṇ sappiṇ labhasi tvaṇ tamāhara" ichchāha Tissathéro só Sumittān thēramuttaman.
Piṇḍaya charataṇ tēna nalaiddāhaṇ pasataṇ ghataṇ, sappikumbhasatēndpi wiyādhijdtō asiddhiyō.
Tenēwawiyādhinā théro pattō āyikkhayaṇṭikaṇ ōwaditwāppamādetna nibbātunā mānasaṇ akā.
Akāsamhi nisidditwā tējō dhātuwassēna só, yathāruchin, udhittāya sariraṇ parinibbutō.
Jālā sariraṇ nikkhamma nimmansaṇ chhārikaṇ dhahi thērassa sakalaṇ lāyaṇ aṭṭhilaṇitu nō dahi.
Sutwā nibbutimētassa Tissathērassa, bhūpati agamāsi sakārdmaṇ janōgha pariwāritō.
Haṭṭhi kandhē thitō rājā tānatthinaṇwarōhayi kāretwā dhātusakkāraṇ tassa wiyāddhim apucchhi taṇ.
Taṇ sutwā jātasānōwēgō puradwārisu kāriya sudhāchitaṇ pokkharanin bhēsaṇṇanōcha pūriya.
"Pāpēsi bhikkhusaṅghassa bhēsaṇṇāni dīnē dīnē, māhotu bhikkhusaṅghassa bhēsaṇṇaṇ dullabhaṇ" iti.
Sumittathéro nibbāyi chuṇkamantōwa chaṇkamē; pasiddi sāsanaṇtowa tēndpicha mahājanō.
Kuntiputtā dūwē thērā tē lōlāhitakārinō nibbāyinsu Asokassa rannō wassamhi aṭṭhamē.
Tatpabhutī saṅghassa lābhōtiwamahā ahu; pucchhā pasannaṇch u janī yasmā lābhaṇ pawāttayun.
Pahinalābhasakkārā tittthiyā lābhakāraṇa, sayāṇ kāsāyam dādāya wasiṇsu sahabbhikkhūhi.

Thus the exalted théro Tisso instructed the théro Sumitto. A palm-full of clarified butter not being procurable by him in his alms-pilgrimage, a disease was engendered which could not be subdued by a hundred caldrons of clarified butter. By this very disease, the théro was brought to the close of his existence. Preaching to others on "non-procrastination," he prepared his mind for "nibbuti." Seated, poised in the air, pursuant to his own wish, he consumed his corporeal substance by the power of flames engendered within himself, and attained "nibbuti." From the corpse of the théro flames issuing, it was converted into fleshless ashes; but they did not consume any of the bones in the whole of his corpse.

The sovereign hearing of the demise of this théro Tisso, attended by his royal retinue, repaired to the temple built by himself. The king causing these relics to be collected, and placing them on his state elephant, and having celebrated a festival of relics, he inquired of what malady he died. Having heard the particulars, from the affliction created in him, he caused to be constructed at (each of the four) gates of the city a reservoir made of white chunam and filled it with medicinal beverage, saying, "Let there not be a scarcity of medicines, to be provided daily for the priesthood."

The théro Sumitto attained "nibbuti" while in the act of performing "chankman," (taking his walk of meditation) in the chankman hall. The world at large, in consequence of this event, became greatly devoted to the religion of Buddho. These two théros descended from the kuntikinnaryā, attained "nibbuti" in the eighth year of the reign of Asoko.

Thenceforward, the advantages accruing to the priesthood were great. By every possible means the devoted populace kept up these advantages.

The heretics who had been deprived of the maintenance (formerly bestowed on them by the king), in order that they might obtain those advantages, assuming the yellow robes (without ordination), were living in the community of the priesthood. These persons,

*Yathā sakancha tē wādan buddhawāddōti dipayūn ; yathā sakancha kiriyān akariṇsu yathā ruchiṇ,
 Tatō Moggali puttō sō théro thiragunōdayō sāsanaḥḥadamuppannaṇ diswā tam atikkhalaṇ ;
 Tassōpasamaṇē kḍaṇ dighadassi awekkhiya : datwā Mahīṇḍathērassa mahabhikkhuganaṇ sakaṇ,
 Uddhagangdya ēkōwa Ahōgangamhi pabbatē wiḥāsi sattaḥassāni wiwēkamanubrūhayūn.
 Titthiyānaṇ bahuttāccha, dubbachattāccha, bhikkhawō tēsaṇ kātuṇ nasakkiṇsu dhammēna patisēḍhaṇaṇ.
 Tinēwa Jambudīpamhi sabbārdmēsu bhikkhawō satta ḥassāni nākaṇsu upōsathapawāraṇaṇ.
 Taṇ sutwāna mahārājā Dhammāsōkō mahāyaso ēkaṇ amuchchaṇ pēṇsi Asōkardamamuttamaṇ.
 "Gantwādihikaraṇaṇ ētaṇ upasamma upōsathaṇ, kārēhi bhikkhusaṇghēna mamārāmē tuwaṇ iti."
 Gantwāna sannipḍetwā bhikkhusaṇghaṇ sadummati "upōsathaṇ karōthāti" sāvēsi rājasaṇaṇ.
 "Upōsathaṇ titthiyēhi nakaroma mayaṇ" iti ; awōccha bhikkhusaṇgho taṇ amuchchaṇ mulhamānasaṇ.
 Sō machchō katipḍyānaṇ thērānaṇ patipḍiyā achchhindi asinā sīsaṇ "kāreṇi naṇ upōsathaṇ."
 Iḍḍabhdā Tissuthéro taṇ diswā kiriyān, lahuṇ gantwāna tassa dsannē dsanaṇhi nīṇḍi sō*

whenever (they set up) a doctrine of their own, they propounded it to be the doctrine of Buddho. If there was any act of their own (to be performed), they performed it according to their own wishes (without reference to the orthodox rules.)

Thereupon, the théro, son of Moggali, of increasing piety and faith, observing this dreadful excrescence on religion, like unto a boil, and having, by examining into futurity, ascertained by his profound foresight, the period at which the excision of this (excrescence would take place;) transferring his fraternity of numerous disciples to the charge of the théro Mahindo, he sojourned for seven years in solitude, indulging in pious meditation, at the Ahōganga mountain (beyond the Ganges), towards the source of the river.

In consequence of the numerical preponderance, and the schisms of these heretics, the buddhist priests were incapable of regulating their conduct according to the rules of the orthodox faith. From this very cause, in all the buddhistical temples in Jambudīpo, the priests were incapable of observing the rites of "upōsatho" and "pawāraṇaṇ" for a period of seven years (as none but orthodox ministers could be admitted to those rites.)

The superlatively-gifted great king Dhammāsōko, hearing of this (suspension of religious observances for seven years), dispatched a minister to the chief temple Asōkārāma, with these orders: "Having repaired thither, do thou, adjusting this matter, cause the ceremony of "upōsatho" to be performed by the priesthood at my temple."

This ignorant minister having repaired thither and assembled the priests, thus shouted out the commands of the sovereign: "Perform ye the ceremony of upōsatho." The priesthood thus replied to the embicile minister: "We will not perform the ceremony of 'upōsatho' with the heretics." The minister exclaiming, "I will have the 'upōsatho' performed," with his own sword decapitated several of the théros in the order in which they sat. The théro Tisso, the younger brother of the king, perceiving this proceeding, rushing close to him (the minister), placed himself on the seat (of the théro last slaughtered). The minister recognizing that théro, repairing (to the palace) reported the whole of the

Théran diswá amachchó só, gantwá ranno niwedayi sabbán pawattín. Tañ sutwá, játaldho mahápati, Sighán gantwá, bhikkhusaṅghán puchchhi ubbiggamanasó "ewan katína kamména kassa pápañ siyá?" iti. Tésán apanditá kéchi "pápañ tuyihantu;" kéchitu "ubhinnanchéti;" dhañsu "natthi tuyihañti" paṇḍitá, Tañ sutwána mahárájá "samattho atthi bhikkhunó, wimatiñ mé winódetwa, kátun sásanapaggahañ?"
"Atthi Moggali puttó só Tissatthéro, rathésaha!" ichchhá saṅghó rájánañ rájá tatthási sáddaro. Wisuñ bhikkhú sahasaséna chatuhi pariwárité théré, narasahaséna amachché chaturó tathá, Tadahéyéwa pésési attanó wachanéna só thérañ dnétumé; tíhi tathá wutté: andagami. Tañ sutwá, puna, atthattha, théré, machchécha pésayi, wisuñ sahasa purisé; pubbéwya andagami. Rájá puchchhi "kathán théro ágachchéya nukhó?" iti: bhikkhu dhañsu thérassa tasságamaṇa kárayaṇ: 'Hohi, bhanté, upatthambhó kátun sásanapaggahañ' iti wutté, mahárájá, théro éhiti só" iti. Punópi théré machchécha rájá sólasa sólasé wisuñ sahasa purisé tathá watwána pésayi. "Théro mahallakuttépi nárohissati ydnakañ; thérañ gangáya ndwáya dnétháticha" abbruwi. Gantwá té tañ tathá wóchuñ; so tañ sutwowa utthahi; ndwáya thérañ dnésuñ rájá; pachchuggami tahiñ.

occurrence to the king. Hearing this event, the king, deeply afflicted, and in the utmost perturbation, instantly repairing (to the temple), inquired of the priesthood: "By the deed thus done, on whom will the sin fall?" Among them, a portion of the ill-informed declared, "The sin is thine:" another portion announced, "Both of you:" the well informed pronounced, "Unto thee there is none."

This great king having heard these (conflicting) opinions (exclaimed), "Is there, or is there not, any priest of sufficient authority (among you) who alleviating my doubt, can restore me to the comforts of religion?" The priesthood replied to the sovereign; "O, warrior king! the théro Tisso, the son of Moggali, is such a person." The king instantly conceived a great veneration for him. On that very day, in order that the théro might be brought on his invitation, he dispatched four théros, each attended by one thousand priests; in like manner four ministers, each attended by a thousand followers. On the message being delivered by these persons, (the théro) did not accept the invitation.

Hearing this result to the mission, he dispatched eight théros and eight ministers, each with a retinue of one thousand followers. As in the former instance, he again declined coming. The king inquired, "What can the cause be that the théro does not come?" The priests informed him what could procure the attendance of that théro, thus: "Illustrious monarch, on sending him this message, 'Lord! vouchsafe to extend thy aid to restore me to the faith,' the théro will come."

Again another time, the king adopting that very message, sent sixteen théros and sixteen ministers, each with a retinue of a thousand persons. He thus instructed (the mission): "The théro on account of his great age will not be disposed to mount a conveyance; do ye therefore transport the théro in a vessel by the river." They having repaired thither, delivered their message. He, in the very act of hearing the message, rose. They conveyed the théro in a vessel. The king (on his approach) went out to meet him.

*Jānumattañ jalañ rājā gahetvā dakkhiṇaṇ karaṇ, udāya otarantassa thérassāda sagārawo
 Dakkhiṇaṇ dakkiniyó só karaṇ raṇṇonukamj akko dambitwānukampāya théro udāya otari.
 Rājā therāñ nayitvāna, uyaṇaṇ Ratiwaddhanaṇ therassa pāle dhōwitvā makkhetvācha nisīdiya
 Samattha bhūwaṇ therassa wimaṇsantó mahīpati "datthukāmo aham, bhantē, patihiranti," abhūwi. [chhasi?
 "Kinti?" wuttē: "mahikampaṇ," dha: taṇ punaridha só "sa'aldytkalēdya?" "Taṇ lampuṇ datthumicā
 "Kō dukkarōti?" pucchhitvā "ikadesāyakampanaṇ dukkaranti" sunitvāna "taṇ datthukāmatābhūwi
 Rathaṇ, assaṇ, maṇussācha, pātīrāhōlakapūritaṇ, théro yōjanasīmaya antaramhi chutuddise,
 Thapāpetvā tadangēhi sahataṇ yōjanaṇ mahi chālēsi iddhiyā tatra nisinnassachu dassay,
 Tcādamachchēna bhikkhūnaṇ maraṇēnattānōpicha pāpassatthi natthittaṇ therañ pucchhi mahīpati.
 "Patichchakammaṇ natthitti kilittāṇ chētaṇaṇ wina" théro bodhēsi rājānaṇ, watwa "tittira" jātaḥan.
 Wasanto tattha sattāhaṇ rājyūyduṇ manōramē sikkhāpēsi mahīpulaṇ sambuddhasamayaṇ subhaṇ.
 Tāsmiṇ yēwacha sattāhē duwē yakkhē mahīpati pēsetvā, mahīyaṇ bhikkhū asēṇē sannipātayi.
 Sattame diṇuse gantvā sakārdmaṇ manōramaṇ, kdrēsi bhikkhūsaṇghassa sannipātamāsēvatō.*

The monarch (proceeding into the river) till the water reached his knees, with the profoundest respect offered the support of his right shoulder to the disembarking théro. The benevolent théro, worthy of every offering, out of compassion, accepting the proffered right arm of the sovereign, disembarked from the vessel. The king conducting the théro to the pleasure garden Ratiwaddhane, bathing his feet and anointing them, caused him to be seated. The sovereign, with the view of trying the supernatural power of the théro, said to him: "Lord, I am desirous of witnessing a miracle." On being asked what (miracle)? He replied, "an earthquake." (The théro) again asked, "the earthquake thou wishest to see, is it to be of the whole earth, or of a limited space?" Inquiring which is the most miraculous, and learning that "an earthquake confined to a limited space was the most miraculous," he declared that he was desirous of witnessing that.

The théro within a boundary—the four sides of which were a yōjano in extent—having placed (on each side) a chariot, a horse, a man, and a vessel filled with water, by his supernatural power he caused the half of those things, together with the ground within the boundary, to quake (the other half, placed beyond the boundary, not being affected). He manifested this miracle to him who was there seated.

The king inquired of the théro whether a sin had or had not been committed, on account of the sacrilegious murder of the priests, by his own minister. The théro propounding to the king the jātika called "tittira," consoled him by declaring, "Excepting there be wilful intention, there can be no sin." Sojourning in that delightful royal pleasure garden for seven days, he made the sovereign conversant with the inestimable doctrines of the supreme Buddho.

The king within those seven days having sent two yakkhos, caused all the priests in Jambudīpo to be assembled. On the seventh day going to the splendid temple built by himself, he directed the whole priesthood, without any omission, to assemble. Seated

Theravasaha chañce nissinā sānā antarē, ikēhan laddhike bhikkhū pakkasitvāna santānā,
‘Kin, vādī Sugato bhantē?’ itī pucchhā mahipati; tē sassatādikañ dīthiñ wiyāharissu yathā sakañ.
Te mucchhā tittike sabbe rājā upubbajāpayi, sabhē satthi sahasānā āsun upubbajapitā.
Apucchhā dhammā bhikkhū “in vādī Sugato?” itī: “vibhajja vādītānañsu” tañ thērañ pucchhā bhūpati,
“Vibhajja vādī Sambuddhō hōti, bhantē?” aha, sō thēro “dandī: tañ sutvā rājā tatthamāno, tadā,
“Sanghova sakkhito yasmā, tasma sangho uposathan, karotu, bhantē.” icchēva watvā thērassa, bhūpati,
Sanghassa rakkhāñ datvāna nagarañ pāvisi sabhañ. Sanghō samaggo kutirāna tadā āsi uposathan.
Phero anā āsankhamhū bhū khusanghe visaradē, chhalabhinnē, tēpitakē, pabbhūnapatisambhūtē,
Bhikkhū sahasānā uccchinnā: atun saddhammasangahañ Tēhi Asōkārāmanhi akā saddhammasangahan.
Mahākassapathērocha Yasatthērocha ārayañ yathā tē: dhammasangitā Tissattheropi tañ yathā.
Katha natthuppakaravañ paravādappamaddanañ abhāsī Tissattherōcha tasmā sangatimādale.
Evañ bhūthū sahasāna rakkhāyas karājino ayañ navahi māsihi dhammasanghe utthitā.
Rāva sattarase masse, dvasattatisamo isti, mahāparāranayañ sō sangatin tañ samapayī.

together with the thero within the curtain, and calling up to him, one by one, the heretic priests: “Lord,” inquired the sovereign, “of what religion was the deity of felicitous advent?” Each, according to his own faith, propounded the “sassata,” and other creeds (as the religion of Buddha). The king caused all those heretic priests to be expelled from the priesthood. The whole of the priests thus degraded were sixty thousand. He then asked the orthodox priests, “Of what religion is the deity of happy advent?” they replied, ‘The religion of investigated (truth).’ The sovereign then addressed the thero: “Lord! is the supreme Buddha himself of that ‘vibhajja’ faith?” The thero having replied “yes,” and the king having heard that answer, overjoyed “Lord,” he exclaimed, “if by any act the priesthood can recover their own purity, by that act let the priesthood (now) perform the “upósatho.” Having thus addressed the thero, and conferring the royal protection on the priesthood, he re-entered the celebrated capital. The priesthood restored to unanimity of conviction, then held the “upósatho.”

The thero from many asankya of priests, selected a thousand priests of sanctified character—possessing the six perfections of religious knowledge, and versed in the “tēpitaka,” and perfect in the four sacerdotal qualifications—for the purpose of holding a convocation. By them the convocation on religion was held according as the theros Mahākassapa and Yasso had performed the convocations (in their time), in like manner the thero Tisso (performed) this one. In that hall of convocation, the thero Tisso preached discourses illustrative of the means of suppressing doubts on points of faith.

Thus, under the auspices of king Asōko, this convocation on religion was brought to a close in nine months by these priests.

In the seventeenth year of the reign of this king, this all-perfect minister of religion, aged seventy-two years, conducted in the utmost perfection this great convocation on religion, and the “pavatanan.”

*Sá tañ diwá, saritwána nēmittawachanañ sutañ, abhítá tassa angáni, ranjayanti, parāmasi.
 Tassá phassēna atirittó, pitthiñ dropiyásutañ síhó sakaguhāñ netwá, tēya sañwāsamāchari.
 Tēna sañwāsamanwāya kálēna yamaké duwé, puttancha dhitaranchātti rājadhítá janēsi sá.
 Puttassa hatthapādēsu síhākrá, tato aká nāmena Síhabāhuñ, tañ dhitarāñ Síhasiwaliñ.
 Putto sōlasawassó sō, matarañ puchchhi sañsayañ "twañ pitācha nō, amma, kasmā asadis," iti ?
 Sá sabbamabrawi tassa, "kiñnuyāmdti ?" sobrawi "guhañ thakēti, tátá, té pásānēndti," dbravā.
 Mahāgūhāyathakanañ tañ khandēndāya sō aká ēl dhēnēva paññasa yōjanāni gatāgatañ,
 Gōchardya gatté síhē, dakkhiñasminhi mātarañ, wāmé kanitthiñ kutwāna, tató síghañ apakkami.
 Niwāsetwāna sálhanté, pachchhantagānamāgamuñ; tatthāsi rājadhítāya mātālussa sutó tadā,
 Sēnāputi Wāngarannañ hito pachchantasādhānā, nisinnó waṭamūlé sō, kammañ tañ sañwidhāpayañ,
 Diwá té puchchhi; tañ wóchuñ, "atāwīwāsino mayañ" iti · so dāpayi tēsañ watthāni, dhajani pati.
 Tāndhēsuñ ulārāni; bhattāñ paññēsu dāpayi, sowannabhājanāndsūñ tesā puññena tānicha.
 Tēna sō wimhito puchchhi, "kē tumhēti ?" chamūputi · tassa sá jātī gottāni rājadhítā niwēdayi.*

recollecting the prediction she had heard of the fortune-tellers, freed from all fear, exciting him, caressed him. By her having thus fondled him, his passion being roused, the lion placed her on his back, and conveying her to his den, he lived with her. In due course of time, by her connection with him, this princess gave birth to twins—a son and a daughter. They partook of the nature of the lion in the formation of their hands and feet. She consequently called him by the name of Síhabāhu, and the daughter Síhasiwali.

This son, in his sixteenth year, inquiring of his mother regarding a doubt raised in his mind, "My mother," said he, "from what circumstance is it, that between thyself, our father and ourselves, there is a dissimilarity?" She disclosed all to him. "Why then do we not depart?" replied he. "Thy father," she rejoined, "closes up the mouth of the den with a stone."

He taking that which closed the mouth of the great den on his shoulders, proceeded and returned a distance of fifty yojanas on the same day. When the lion had gone to prowl for prey, placing his mother on his right shoulder and his sister on the left, he quickly departed.

Covering their nakedness with leaves, they proceeded to a provincial village. At that time (prince Anuro) the son of the princess's maternal uncle was there. This minister, standard-bearer of the king of Wango, was present at this provincial village, superintending cultivation, seated under a wató tree. The royal standard-bearer seeing their condition, made inquiries. They replied, "We are the inhabitants of the wilderness." He bestowed clothing on them, which (clothes) by the virtue of their piety, became of the greatest value. He gave dressed rice in leaves, which became vessels of gold.

The minister astonished by this (miracle), inquired of them, "Who are ye?" The princess narrated to him her birth and lineage. This royal standard-bearer, taking

Pituchchhādhitarañ tañ só ddāya dhajanipati, gantwāna Wanganagarañ sañwdsañ tđya káppayi. Siho sighañ guhan guntwā, té adiswā tayó jané, addhitó puttásókkēna, nachakkāli. nachāpiwi. Ddraké té gawésantó agā pachchantagdnakt ubbhāhiyati só sócha yañ yañ gāmamūpēti so. Pachchantawdsinó guntwā rañño tañ řativédayuñ: “siho pilti té ratthañ tañ, dēwa, patisēdhaya.” Alabhuñ nisēdhakañ tassa hatthikkhandhagutañ, puré “adētu sihađāyiti” sahassañ sópachārayi. Tathēwa dwé sahassāni tīnicāpi narissaró. Dwisú wdrésú wartsi mátt sihabbhujāñhi tañ. Aggahū tatiyū wdré dpuchchhitwāwa mātarañ; dāpēsīti sahassañ tañ ghātētūñ pīlarañ vakañ. Rañño kumdrañ dassēsūñ; tañ rđjū idamabruwī: “gahitē yañi sihé té danmi ratthañ taltwa té Só tañ gantwā guhūdwārañ, sihañ diswāwa draśā, éntañ puttasinēhēna wījjhintuñ tañ sarañ khipi. Saró nalītamādhachchamētta chittēna tassatu, kumdrapādamūliwa niwatto pati bhumiyañ. Tathāsiyāwa tatiyañ; tató kujjhi migāñhipó, tató khittó saró tassa kāyañ nibbija nikkhami. Sakēsarañ sihasisañ ađdyasapīrañ agā; matassa Wāgardjassa suttādhni tadd ahu. Rañño aputtakattācha, patitāchassa kammund, sutwāwa rañño naltuttañ, sujānitwāwa mātarañ.

with him this daughter of his father's (younger) sister, conducted her to the city of Wango, and made her his wife.

The lion soon returning to his den, and missing these three individuals, afflicted with grief at the loss of his offspring, neither ate nor drank. Seeking these children, he entered the provincial villages; and whatever villages he visited, he chased away the people. The inhabitants of the villages repairing to (the capital), thus implored of the king: “A lion is laying waste thy country: sovereign lord, arrest this (calamity).” Not being able to find any person to slay him, placing a thousand pieces (of money) on the back of an elephant, he proclaimed through the city, “Let it be given to the captor of the lion.” In the same manner, the king successively (offered) two thousand and three thousand pieces. The mother on two of these occasions prevented the lion-born youth (from undertaking the enterprise). On the third occasion, without consulting his mother, he accepted the offer; and a reward of three thousand pieces was (thus) bestowed on him to put his own father to death. (The populace) presented this prince to the king. The monarch thus addressed him: “On the lion being destroyed, I bestow on thee that country.” He having proceeded to the door of the den, and seeing at a distance the lion approaching, impelled by his affection for his child,—to transfix him, he (Sihabāhu) let fly his arrow at him. On account of the merit of the lion's good intentions, the arrow, recoiling in the air, fell on the ground at the feet of the prince. Even until the third effort, it was the same. Then the king of animals losing his self-possession (by which the charm that preserved his life was destroyed), the impelled arrow, transpiercing his body, passed through him. (Sihabāhu) returned to the city, taking the head of the lion with the mane attached thereto. This occurred on the seventh day after the death of the king of Wango.

The monarch having left no sons, and his virtuous ministers exulting in this exploit (of

*Anachehā sannipatitā, akhilā, ekamānasa Sīhabāhu kumdrassa “rājadhōhiti” abruvun.
 Sō rajjañ sampaticchhitvā, datvā mātūpatissa tañ ; Sīhasīwalimādūya jātābhumin gatō sayañ.
 Nangarañ tattha mdpēsī ahu Sīhapuranti tañ, araṇṇe yojana satē gāmēchāpi niwāsya.
 Lalarutthe purē tasmīñ, Sīhabāhu narādhipō rajjañ kārésī, latvāna mahēsiñ Sīhasīwalīñ.
 Mahesi solasakkhattuñ yamakēcha duwe duwē puttē janaya, kdlē, sā ; Wijayō nāma jettahō.
 Sumitto nāma dutiyō ; sabbē dwattīnsa puttakā ; kālēna Wijayañ rājā uparajjēbhisechaya.
 Wijayo wisamachāro asi ; tañ parisūpiche sāsasāni anēkāni dussāsāni kariṇsu tē.
 Kujjho mahājano raṇṇo tamatthañ patiweḍaya rājā tē sannapetwāna, puttañ ōwadi sādhukāñ.
 Subbañ tathēwa dutiyañ ahosi, tatiyampāna, kujjho mahājano āha : “puttañ ghdlēhi tē” iti.
 Rajatha Wijayañ tañcha pariwarāncha tassa tañ satta satāni purisē, kāretvā adḍhamundake,
 Nāvaya pakkhipāpetwā, wissajjāpēsī sgarē, tathā tēsanā, bhariyāyō, tathēwacha kumdrake,
 Wisuñ, wisuñ. Tē wissattā purisithikumdrakā, wisuñ, wisuñ, dipakasmīñ okkaminsu wasinsucha.
 Naggadipōti nayittha kumdrokkantadipakō bhariyōkkantadipōtu Mahindadipakō iti.
 Suppārakēpatthanamhi Wijayo pana okkami · parisā sāhasēnetthahito nawañ punāruhi.*

the prince), having ascertained that he was the grandson of the king, and recognized his mother (to be the king's daughter) they assembled, and with one accord, intreated of the prince Sīhabāhu, “Be thou king.” He having accepted the sovereignty, and conferred it on (Anuro) the husband of his mother, taking with him Sīhasīwali, he himself departed for the land of his nativity. There he founded a city which was called Sīhapura. In a wilderness a hundred yōjanas in extent, he formed villages (in favorable situations for irrigation). In that capital of the land of Lāla, making Sīhasīwali his queen consort, the monarch Sīhabāhu administered the sovereignty. This queen in due course, gave birth on sixteen occasions to twin children. The eldest was named Wijayo, the second was named Sumitto;—altogether thirty two children. At the proper age, the sovereign installed Wijayo in the office of sub-king.

Wijayo became a lawless character, and his retinue were the same: they committed numberless acts of fraud and violence. The nation at large incensed at this proceeding, represented the matter to the king. He censured them (the prince's followers) and his son he severely reprimanded. In all respects the same occurred a second time. On the third occasion, the nation enraged, thus clamoured: “Execute thy son.” The king compelling Wijayo and his retinue, seven hundred in number, to have the half of their heads shaved, and having them embarked in a vessel, sent them a drift on the ocean. In the same manner (in a second vessel) their wives. In like manner their children (in a third). These men, women, and children, drifting in different directions, landed and settled in different countries. Be it known, that the land in which the children settled is Mahindo. Wijayo himself landed at the port of Suppāraka (in Jambudīpo), but (dreading the hostility of the natives) on account of the lawless character of his band, he re-embarked in his vessel. This

*Lañkadyañ Wijayasandmakó kumāró otiṇṇo tithinamati Tambapañṇi dīpé, sáldnañ yama-
kagunānamantarasmañ nibbātuñ sayita dīnē Tathāgataṣṣati.*

Sujanappasādasanīwégatthāya katē mahāwañsé “Wijayāgamanauddimā” chatthó parichchhedo.

SATTAMO PARICHCHHEDO.

*Subbalókakitañ katwa, patwā santiñ khaṇaṇ, parañ, parinibbānamanchamhi nipaṇṇo, lokanāyako,
Dēwatā sannipātamhi mahantañhi, Mahāmuni, Sakkañ tattha samīpatthañ awócha wadanan waran.
“Wijayó Idlawisayā Sihabāhu nariṇḍajó ékó Lañkamanúppattó, sattá machhasatānugó.
Patīṭṭhissati, dēwinda, Lañkadya mamasāsanañ; tasmā sapariwārañ tañ rakḥha Lañkancha, sadhuḥaṇ.”
Tathāgataṣṣa dēwinló waché sutwā wisārado, dēwassúppalawannassa Lañkādrakḥḥaṇ samappayī.
Sakkēna wattamuttó so Lañkamāgama, saṇḍaṇ paribbājakawesēna ruḷkhamūlamūpāmisī.
Wijayappamukhā sabhē tañ apéchécha apucchhisuñ : “ayam, bho, kīṇu dīpóti ?” “Lañkādīpóti.” aha sūti.
Watwā kundikāyañ tējalānabhisinchiya.*

prince named Wijayo, who had then attained the wisdom of experience, landed in the division Tambapanni of this land Lanká, on the day that the successor (of former Buddhos) reclined in the arbor of the two delightful sal trees, to attain “nibbānan.”

The sixth chapter in the Maháwanso, entitled, “the arrival of Wijayo,” composed equally to delight and to afflict righteous men.

CHAP. VII.

The ruler of the world, having conferred blessings on the whole world, and attained the exalted, unchangeable nibbāna; seated on the throne on which nibbāna is achieved, in the midst of a great assembly of devatās, the great divine sage addressed this celebrated injunction to Sakko, who stood near him: “One Wijayo, the son of Sihabāhu, king of the land of Lāla, together with seven hundred officers of state, has landed on Lanka. Lord of dévos! my religion will be established in Lanká. On that account thoroughly protect, together with his retinue, him and Lanká.”

The devoted king of devos having heard these injunctions of the successor (of former Buddhos), assigned the protection of Lanká to the devo Uppulwaṇṇo (Vishnu). He, in conformity to the command of Sakko, instantly repaired to Lanka, and in the character of a paribājako (devotee) took his station at the foot of a tree.

With Wijayo at their head, the whole party approaching him, inquired, “Pray, devotee, what land is this?” He replied, “The land Lanká.” Having thus spoke, he blessed them

Suttancha tisañ hatthésú lagetwá, nahhasdgamá. Dassési sônirúpéna parichárika yakkhini.
Eló tañ wdrayantópi ríjaputténa, unwagá "gúmamhi wíjjamánamhí bhawanti sunáhd" iti.
Tassúcha sámini tattha, Kúwéni náma yak/ hini, nisidi rukkhamálamhi, kantanti, tápastwiya,
Diswána só pokkharaniñ nisinnañ tuncha tápasiñ, tattha nahátwá, piwitwa, áddyacha mulálayó.
Wárincha pokkharéhiwa; sá uttháyi tamabrawi: "bhakkhósi mama, tiñtháti:" atthádbaddhówa só naró:
Parittasúttatájéna bhakkhétuñ sá nasak/ huntu yáchiyantópi tañ suttañ nddá yakkhiniyá naró.
Tañ gahetwá suruñgáyañ rudañtañ yakkhini khipi: ewañ éléka sá tattha khipi satta satáni.
Ádyantésú sabbhésú W'íjaya bhayasañhíló, naddhapancháyulhó gantwa, diswá pokkharaniñ subhañ,
Apassi muttinnapadañ, passi tañchéwa tápasiñ "imáya khalu bhachché mé gahitannúti" chinliya:
"Kiñ napassasi bhachché mé, bhóti, twañ?" "iti áha: tañ "kiñ ríjaputta bhachchéhi? piwa naháyáti" dha sá
"Yakkhini táwa jínáti mama játintí?" nichchhito; sighañ sanámañ sdwetwá, dhanuñsandháyupágado,
Yádk/ hin ádya gtwéya nárachawalayéna, só, wámahatthéna késévu, gahetwá dakkhinéna,
Ukkhipitwá asiñ dha: "bhachché mé déhi, dási" tañ márméti;" bhayatthá sá jiwitañ yáchi yakkhini;
"Jiwitañ déhi mé, sami, rajjañ dájdmi té; ahañ karissámitthikichchancha, annañ kinchi yathíchchhitáñ."

by sprinkling water on them out of his jug; and having tied (charmed) threads on their arms, departed through the air.

A monial yakkhini (named Káli) assuming a canine form, presented herself. One (of the retinue) though interdicted by the prince, followed her, saying, "In an inhabited village (alone) are there dogs." There (near a tank) her mistress, a yakkhini named Kuwéni, was seated at the foot of a tree spinning thread, in the character of a devotee.

Seeing this tank and the devotee seated near it, he bathed and drank there; and while he was taking some (edible) roots and water from that tank, she started up, and thus addressed him: "Stop, thou art my prey." The man, as if he was spell-bound, stood without the power of moving. By the virtue of the charmed thread, she was not able to devour him; and though intreated by the yakkhini, he would not deliver up the thread. The yakkhini then cast him bellowing into a subterraneous abode. In like manner, the seven hundred followers also, she one by one lodged in the same place.

All these persons not returning, W'íjaya becoming alarmed, equipping himself with the five weapons of war, proceeded after them; and examining the delightful pond, he could perceive footsteps leading down only into the tank; and he there saw the devotee. It occurred to him: "My retinue must surely have been seized by her." "Pray, why dost thou not produce my ministers?" said he. "Prince," she replied, "from ministers what pleasures canst thou derive? Do drink and bathe (ere) thou departest." Saying to himself, "even my lineage, this yakkhini is acquainted with it," rapidly proclaiming his title, and bending his bow, he rushed at her. Securing the yakkhini by the throat with a "naráchana" ring, with his left hand seizing her by the hair, and raising his sword with his right hand, he exclaimed, "Slave! restore me my followers, (or) I will put thee to death." The yakkhini terrified, implored that her life might be spared. "Lord! spare my life; on thee I will confer this sovereignty; unto thee I will render the favors of my sex; and every other

*Atubhayatthāya sapathanā sō tañ yakkhiñ aḷ arayi , “ anēhi bhachchē sighanti ” wuttemattāwa sānaya ,
 “ Imē chhdtdti ” wuttd sā , tandulādī winiddisi , bhakkhīlānā wdnijānā nāwatthān wiwīdhañ bhuhūñ .
 Bhachchē tē sādhayitwāna , bhattāni wīyanjānānicha ; rājaputtān bhōjayitwā , sabbēchāpi abhunjīyūñ .
 Dīpi tañ rājaputtēna bhattān bhutwā tirittakāñ , pīnitā māpayitwā sā wasāñ sōlasikāñ sakañ .
 Anēk dramalankārābhūsitanga Māranganū , samdgantwa narindassa , ganhanti , sā lahuñ manāñ ,
 Sumāpayi punēkasmiñ rukkhāmūlē mahagghīyāñ sayanāñ sdnipdkārasuhitāñ vasugandhikāñ .
 Diswā tañ Wījayō , subhamdyatimphalamattano , apēkkhamāno sō tīya sēyyañ kappēsi rattīyan .
 Nipajjīnsu tatō tassa bhachchē sattasatā tadā hāhirē sdnipdkdrē parīwariya bhupatīñ .
 Sntwā yakkhiniyē saddhiñ nipannō bhūmīpo tahiñ , gitawādītasaddantamapucchēhi puna yakkhinīñ .
 Tatō sā sakalāñ rajjāñ ddtukamā sasāmino “ manussānamīmāñ Lāṅkāñ kahāniti ” wiyāhavi .
 “ Nagarē bhūlapō atthi Sirīwatthawhaya idha , atthi yakkhādhipo yakkhanagarē , tassa dhitaran ,
 “ Anayitwāna ; tammdā uwdhatthāya dhitaran idhdhipatino dēti ; tahiñ yakkhasamdgamē ,
 “ Mahantamangalāñ hoti ; mahayakkhasamdgamō , sattāhamanūpachchhinnañ , pawattatīcha tañ chhanan ,
 “ Tatra māṅgalaghōsōti ; punidikkhasamdgamo nasakkā tadāthumajjēwa yakkhē mārche , bhūmīpa ”*

service according to thy desire.” In order that he might not be involved in a similar difficulty again, he made the yakkhini take an oath. (Thereafter) while he was in the act of saying, “instantly produce my followers,” she brought them forth. Declaring “These men must be famished,” she distributed rice and a vast variety of other articles (procured) from the wrecked ships of mariners, who had fallen a prey to her.

The followers having dressed the rice and victuals, and having served them to the prince, the whole of them also feasted thereon. She likewise having partaken of the residue of the meal bestowed on her by the prince, excited to the utmost pitch of delight, transformed herself (into a girl) of sixteen years of age; and decorating her person with innumerable ornaments, lovely as Mārānga herself, and approaching him, quickly inflamed the passion of the chief. Thereupon, she caused a splendid bed, curtained as with a wall, and fragrant with incense, to spring up at the foot of a certain tree. Seeing this procedure, and foreseeing all the future advantages that were to result to him, he passed the night with her. There, his seven hundred followers on that night slept, outside the curtain, surrounding their sovereign. This (destined) ruler of the land, while reposing there with the yakkhini, hearing the sounds of song and music, inquired of the yakkhini regarding the same. Thereupon, she being desirous of conferring the whole sovereignty on her lord, replied, “I will render this Lankā habitable for men. In the city Sirīwatthā, in this island, there is a yakkho sovereign (Kālasēno), and in the yakkha city (Lankāpura) there is (another) sovereign. Having conducted his daughter (Pusamittā) thither, her mother (Kondanāmikā) is now bestowing that daughter at a marriage festival on the sovereign there (at Sirīwatthā). From that circumstance there is a grand festival in an assembly of yakkhos. That great assembly will keep up that revel, without intermission, for seven days. This revel of the city is in that quarter. Such an assemblage will not occur again: Lord! this very day extirpate the

Tassá tañ wachanañ sutwa, netawā so tamabram ; “ adissamamé yakkhē té kathamār émi, kámadé.”
“ Ahañ karomi saddanté, thāwé i pa’ khamamantaré, téna sañndpaténéwa, pahārañ dēhi, khattiya :
Maminubhān ató tésañ sarañ é ganhatibrami.” Katwā tathéwa só yakkhē wilayanlési khattiyo.
Hantwa yakkhapatin, rajāpala thassa pilandhanañ ; pilandhiñsúcha sésdhañ sésd machchā pilandhanañ.
Nikkhamma yakkhanagarā, /atipihachchayéna, só Tambapañnawhayañ katwā, nagarañ tatra sañwasā.
Agatā rájapamukhā tato satta satā nara, bhassitā nāwatō bhūmin, gēlanēnābhimadditā,
Dubbalā, bhūmīyan hatthapanmhi upalimpitā nissidhāsú ; tatō tésañ “ Tambapañnatthapañniyō.”
Tēna tañ kīranénéwa kánanañ “ Tambapañni ” laddhābhiddhēyañ ; ténéwa lakkhitañ dīpamuttamañ.
Sihabāhu narmidō só yena sīhañ samaggahi ; tēna tassattharājānattā “ Sihalāti ” pawuchcharē.
Sihalēna ayañ Lañā gahitā, tēna, wāsind, ténéwa “ Sihalān ” nāma sannitañ Sihalāntund.
Tatō rajakumārassa bhachchā gamañ tahiñ tahiñ māpisañ sakalē tamhi Sihalē attanattano.
Kadambanadiya tere Anurādhawhayañ warañ gāmañ , tassūttarē bhāgē gambhīranadiyantike,
Upatisa dwejjawasamupatisawhayañ, warañ gamamatthūruwēlaucha Wijitañ ; dutiyampurañ.
Ewañ tēmatanno nīmañ katwā janapadañ bahuñ, samāgama tato machchā rañño rajjēna yāchayañ.

yakkhos.” Hearing this advice of hers, the monarch replied to her: “Charmer of my affections, how can I destroy yakkhos, who are invisible?” “Prince,” replied she, “placing myself in the midst of those yakkhos, I will give a shout. On that signal fall to with blows: by my supernatural power, they shall take effect on their bodies.” This prince proceeding to act accordingly, destroyed the yakkhos. The king having put (Kálaséno), the chief of the yakkhos, to death, assumed his (court) dress. The rest of his retinue dressed themselves in the vestments of the other yakkhos. After the lapse of some days, departing from the capital of the yakkhos, and founding the city called “Tambapanni,” (Wijayo) settled there.

At the spot where the seven hundred men, with the king at their head, exhausted by (sea) sickness, and faint from weakness, had landed out of the vessel, supporting themselves on the palms of their hands pressed on the ground, they sat themselves down. Hence to them the name of “Tambapañniyo,” (copper-palmed, from the color of the soil). From this circumstance the wilderness obtained the name of “Tambapanni.” From the same cause also this renowned land became celebrated (under that name).

By whatever means the monarch Sihabāhu slew the “siho” (lion), from that feat, his sons and descendants are called “Sihalā,” (the lion slayers). This Lanka having been conquered by a Sihalo, from the circumstance also of its having been colonized by a Sihalo, it obtained the name of “Sihalā.”

Thereafter the followers of the prince formed an establishment, each for himself, all over Sihalā. On the bank of the Kadamba river, the celebrated village called (after one of his followers) Anurādhā. To the north thereof, near that deep river, was the village of the brahmanical Upatisso, called Upatisa. Then the extensive settlements of Uruwēla and Wijito ; (each) subsequently a city.

*Samāna kulajātāya natthitāya mahēsiyā, rājā rājabbhisekētha tadāchāsi, upekkhakā.
 Ussahajātā sabbē tē kumarassābbhisechanē pētsun Dakkhinān Madhurañ manippabbhuti pābhatañ.
 Gantwā tē, Pandawañ diswā, datwā pūbhatamāha tañ, sāsanāncha niwēdēsuñ, " rājakañnatthikā," nara,
 " Sīhabāhuṭtarajō Lañkañ wijayī Wijayawhayō, tassabbhisechanatthāya, dētha nō dhitarantu " tē
 Mantewā Pandhawō rājā sahamachchēhi, attanō, dhitarāñ Wijayīñ tassāmarachchānuchāpi tassa so,
 unasatta satānachechadhitaranā apēsāyī.*

*" Pēsetu kāmā pēsettha dhitarē Sīhaliwarañ, samalañkūritwā sakkhāre thapūpessantu tā, lahuñ "
 Datwā pituñnañ bahulañ dhanāñ tāyo samcinayī.
 Dhitarāñ sabbasōwannamitthāgārīna bhūsitāñ katwā, dāpēsi, dāyajjañ hatthassarothadāsiyo.
 Atthārasahi machchēhi panchasatthikūlēhicha, saddhiñ tāyodhapēsēsi pannañ datwāna mantiyo.
 Sabbē tē ndwamdruya, yēnettha bahulā jañā satinnatammahātithuñ patthanaggeḍḍa sannutañ.
 Wijayassa wijāyitwā dhitaramputtakantubho wasantē samayē yakkhin sāgā Pandawadhitarāñ.*

Thus these followers having formed many settlements, giving to them their own names, thereafter having held a consultation, they solicited their ruler to assume the office of sovereign. The king, on account of his not having a queen consort of equal rank to himself, was indifferent at that time to his inauguration.

All these chiefs, incited to exertion by their anxiety for the installation of the prince, sent to the southern Madhura (a deputation with) gems and other presents.

These individuals having repaired thither, obtained an audience of (king) Panduwo, and delivering the presents, they announced their mission, thus addressing him: "It is for a royal virgin. The son of Sīhabāhu, named Wijayo, has conquered Lankā: to admit of his installation, bestow thy daughter on us."

The king Panduwō having consulted with his ministers, (decided that) he should send to him (Wijayo) his own daughter Wijayī; and for the retinue of that (king) one less than seven hundred daughters of his nobility.

"Those (said he, among you) who are willing to send your daughters to renowned Sīhala, send them.—Let them be quickly ranged before their doors decorated in their best attire." Having bestowed many presents on their fathers, he, with their concurrence, assembled the maidens (at the palace), and causing his own daughter to be decorated with every description of gold ornaments befitting her sex and exalted rank, he bestowed on her, as dowry, elephants, horses, chariots, and slaves. With eighteen officers of state, together with seventy five menial servants (being horse keepers, elephant keepers, and charioteers), the monarch dispatched these (maidens), bestowing presents on them. All these persons having embarked in a vessel, from the circumstance of great concourses of people landing there, the port (at which they debarked) obtained the name of Mahātitttha.

This daughter of Panduwō arrived when the yakkhini, by her connection with Wijayo, had borne him two children,—a son (Jīwahatto) and a daughter (Disāla).

Sutudchagamanān tassā kumārō rājaputtiyaṃ nasakkā ēkatō watthuṃ yakkhiyā rājadhitaruṃ.
Mañtwā Kuweniyāwōcha "rājithi bhiriṇṇāyā: tēna tvaṃ gacchha gēhā mē, puttē katvā mamantike."
"Bhāyāmi yakkhe; yakkhā tē hutā mē tanakāraṇā, ubhatōdāni natthōhaṃ, kahaṃ sādāmitibrawi?"
"Yattha murchhasi tamaṇṇattha yakkhēhi, wijitē mama, sahasahalikammēna pāsāyissāmi taṃ ahaṃ"
Wārentiwa pañiwan sā rōlantāḍḍya dārakē, gātā yattrāmanussanaṃ nagaraṃ tamamānusi.
Dārakē yakkhanagaraṃ nisidāpiya bahirē; antōwisantiṃ yakkho taṃ diswā wasdhasōpaga.
"Pundripōpanōkāsā mē sayantīdha māgatānatiko" tūhalē yakkhē yakkho sāsahikopana,
Kuddho pānippahārēna wiyaluntayī yakkhimiṃ; tassātu mātālō yakkho nikkhama nagarābahu,
Diswā tē dārake, pucchēhi "tumhē kassa sutā?" itī.
"Kuweniyāti" sutwāha "mātā tē māritānidha tumhepi diswā mārēyuṃ, palāyathu lahuṃ" itī.
Agū Sumanakūtaṇṭī palāyitwā tatō lahuṃ, wāsuṃ kappesi jettho sō wuddhō tāya lanitthiya.
**Puttadhītāhi waddhitwā rājānundya tē wasuṃ, tatthēwa Malayē sō pulindānaṃhi sambharo.*
Pandurdjassu dūtā tē punnakūraṇā samappayūṃ Wijayassa kumārassa rājadhītādhikāwatā.

The prince receiving the announcement of the arrival of this royal maiden, and considering it impossible that the princess could live with him at the same time with the yakkhini, he thus explained himself to Kuweni: "A daughter of royalty is a timid being; on that account, leaving the children with me, depart from my house." She replied, "On thy account, having murdered yakkhos, I dread these yakkhos: now I am discarded by both parties, whither can I betake myself?" "Within my dominions (said he) to any place thou pleasest, which is unconnected with the yakkhos; and I will maintain thee with a thousand *bali* offerings." She who had been thus interdicted (from reuniting herself with the yakkhos) with clamorous lamentation, taking her children with her, in the character of an inhuman being, wandered to that very city (Lankāpura) of inhuman inhabitants. She left her children outside the yakkha city. A yakkho who detested her, recognizing her in her search for a dwelling, went up to her. Thereupon another fierce yakkho, among the enraged yakkhos (asked): "Is it for the purpose of again and again spying out the peace we enjoy that she is come?" In his fury he killed the yakkhini with a blow of his open hand. Her uncle, a yakkho (named Kumāro) happening to proceed out of the yakkha city, seeing these children outside the town, "Whose children are ye?" said he. Being informed "Kuweni's," he said, "Your mother is murdered: if ye should be seen here, they would murder you also. Fly quickly." Instantly departing thence, they repaired to the (neighbourhood of the) Sumanta mountain. The elder having grown up, married his sister, and settled there. Becoming numerous by their sons and daughters, under the protection of the king, they resided in that Malayā district. This person (Jīwahatto) retained the attributes of the yakkhos.

The ambassadors of king Panduwo presented to prince Wijayo the princess and other presents.

*Katod sakkārasammdānā dūtānā Wijayō pana ; udā yathārahañ kaṇṇā amachchhānā, janassucha.
Yathā widhinchā Wijayañ subbē machchā samāgatū rajjēna samabhisinchissu, karinsucha mahāchhānā
Tato sō Wijayō rājā Pandurājassa dhitarān mahatū pariharēna mahēsittibhisēchayī.
Thānā tadā amachchhānā uddsi, sasurassatu anuwassān saṅkhamuttañ satasahassadivayārahañ.
Hitvāna pubba charitān wisamān samēna dhammēna Laṅkumakhilān anusūsamāno sō, Tambapanninagare.
Wijayō narindo rajjūn akārayi samā khalū aṭṭhānīsatī.*

Sujanappasāḍḍasañwēgattthāya katē Mahawansē “ Wijayabhiseko nāmo,” sattaṃ parichchhedō.

ATTHAMO PARICHCHHEDO.

*Wijayō sō mahā rājā wassē antimakē thito, iti chintayī ; “ uddhohañ, nacha wijjati mē sutō ;
Kicchhēna wdsitān ratthān nassēyitha mamachchayē ? āndpēyiyān rajjahētūn Sumittān bhāturan mama.
Itthāmachchēhi mantetwā lēkhañ tuttha wisajjayi, lēkañ datvāna Wijayō nuchirēna diwāṇṇutū.
Tasmīn matē amachchā tē piḁkhaṇṇā khattiyāgamañ Upatissagāmē thatvāna ratthān samanussayun.*

Wijayo paid to the ambassadors every mark of respect and attention. According to their grades or castes, he bestowed the virgins on his ministers and his people.

All the nobles having assembled, in due form inaugurated Wijayo into the sovereignty, and solemnized a great festival of rejoicing.

Thereafter the monarch Wijayo invested, with great pomp, the daughter of king Panduwō with the dignity of queen consort.

On his nobles he conferred offices: on his father-in-law (king Panduwō) he bestowed annually chanks and pearls, in value two lacks.

This sovereign Wijayo, relinquishing his former vicious course of conduct, and ruling with perfect justice and righteousness over the whole of Lanka, reigned uninterruptedly for thirty eight years in the city of Tambapanni.

The seventh chapter in the Mahāwanso, entitled, “the inauguration of Wijayo,” composed equally to delight and to afflict righteous men.

CHAP. VIII.

This great monarch Wijayo when he arrived at the last year of his existence, thus meditated: “I am advanced in years, and no son is born unto me. Shall the dominion acquired by my exertions, perish with my demise? For the preservation of the dynasty, I ought to send for my brother Sumitto:” thereupon, consulting with his ministers, he dispatched a letter of invitation thither; and shortly after having sent that letter, he went to the world of the devos.

On his demise, these ministers waiting for the arrival of the royal personage (who had been invited by the late king), righteously governed the kingdom, residing at Upatissa.

Maté Wijayardjamhi khattiyāgamand purā, ékañ wassān ayañ Laṅkādātpo āsi arājikō.
Tasmīñ Sihapurē tassa Sihabāhussarājino achedhayēna, Sumittō sō rājā tassa sutō ahu.
Tassa puttā tuyō āsun Mahārājassa dhituyā dutā. Sihapurañ gantwā, rāṇno lēkhañ adaṇṇu tē.
Le hañ sutwāna so rāṇi, puttē ānantayā tuyō, "ahañ mahallakō, tatā, ekō tumhēsu gacchhatu,"
Lankañ nēlagunāñ lantañ, "mama bhātussa santikañ ; tassachchayē chatutthēwa rājjañ karētu sobhanañ."
Kanittakō Panduwāsādēwō rājjakumārako gamissamiti chintētwā natwā sotthi gatampicha.
Pitarā samānupāṇō, dwattīṇsāmachchadārakē dāḍiya, dūhi ndwañ paribbājikalīṅgawā.
Mahākandaranajjāte mu' lhadwāramhi ōturuñ, tē paribbājakē diswā, janō sakkari sādhukañ.
Pucchhitwā nagarañ ētha upayanā, kamēna tē Upatissagāmañ sampattā dēwatā paripdā.
Amachchānumato mecheho pucchhi nēmittakañ ; bhi khattiyāgamanañ tassa sō wiyākāsi parampicha.
"Sattamē diwasiyēwa dgamissati khattiyō, buddhasāsanamētassa waṇsajōwa thapessati."
Sattamē diwasiyēwa tē paribbājakē tahiñ, pattē ; diswāna, pucchhitwā amachchā tē wiyāniya.
Tāñ Panduwāsu dāwāñ tē Laṅkārajjēna appayun ; mahēsiyā abhāwā sō natāwa abhisēchayi.

From the death of king Wijayo, and prior to the arrival of that royal personage, this land of Lankā was kingless for one year.

In the city of Sihapura, by the demise of king Sihabāhu, his son Sumitto was the reigning sovereign. By the daughter of the king of Madda, he had three sons. The ambassadors (of Wijayo) having reached Sihapura, delivered their letter to the king. The monarch having heard the contents of the letter (read), thus addressed his three sons ; premising many things in praise of Lankā : " My children, I am advanced in years : go one of you to the land of my elder brother. On his demise, rule over that splendid kingdom, as the fourth monarch (of the Sihālā dynasty founded by me.)"

The youngest, prince Panduwāsadēwo, foreseeing that it would be a prosperous mission, decided within himself, " I will go." Receiving the approval of his parent, and taking with him thirty two noble youths, (disguised) in the character of paribbājika (devotees), he embarked in a vessel. They landed (in Lankā, at Gōnagāmakatittha, at the mouth of the Mahākundura river. The inhabitants of that place seeing these devotees, they rendered them every assistance. These travellers, here inquiring for the capital, protected by the déwatās, in due course reached Upatissa.

By the desire of the ministers (regent) a chief (not associated in the regency) had previously consulted a fortune-teller, who announced to him the arrival of a royal personage from abroad, and his lineage ; and, moreover, (thus prophesied) : " On the seventh day from hence, the royal personage will reach the capital ; and a descendant of his will establish the religion of Buddho (in this island.)" Accordingly on the seventh day the devotees arrived there. The regents having seen them, made due inquiries, and identified them ; they invested the said Panduwāsadēwo with the sovereignty of Lankā. So long as he was without a royal consort, he abstained from solemnizing his inauguration.

*Amitódanasakkassa Paṇḍusakkó sutó ahu ; Wiḍḍhabhassa yuddhamhi daddya sa' añ janañ,
 Gantwá añṇāpadéséna gaggápárañ ; tahiñ purañ mpetwá, tattha karési rajjañ ; satta sata labhi.
 Dhítá kanitthiká asi Bhaddakachchána ndmik á, suwannawanna itthichasurāpá abhiṇṇatthítá
 Tadattāñ satta rájāno paṇḍakáre mahárahé pestuñ rájino tassa ; bhito rájābhi so pana,
 Natwāna sotthigamañāñ abhisēkaphalampicha sahadwattīñsa itthihi nawañ dropiyá sutāñ.
 Gangdyakhipi, " ganhantupahú mé dhítarañ " iti " gahétuñ " té nasakkhīñsú. Nawá sá pana sikhawa,
 Dutiyé diwasé yéwa Gónagámaka pattanañ pattá ; pabbajitakárañ sabba tá tattha abar m.
 Pucchhitwā nagarañ étha tá, kaménópayantiyó Upatissagámañ sampattá, dewatá paṇṇapítá.
 Némittakassa wachanañ sutwá ; tattha gatú tatthá, diwá, amachché pucchhitwa natwa, rañ so samappya
 Tañ Paṇḍuwásadéwañ té amachché siddhahuddhino rajjé samabhisinchīñsú, punnasabbamunorathañ.
 Subhaddakachchánamanómariṇiñ mahésibhāwé abhisēchayattanó, sahdgata táya padāsi attand
 Sahágatānañ ; wasi bhūmipó sukhanti.*

Sujanappasādasānwigatthiya katé Maháwañsé " Paṇḍuwásadéwdhīśéśó " náma atthamo paricchedo

The Sakya prince Amitódano (the paternal uncle of Buddha) had a son, the Sakya Pandu : on account of the wars of prince Widudhabhasso, taking his own people with him, but alleging some other plea (than that of yielding to the power of his enemy), he (Pandú) retired beyond the river (Ganges). There founding a settlement, he ruled over that country.

He had seven sons, and a daughter named Bhaddakachchána, the youngest of the family : her complexion had the tint of gold, and her person was endowed with female charms of irresistible fascination. On her account, seven kings sent valuable presents to this sovereign ; who becoming alarmed at (the competition of) these royal suitors, and having ascertained (by consulting fortune-tellers) that the mission would be a propitious one, as well as that an investiture of royalty would ensue, embarked his daughter with thirty two attendant females in a vessel. Proclaiming, " Let him who is able to take my daughter, take her ; " he launched her into the river (Ganges). They (the suitors) failed in the attempt. The vessel being swift, they reached the port of Gónagamaka on the twelfth day, and all these females landed there in the disguise of devotees. There inquiring for the capital, these travellers in due course, protected by the dévatás, reached Upatissa.

The ministers having already consulted the fortune-teller (Kálawélo), and having waited on the females who had arrived (at Wijitta), in fulfilment of that prediction, having also made inquiries (there) regarding them and identified them, they presented them to the king (at Upatissa.)

These ministers, in the plenitude of their wisdom, installed in the sovereignty this Panduwásadéwo, who had thoroughly realized every wish of his heart.

This sovereign of the land having elevated the lovely Bhaddakachchána to the station of queen consort, and bestowed her followers on his followers, reigned in prosperity (at Wijittapura).

The eighth chapter in the Maháwanso, entitled, "the inauguration of Panduwásadéwo," composed both to delight and afflict righteous men.

NAVAMO PARICHCHIEDO.

*Maheṣajanayi puttē dasa, ēkanchalhitarāṇ ; sabbajettthóbhuyo náma, Chittánāma kanittikā.
 Passitwā taṇ wiyāksuṇṇā brāhmanā mantapdragā, "rajjahētu sūtō assā ghāṭayissati mātullē."
 "Gāṭessāma kanittihinti" nichchhittē ; bhāturābhayō wārēsi. Kālē wāssesuṇ gchē taṇ ēkathūnike,
 Rannocha sirigabbhēna tassa dwāramakūrayuṇ ; anto thapēsuṇ ēkancha dāsiṇ, nara sataṇ bahi.
 Rūpenumndāyā narē dīttamattāwa, sāyatō tatō "Ummādachittāti" nāmaṇ sōpapadaṇ lubhi.
 Sutwāna Laṅkādgamanāṇ Bhaddakachchāna dāwiyā, mātard choditā, puttā, thapetwēkancha dgamuṇ.
 Dhwāna tē Paṇḍuwāssudewalaṅkākindamāgatā, diwāna taṇ kanittihincha, roditwā sāhatdyacha.
 Raṇḍā sukatasukkārá, raṇḍānuṇḍāya chārikaṇ chariṇsu Laṅkādīpamhi niwāsancha yathāruchiṇ.
 Rāmēna wasitatthānaṇ Rāmagōnanti uchchali ; Uruweldnuruḍdhānaṇ niwāsācha, tathā, tatha.*

CHAP. IX.

The queen gave birth to ten sons and one daughter. The eldest of them all was Abhayō ; the youngest their sister Chittā.

Certain brahmins, accomplished in the "mantras," and endowed with the gift of divination, having scrutinized her, thus predicted : " Her (Chittā's) son, will destroy his maternal uncles, for the purpose of usurping the kingdom."

Her brothers proposed, in reply, " Let us put our sister to death." But Abhayō (doubting the truth of the prediction) prevented them.

In due course (when she attained nubile years) they confined her in an apartment built on a single pillar : the entrance to that room they made through the royal dormitory of the king, and placed a female slave attendant within, and (a guard of) one hundred men without. From her exquisite beauty, the instant she was seen, she captivated the affections of men by her fascination. From that circumstance she obtained the appropriate appellation of Ummāda-Chittā (Chittā, the charmer).

The sons of (the Sakya Pandu) having fully informed themselves of the nature of the mission of the princess Baddakachchāna to Lankā, and being specially commissioned by their mother (Susimā), they repaired hither, leaving one brother (Gāmini with their parents).

Those who had thus arrived, having been presented to Panduwāsadēwo, the sovereign of Lankā, they commingled their tears of joy with her's, on their meeting with their sister.

Maintained in all respects by the king, under the royal protection they (travelled) over Lankā, selecting settlements for themselves according to their own wishes. The settlement called Rāmagona was occupied by the prince (who thereby acquired the appellation of) Rāmo. In like manner the settlements of Urawélo and Anurādhō (by princes who thereby acquired those names). Similarly the villages Wijitto, Dighāyu,

*Tatha Wijita-Dighāyu-Rōhanānañ niwāsakā, Wijitagāme Dighāyu Rōhananticha wūchcharē,
 Kārēsi Anurādhē sō wāpiñ, dakkhinatō tatō, kārāpetwā rājagṛhañ ; tattha wdsamakappayī,
 Mahārājā Panduwāsadevō jēṭṭhasutañ sakā Abhayan, uparajjamhi, kālē, samabbhisechayī.
 Dighāwussa kumārassa tanayō Dighagāmani, sutwā Ummādachittāñ tañ, tassā jātakutūhalo,
 Gantwāpatisvagāmañ tañ apassi monujādhipan wā sāhōpardjēna rājūpatthānamassa sō
 Gawakkhdbhimukhaṭṭhānt tañ upcechha thitātu sā diwāna Gāmaniñ, Chittā rattachittā dāsikañ
 “ Kō ēsoti ? ” tatō sutwā, “ mātulassa sutō ” itī, dāsīñ tattha niyōjēsi. Sandhiñ katwāna, sō tato,
 Gawakkhamhi wasāpetwā, rattiñ kukkutatayantakañ druyiha, chhindayitwāna kawdāñ, tēna pāmsi.
 Tāyasaiddhiñ wasitwāna pachchusēyēwa nikkhami ; ewañ nichchuañ wasi tattha, chhidābhāwā apdkutā.
 Sā tēna aggahi gabbhañ, gabbhō parinatō tatō, mātudrōchayī dāsī, mātā pucchhi suthitarāñ,
 Raṇṇo drochayī. Rājū āmaṇṇetwā sutēhruwī “ pāsīyō sōpi amhēhi ; dēma tassēwa tañ ” itī*

and Rōhana, having been selected for settlements, conferred appellations on Wijitto, Dighayū, and Rōhano.

This maharāja Panduwāsadevō formed a tank at Anurādho. To the southward thereof, he built a palace. In due course, he installed his eldest son Abhayō, in the dignity of sub-king, and established him there.

Dighagāmini, the son of prince Dighāyu, having heard of (the transcendent beauty of) Ummāda-Chittā, and conceiving an ardent passion for her, proceeded (attended by two slaves, Gōpakachitto and Kālāwēlo) to Upatissa, and presented himself before the sovereign. He (the king) assigned to him, conjointly with the sub-king, the charge of the royal household.

The aforesaid Chittā, who was in the habit of taking up her station near the door (of her pillared prison) which faced the royal dormitory, having watched this Gāmini, inquired of her slave attendant, “Who is that person?” She replied, “The son of thy maternal uncle.” Having ascertained this point, she employed the slave in carrying on an intrigue (by sending the prince presents of betel leaves, and receiving from him fragrant flowers and other gifts.)

Subsequently, having made his assignation, desiring that the entrance facing the royal dormitory should be closed; in the night, ascending by an iron ladder, and enlarging a ventilating aperture, by that passage he obtained admission into the apartment. Having passed the night with her, at the very dawn of day, he departed. In this manner he constantly resorted thither. The aperture in the wall remained undetected. By this (intercourse) she became pregnant. Thereupon, her womb enlarging, the slave disclosed the circumstance to the mother. The mother satisfied herself of the fact from her own daughter, and announced the event to the king. The king consulting his sons, said: “He (Gāmini) is a person to be protected by us. Let us bestow her on himself.

*"Putto ché mdrayissama tanti." Tassa adansu tañ. Pasūtikhilē sampattē sūtīgēhancha pamsi.
 Sañhita Gopakachittañ Kālawēlanhu dāsakañ tasmīñ kamme nissayditi Gāmaniparichārake,
 Et patinnāñ adante tē rājaputtā aghātayūñ. Yakkhā hutwāna rakkhinsū ubho gabbhakumarakāñ
 Annañ upavajjanāñ sa sallakkhāpēsi dasiyā Chittā; sūjanayi puttāñ; sa ithhipana dhitarāñ.
 Chittu sahassan dāpetwa tassaputtāñ sakampicha, ānāpetwa dhitaran tañ nipajjāpēsi santikē,
 "Dhītā laddhati" sutwāna rāja puttā sutā ahūñ; mātūcha mītumātdeha, ubhohanu kumarakāñ.
 Matāmahassa namancha jēthassa matulassucha ēkañ katwā namakaruñ Pandukābhayandanañ.
 Lankāpālō Panduwāsadēwō rajjanah arayi tīssa wassāni jātunhi matō sō Pandukābhayo.
 Tasmīñ matasmin manu dhīpasmin, sabbe samaganma narindaputtā tassābhayassabhayudassa bhatu-
 rājābhisekañ akuruñ ulāranti*

Sujanappasādasāwēgatthāya katē Mahāwāṇse "Abhayābhiseko" nāma navaṃso parichehhiḍḍo.

Should it (the child in the womb) prove to be a son, we will put him to death." They (on this compact) bestowed her on him.

When the time for her delivery arrived, she retired to the apartment prepared for her confinement.

The princes doubting whether the slaves Gōpakachitto and Kālawēlo, who were the adherents of Gāmini, could be trusted in this matter, and would give information (as to the sex of the infant), put them to death.

These two persons, transforming themselves into yakkhos, watched over the destiny of the unborn prince.

Chittā had (previously) by the means of her slave, searched out a woman, who was near her confinement. She gave birth to a son, and that woman to a daughter. Chittā entrusting her own son and a thousand (pieces) to her, (sent her away); and causing her daughter to be brought, she reared her in her own family. The princes were informed that a daughter was born; but the mother and maternal grandmother both (knew) that the infant was a prince; and uniting the titles of his grandfather and eldest maternal uncle, they gave him the name of Pandukābhayo.

The protector of Lankā, Panduwāsadēvo reigned thirty years, dying at the period of the birth of Pandukābhayo.

At the demise of this sovereign, the sons of that monarch having assembled, they installed her (Chittā's) brother Abhayo, who had been her preserver, in this renowned sovereignty.

The ninth chapter in the Mahāwanso, entitled, "the installation of Abhayo," composed both to delight and to afflict righteous men.

DASAMO PARICHCHIEDO

*Ummádachittáyánantá dási ddáya dárakañ samuggé pakkhipitwána Dwaramandalakāñ agd.
 Rájaputtácha migawañ gatá Tumbarakandari diswá dasin̄ “ kubiñ yāsi ? ” “ kimcānticha ? ” pucchhisun
 “ Dvárāmandalakāñ yāmi dhitu mé gulapūwakañ,” ichchhā “ óropēhiti ” rājaputta tamabrawun.
 Chittōcha, Kdāwelocho tassa rakkhāyāuggata, mahantañ sūkarañ wésañ, tan khaṇanyēwa, dassayun.
 Té tañ samanubandhinā. Sá tamāddāyu tattragd, dārakañcha saḥassāncha āyuttassa adārahó.
 Tasmīnyēwa dinē tassa bhariyā janayī sutāñ ; “ yamakē janayī puttē bhariydmēti , ” sapositan.
 So sattawassikōchāpi tañ wījanīya mātulā hantūñ sarasikāntē dārakecha payōjayun.
 Jalatthañ rukkhāssiran jālachehhditachhiddakan umujjamāno chhiddēna pawisitwā, chirañ thito.
 Tato tatthacha mkkhamma, kumārō sesadarakē, upēchcha pucchhiyantopi, wanchitan, newachōlu, so
 Manussa tattha gantwana, tañ sarañ parimāriya. Agatēhi narēcwa, nīwā —
 setwāna watthakañ, kumārō, wārimogayīha, suviramhi thito ahu.
 Watthakan gañetwānu ; māretwā sēadarake, ganwā dīochayun, “ sabhē daraka mārīta. ’ iti.*

CHAP. X.

At the desire of Ummádachitta, the slave girl (Kumbokatā), taking the infant and placing it in a basket-cradle, departed for the village Doramadala.

The princes who were elk hunting, meeting the slave at Tumbakandura, inquired of her, “ Whither art thou going ? What is this ? ” “ I am going to Doramadala,” she replied, “ with some cakes for my daughter,” “ Set it down,” said the princes. At that critical moment, Chitto and Kālawēlo, who had attended her for the protection of the prince, presented to the (princes’) view the form of a great wild boar. They eagerly gave chase to the animal. She, taking the infant and the thousand pieces, proceeded to the destined place of concealment, and secretly gave them to the person intended to have the charge of them.

On that very day, the wife of this herdsman brought forth a son. Giving it out, “ My wife has given birth to twin sons,” he took charge of him (the prince) also.

When he attained his seventh year, his uncles having ascertained his existence, ordered the boys who resorted to a certain marsh (in his vicinity) for amusement, to be destroyed.

There was a hollow tree growing in the waters (of that marsh), having an aperture under water. He was in the habit of diving and entering by this aperture, and of taking up his station frequently there. And when this young prince emerged from thence, on being accosted and questioned by the other boys, he, artfully concealing the deception practised, accounted in some other manner for his (absence).

The people (sent by the princes) having come to that place, surrounded the marsh. The young prince, at the instant these men came, putting on his clothes, and diving under water, placed himself in the hollow of the tree. Counting the number of the clothes (left on the bank), and putting to death the rest of the boys, returning, they reported to the uncles, “ All the boys are destroyed.” When they had departed, he (the prince) returned to his

*Gatesú tesú, só gantuní, dyuttakagharan sakuñ wasuñ, avasikó tēna, ahu dvāddasa wassikó.
 Puna sutwāna jiwantañ kumarañ tassa mūtulā, tattha gōpālakē sabbē mārētun sanniyōjayuñ.
 Tasmiñ ahānī gōpālū laddhañ ēkañ chutuppadañ, aggiñ dharitun, gāmañ pētsuñ, tañ kumdrakañ.
 Sō gantwā gharamāyuttaputtakañ yēwa pēsai “pāldrujanti mē; nēhē, aggiñ gōpālasantikañ.”
 “Tattha angāramañsancha khādisasi twañ” iti; nēsi sō; tañwachaso sutwā aggiñ gōpālasantikañ.
 Tasmiñ khañtē pēsītā tē parikkhipiya mārāyūñ sabbē gōpē, mārāyitwā mūtulānañ niwēlayuñ.
 Tatō sōlasawassan tañ wijāniñsucha mūtulā. Mātā sahassanchādisi tassa rakkhancha dāsiñ,
 Ayuttō mātusanādisuñ sabbañ tassa niwēdiya, dātūwādisiñ, sāhassancha pēsēsi Paṇḍulantikañ.
 Paṇḍulabrāhmaṇo nāma bhōgawā, wēlapādragō, dakkhinasmiñ disābhāgē wasi Paṇḍulagāmakē.
 Kumārō tattha gantwāna passi Paṇḍulabrāhmaṇaṇ: “twañ Paṇḍukābhayo, tātā;” iti pucchhiya; wyākaē.
 Tassa katwāna sakkrāñ āha “rājā bhawissasi; samasattati wassāni rājjañ twaṇ karāyissasi;”
 “Sippaṇ uggañha, tātā ti,” sippuggahanamakārayi, Chāndēna tassa puttēna khippaṇ sippaṇ samāpitañ.*

home, the house of the confidential herdsman; and living under his protection, attained his twelfth year.

At a subsequent period, hearing that the prince was in existence, his uncles again gave orders to destroy all the herdsmen in the village (Doramadala). On the day (appointed for the massacre) the herdsmen having succeeded in killing a wild quadruped, sent this prince to the village, to bring some fire. He going home and complaining, “I am leg-wearied,” and saying, “take some fire to the herdsmen, there thou wilt eat roasted meat;” sent the confided herdsman’s own son. That youth on being told this story, carried the fire to the place where the herdsmen were. At that instant, the men who had been sent surrounding them, put them to death. Having destroyed all the herdsmen, they reported the same to the uncles.

Thereafter the uncles again obtained information regarding him in his sixteenth year.

The mother sent one thousand pieces (of money) for his use, with written directions (regarding her son). The confided herdsman having explained to him the contents of his mother’s letter, and putting him in possession of the thousand pieces and of the written instructions, (pursuant to these instructions) consigned him to the guardianship of Pandulo.

The said Pandulo, who was a wealthy brahman, and a proficient in the “vehédos,” resided to the southward, in the village Pandulo. The prince having proceeded thither, presented himself to that brahman Pandulo: he inquired, “Child, art thou Pandukābhayo?” On being answered (in the affirmative), receiving him with every mark of attention, he thus predicted (his fate): “Thou wilt be king. Thou wilt reign full seventy years;” and adding, “My child, thou shouldest acquire every accomplishment,” he taught him those (his acquirements) simultaneously with his (the brahman’s) son Chando, and he rapidly perfected his education.

*Add sataṣaḥassaṇṇā sō yodhasangāhākāraṇā, yodhēsu sangahi tēsu tēna puncha sattēsu. Sō,
 "Siyuṇ yāya gahitāni paṇḍani kanakāni, taṇ mahēsiṇ kuru ; Chanvanchā mamaputtāṇ purōhitaṇ."
 Iti wutwā, dhanaṇ datwā, sayōdhaṇ nihari ; tatō sō ndmaṇ sāvayitvāna, tatō nikkhama puṇṇawā.
 Laddhabalō nugarukē Kāṣapabbatasantikē sattaṣatāni purisē sabbēsaṇ bhōjanānicha.
 Tato narasahassēna dūṣatēna kumārakō Harikundapabbatānāma, agamā pariwāritō.
 Harikandusivō nāma Pandukābhayamūtulō taṇ Panduvasudhēna dinnaṇ bhunjati dēsaṇ.
 Taddā karisasaṇṇā pakkaṇ sō lāpayati khattiyo ; tassa dhītā rūpaṇati Pālī namāsi khattiya.
 Sā mahāpariwāṇēna yānamāruya sabbhaṇ, pitubhattaṇ gāyitwā lūwakānāncha gacchhati,
 Kumārassa manussūnaṇ diwā tattha kumārikaṇ, ārochēsuṇ kumārassa kumārō sahasāgato,
 Dwēlha taṇ parisaṇ katwā, sakaṇ yānamāpēsaya, tadantikaṇ, "sapaṇisō kuttha yāsiti ?" pucchhi taṇ.
 Tāya wuttē sasabbaṇṇiṇ, tassā sō rattamānāsō, attāṇō saṇwibhāgatthaṇ bhattēndiyachi khattiyo.
 Sā samārūya yānamā addā sowannapātīya, bhattaṇ nigrōdhamūlasmiṇ rājaputtassa khattiya,
 Ganhi nigrōdhapaṇḍani bhōjētūṇ sēsakē janē. Sōwaṇṇabhājandāsuṇ tāni paṇḍani taṇ khaṇē.*

For the purpose of enlisting warriors, he (the brahman) bestowed on him (the prince) one hundred thousand pieces. When five hundred soldiers had been enlisted by the latter, he (the brahman) having thus addressed him : "Should the leaves touched by any woman be converted into gold, make her thy queen consort, and my son Chando your 'purōhitto' minister ;" and having bestowed this treasure upon him, sent him forth with his warriors. Thereupon this fortunate prince, causing his name to be proclaimed, departed from thence.

At a town near the Kāsa mountain, the prince having been reinforced by seven hundred men, to all of whom (he issued) provisions and other necessaries, from thence, attended by his army of one thousand two hundred men, he advanced to the Harikunda mountain. Harikundasiwo, the uncle of Pandukābhayo, was governing that territory ; having obtained it from Paduwasadēvo. At that time, this prince was superintending the reaping of a harvest of one hundred "karissa" of land : his daughter, named Pālī, was a lovely princess. She, radiant in beauty, attended by a great retinue, and reclining in a palanquin, was on her way, taking a prepared repast for her father and the reapers. The followers of the prince having discovered this princess, reported it to the prince. The prince quickly approaching her, parting her retinue in two, caused his palanquin to be conveyed close to her's. He inquired of her, "Where art thou going, together with thy retinue ?" While she was giving a detailed account of herself, the prince became extremely enamoured of her ; and in order to satisfy himself (in regard to the prediction), he begged for some of the prepared repast. The princess descending from her palanquin at the foot of a nigrōdha tree, presented the prince with rice in a golden dish. To serve refreshment to the rest of the people, she took the leaves of that nigrōdha tree. Those leaves instantly became golden vessels. The royal youth, seeing

Tāni diswā rājaputtō, saritwā dijabhāsitañ, "maheñbhāwayogga me kaṇṇa laddhāti," tussī sō. Sabbē bhōjāpayittē tañ, sū, nakhiyittha bhōjanañ, ēkassa patiwināśwa gahito tattha dissatha. Ewañ puṇṇagunupētā sukumārī kumārīkā "Sowanapālī" nāmēna tatōppabhutī dsi sī. Tan kumārīñ gahetwāna yānamāruya khattiyō, mahabbalaparibhulhō, anussāñki, apakkamī. Tañ sutwāna pitā tassā nurē sabbē apēsayi : tē gantwā, kalahān katwā, tājittā tēhi, pakkamūñ. Kalahanagarakannūma gāmō, tatthu katō ahu ; tañ sutwā bhātārā tassa pañchū yuddhāyupāgamūñ. Sabbē tē Pandulasutō Chandōyēwa aghātai ; "Lōhitawadhakandōti," tēsañ yuddhamahi ahu. Mahatā balakāyēna tatō sō Pandukābhayō gangāyapārimē tīrē Dolāpabbatakañ agā. Tattha chāṭṭīriwassāni wasitañ tattha matulā sutwā, thapetwā rājānañ, tañ yuddhatthamupāgamūñ. Khandhāwārān niwāsetwā Dhūmarakkhāgasantikē bhāginteyyēna yujjiñsu. Bhāginteyyōtu mātulē, Anubandhi, oragangañ palāpetwā, niwāṭṭiya, tēsanca khandhāwāramhi duwē wassāni sō wasi. Gantwāpatissagūmañ tē, tamatthañ rājīnōbrawuñ. Rājā lēkhañ kumārassa rahassanča sapādhīni, "Bhunjassu pūragangañ twañ māga orantutō," iti. Tañ sutwā tassa kujjiñsu bhātārā nawa rājīnō.

these things, and recollecting the prediction of the brahman, thus exulted : "A damsel has been found worthy of being a queen consort to me."

She feasted the whole party : the refreshments scarcely diminished in quantity. It appeared as if the repast of one person only had been taken therefrom.

Thus this princess, a pure virgin, endowed with supernatural good fortune and merit, from henceforth obtained the name of Sowanapālī (the golden Pālī).

The prince, powerful by the strength of his army, taking this princess with him, and ascending his palanquin, departed undaunted. Her father having heard of this event, dispatched all his men (after them). They went, engaged, and being defeated by them (the prince's army), that place was afterwards called Kalahānagara (the town of conflict). Her five brothers hearing of this (defeat) departed to make war. All these persons, Chando, the son of Pandulo, himself slew. The field of battle obtained the name Lōhitawākado (the field of bloodshed).

This prince Pandukābhayo, together with his great force, crossing the river (Mahawelliganga) advanced to the Dolō mountain. He kept his position there for four years. His uncles obtaining information of this circumstance, leaving the king (in the capital), repaired thither for the purpose of attacking him.

Throwing up fortifications near the Dhūmarakkho mountain, the uncles made war against the nephew. The nephew expelling the uncles therefrom, chased them across the river. Taking possession of their fortification, he held that position for two years.

They, repairing to Upatissa, reported the result (of their campaign) to the king. The monarch secretly sent a letter to the prince, saying, "Rule over the country beyond the river ; advance not beyond the opposite bank." The nine brothers having heard of this overture, and being highly incensed against the king, thus upbraided him : "It is

*"Upatthambhó twaméwasi chirantassa : idánitu ratthāñ dassasi : tasmá twañ mārissamdi" abrawuñ.
 Sô tésañrajjamappési. Té Tissannāma bhātarañ sabhēwa sahitañsu rajjassa pariñdyakañ.
 Esô wisati wassāni Abhayóbbhayaddakó, tatthó patissa gamamhi rājā rajjamakārayi.
 Wasanti Dhūmarakkhāgē sarē Tumbariyangāñ Chetiyā nāmikārūpā yakkhini wālawdmukhe.
 Ekó diswda sitangañ rattapādañ manóramuñ ūrōchēsi kumdrassa ; "wālawetthidisi" iti.
 Kumdró rajjūmāddya, gahētūñ tañ, upāgami. Pachchhato dgatañ diswā, bhītā tējaṇa tassa, sá,
 Dhāwinantaradhāwitwā. Dhāwanti manubandhi sô ; dhāwamānū sarañ tañ sá sattakkhattuñ parikkhipi.
 Tañ sarañ puna tikkhattuñ parikkhipi ; tatô puna, gangañ Kachchhakatitthēna tañ samôtari tahiñtu sô.
 Gahēsi tañ wāladhisimā tlapantinchā tōyagañ ; tassapūññānubhāwēna sū ahōsi mahā asi.
 Uchchāreśi asiñ tassā, "mārēmiti" ; tamāha sá "rajjañ gahētūwā, té dajjañ, sāmī, mānañ amārayi."
 Gīwāya tañ gahētūwā sô wījjhitūwā arikotiyā nādyā, rajjyā, bandhi : sá ahōsi wasānugā,
 Gantwāna tañ Dhūmarakkhañ sô tamārūyihā mahabbalo ; tattha chattāri wassāni Dhūmarakkhanagē wasi.*

thyself who hast at all times been a protector of this man : now thou art about to give up the country to him. On this account it is thee (not him) whom we should put to death." He thereupon abdicated the sovereignty to them. They, with one accord, conferred the government of the kingdom on their brother Tisso.

The monarch Abhayo, the dispeller of fear (in reference to his having rescued his sister from the horrors of a predicted death) reigned, there, in the capital of Upatissa, for twenty years.

A certain yakkhini named Chetiyā (the widow of Jútindharo, a yakkho, who was killed in a battle fought at Siriwatthūpura) having the form and countenance of a mare, dwelt near the marsh of Tumbariungona, at the Dhūmarakkho mountain. A certain person in the prince's retinue having seen this beautiful (creature), white with red legs, announced the circumstance to the prince, saying, "There is a mare of such a description." The prince set out with a rope to secure her.

She seeing him approach from behind, losing her presence of mind from fear, under the influence of his imposing appearance, fled, without (being able to exert the power she possessed of) rendering herself invisible. He gave chase to the fugitive. She persevering in her flight, made the circuit of that marsh seven times. She made three more circuits of the marsh, and then plunged into the river at the Kachchhāka ferry. He did the same ; and (in the river) seized her by the tail, and (at the same time grasped) the leaf of a palmira tree which the stream was carrying down.

By his supernatural good fortune, this (leaf) became an enormous sword. Exclaiming, "I put thee to death," he flourished the sword over her. "Lord!" replied she to him, "subduing this kingdom for thee, I will confer it on thee : spare me my life." Seizing her by the throat, and with the point of the sword boring her nostril, he secured her with his rope : she (instantly) became tractable.

Conducting her to the Dhūmarakkho mountain, he obtained a great accession of warlike power, by making her his battle-steed. There, at the Dhūmarakkho mountain

Tatō nikkhamma sahalō dgammdritthapabbatañ : yuddhakālamapēkkhanto tattha sattu samd wasi. Dwē mātulē thapetwāna tassa sēdāthamdtulā yuddhasajjā Aritthān tañ apasampajja pabbatañ, Khandhāwdrāñ Nagarakē niwdsētū, chamupatiñ datwā, parikkhipāpēsūñ samantāritthabbatañ. Yakkhiniyā mantayitwā sō, tassā wuchana yuttiyā, datwā rājaprikkhāruñ, paṇḍārdā, yuddhānicha, "Ganhatha sabbānēdāni, khamāpessāmi wō," ahañ iti watwāna, pēsēsi kumārō puratō baluñ. Ganhissūmi pawitthanti, wissatthētsutu tēsu, sō, druyiha yakkhawalawañ, mahabbalaṭṭurakkhatō, Yuddhāya pāwisi. Yakkhī mahārdwumarāwi sū : antō bahi balañ tassa ukkuttāñ mahatiñ akū Kumrapurissā sabbē parasēna narē bahū ghdtetwā, mātulēchaṭṭha, sisurāsīñ akaṇṇu tē. Sēdāpati palāyitwā gumbatthānañ sapāwisi "Sēdāpati gumbakōti" tēna esā pawuchchati. Uparitthamdtulasirañ sisarāsīñ sapassiya "lāburāsīwa" ichchā tēnāhū Lābugāmakō. Ewañ wijitasappāmo tatō sō Paṇḍukābhāyō, ayiyakassīnurdhussa wasanattānamāgumi.

he maintained his position for four years. Departing from thence with his forces, he repaired to the mountain Arittho. There preparing for the impending war, he remained seven years.

Leaving two uncles (Abhayo and Girikandako), the other eight uncles, uniting in hostility against him, approached that mountain Arittho. Throwing up a fortification at Nagaraka, and conferring the command (on the person selected), they surrounded the Arittho mountain on all sides.

The prince having consulted with the yakkhini, in conformity with her advice, he sent forward a strong party (in the character of a deputation), placing in their charge his insignia of royalty, as well as the usual offerings made as tribute, and his martial accoutrements; and enjoined them to deliver this message (from him): "Take all these things: I will come to ask your forgiveness."

When this party had reached its destination, shouting, "I will capture them, forcing their camp," mounting his yakkha mare, and surrounded by his whole army, he (the prince) threw himself into the midst of the fight. The yakkhini set up a loud shout. His (the prince's) army without, as well as (the deputation) within (the enemy's camp), answered with a tremendous roar. The whole of the prince's army having slaughtered many of the enemy's men, as well as the eight uncles, they made a heap of their (decapitated) heads. The commander (of the enemy's army) having fled, and concealed himself in a forest, from that circumstance that forest is called the Senāpoti (commander's) forest.

Observing the skulls of his eight uncles, surmounting the heap of heads, he remarked: "It is like a heap of Lābū (fruit)." From this circumstance, (that place) was (from Nagaraka) called Lābugāmo.

Thus, this Paṇḍukābhāyo, the victorious warrior, from thence proceeded to the capital of his maternal great uncle Anurādho.

*Attanó rājagēhañ, sō tassa datwāna ayiyakó, aññatthawāsañ kappesi; sōtu tasmiñ gharé wasi.
 Pucchhāpetwāna nēmittaṇ wathūwijjāwiduṇ; tatthā nagaraṇ pawaraṇ tasmiñ gdmēyēwa amāpayi.
 Nivāsattānurādhassa "Anurādhapuraṇ" ahu; nakkhattēnanurādhēna patiṭṭhāpi tatūyacha.
 Andpetwā mātulīnañ chhattaṇ, jātassārē idha, dhōwūpetwā, dhārayitwā, taṇ; sarēyēwa wāriṇā,
 Attanó abisēkaṇ sō kāvēsi Paṇḍukābhayó. Suwaṇṇapāliṇ dēwiṇ taṇ mahāsitthēbhāsēchayi.
 Adī Chandakūmaḍḍassa porōhita yathādwilhiṇ thānantarāni sēsānañ bhachchānancha yathā rahaṇ.
 Mātuyā upakāraṇti attanōcha mahipati aghādayitwā jetthantaṇ mātulaṇ Abhayampana,
 Purē rājjaṇ adā tassa, ahu nagaragūttiyo; tadupādāya nagarē ahu nagaragūttikā.
 Sasuraṇ taṇ aghādetwā Girikandasivampicha Girikāṇḍasāntasseva mātulassa adāsi sō.
 Sarantaṇcha khaṇāpetwā kārdēsi bahūdakaṇ, jāyōjassa gāhena "Jāyawāpiti" dhu taṇ.
 Kālawēlaṇ niwēsi yakkaṇ purapuratthimē, yakkhanta Chittarājjaṇtaṇ kēttā Abhaya wāpiyi
 Pubbopākāriṇ dāsinaṇ nibbattaṇ yakkhayoniya purassa dakkhiṇa dwāre sō kataṇuṇi wēsayi.*

The said maternal great uncle giving up his palace to him, constructed another residence for himself, and dwelt therein.

Having consulted a fortune-teller versed in the advantages (which a town ought to possess), according to his directions, he founded an extensive city in that very village. On account of its having been the settlement of Anurādhō (both the minister of Wijayo, and the brother of Baddhakachchāna), and because it was founded under the constellation Anurādhō, it was called Anurādhapura.

Causing his uncle's canopy of dominion to be brought (from Upatissa), and having purified it in the waters of a naturally formed marsh—with the water of that very marsh, this Pandukābhayo anointed himself at his inauguration. He raised the princess Sowanapālī to the dignity of queen consort. He conferred on Chando the office of "poro-hito" in due form; on the rest of his officers (he bestowed) appointments according to their claims.

Sparing the life of his eldest uncle Abhayo, who had befriended his mother and himself, the monarch assigned to him the sovereignty over the city. He (thereby) became a "Naggaragūttiko," conservator of the city. From that time there have been Naggaragūttikos in the capital.

Sparing also the life of his father's cousin Girikandasivo, he conferred on that maternal uncle the territory Girikandaka.

Having deepened the above mentioned marsh, he made it contain a great body of water. By his having been anointed with that water, as a conqueror (Jayo), it obtained the name of the Jāyā tank. He established the yakkho Kālawēlo in the eastern quarter of the city; and the chief of the yakkhos, Chitto, he established on the lower side of the Abhaya tank.

He (the king) who know how to accord his protection with discrimination, established the slave, born of the yakkho tribe, who had formerly rendered him great service,

*Antónarindawatthússa Walawūmukhayakkhiniñ niwésési ; baliñ tésañ aññésanchēdnuwassakañ.
 Dāpēsi. Chhanaḍḍētu Chittarājēna sō saha samdsanē nīsiditwā, dibhamānusandākañ,
 Kārentōbhirami rājā rattikkiddā samappitō. Dwaḍragamōcha chaturō, Bhayawāpincha kārayi.
 Mahāsusdnaghātanañ pachchhimañ rājini tathā : Wessawanassa nigrodhañ ; Wiyādhadēwassa tādakañ,
 Sonnasabhdāgawatthancha, pabbhādaghamēwacha ; ētāni pachchhimāulwāradisdbhdgē niwēsāyi,
 Panchasatāni chaṇḍālapurīsē purasodhaktē ; dwēsatāni chaṇḍālapurīsē wachchasōdhaktē,
 Diyāḍḍha sata chaṇḍālamatanihārakēpicha ; susdnakēcha chaṇḍālē tattakēyēwa alīsī.
 Tēsañ gāmañ niwēsēsi susdnapachchhimuttarē ; yathā wihitakammāni tēni nichchañ akañsu tē.
 Tassa chaṇḍālagāmassa pubbuttaradīsāyatu nichasusdnakanndma chaṇḍālagāmākārayi.
 Tassūttarē susdnassa Pāsānapabbatantārē dwāsapāḍi wyādhānañ tadā āsi niwēsītā.
 Taduttarē disdbhdgē yāwa Gāmaniwāpiyā tōpāsānañ anēkēsañ assamō dāi kārito.
 Tassēwacha susdnassa puratthimadīsāyatu Jōtiyassa niganthassa gharañ kārēsī bhūpati.
 Tasmiñ yēwacha dāsasmiñ nigantho Girindmakō, nānā Pāsāndhikāchēwa wasiñsu samānā hahu.*

at the eastern gate of the city. He established within the royal palace itself the mare-faced yakkhini, and provided annually demon offerings, and every other requisites for these (four yakkhos).

In the days of public festivity, this monarch seated on a throne of equal eminence with the yakkho chief Chitto, caused joyous spectacles, representing the actions of the devos as well as of mortals, to be exhibited ; and delighting in the happiness and festivities (of his people), he was exceedingly gratified.

He formed the four suburbs of the city and the Abhaya tank, and to the westward of the palace, the great cemetery, and the place of execution and torture. He provided a nigródha tree for the (dévatā) Wessawanó, and a temple for the Wiyádhō-devo ; a gilt hall for his own use, as well as a palace distributed into many apartments. These he constructed near the western gate. He employed a body of five hundred chaṇḍālas (low cast people) to be scavengers of the city, and two hundred chaṇḍālas to be nightmen ; one hundred and fifty chaṇḍālas to be carriers of corpses, and the same number of chaṇḍālas at the cemetery.

He formed a village for them on the north west of the cemetery, and they constantly performed every work according to the directions of the king. To the north east of this chaṇḍāla village he established a village of Nichichandālas, to serve as cemetery-men to the low castes. To the northward of that cemetery, and between it and the Pusāna mountain, a range of buildings was at the same time constructed for the king's huntsmen. To the northward of these (he formed) the Gāmini tank. He also constructed a dwelling for the various classes of devotees. To the eastward of that (Nichichandāla) cemetery, the king built a residence for the brahman Jōtiyo (the chief engineer). In the same quarter, a Nighantho devotee, named Giri, and many Pasandhika devotees dwelt.

Tatthéwacha, diwakulañ akāresi mahipati Kumbhandassa nigāṇṭhassa; tannāmakamahōsi tañ.
Tatōtu pachehhiṃ bhāgē wiyyaddhipāpuratthiṃ micchēhaddiṭṭhi kulānantu waṣi pañcha satañ tañ.
Parā Jōtiyagēhamhā ōra Gāmaniwāpiyā sō paribbājikādrāmañ lārāpēsi. Tathéwacha.
Ajiwikānañ gēhancha Brāhmaṇawattaméwacha Siwika, sotthiśālanca akāresi tañ tañ.
Dasa wassōbhissittō sō gāmaṇiṃ niwēsayi Lankāḍḍipamhi sakalē lañkindō Pandukābhayō.
Sō Kālawēlachittēhi diṣṣamāñēhi bhūpati sahañubhōsi sampattiñ yakkhēbhūta sahaḍayawā.
Pandukābhayaraññōcha Abhayassacha anantare rājasuñṇāni wassāni ahēsu dasa sattaça.
Sō Pandukābhaya mahipati satta tiṇsa wassādhigamma dhitiṃ dhardṇipatittañ ramme aññanam-
Anurādhapurē samiddhē, wassāni sattiati akādrayī rajjamēttthāti.

Sujanappasālasaṇwēgatthāya katē Mahāwansē "Pandukābhayabhissikō" nāma dasamō parichchhedō.

Ekadasamo Parichchhedo.

Tassachchayē tassa sutō Mutasiwoti wissutō Sōwanapāliyā puttō pattō rajjamandkulāñ,
Mahāmēghawānūyānañ nāmaññagunōditañ phalappupphatarūpētañ sō rāḍākādrayī subhāñ.

In the same quarter, the king built a temple for the Nighantho Kumbhundo, which was called by his name. To the westward of that temple, and the eastward of the huntsmen's buildings, he provided a residence for five hundred persons of various foreign religious faiths. Above the dwelling of Jōtiyo, and below the Gāmini tank, he built a residence for the Paribājika devotees. In the same quarter, but on separate sites, he constructed a residence for the Ajiwako, a hall for the worshippers of Brahma, (another for those) of Siwa, as well as a hospital.

This Pandukābhayo, the sovereign of Lankā, in the twelfth year of his reign, fixed the boundaries of the villages in all parts of Lankā.

This monarch befriending the interests of the yakkhos, with the co-operation of Kālawēlo and Chitto, who had the power (though yakkhos) of rendering themselves visible (in the human world), conjointly with them, enjoyed his prosperity.

Between the reigns of Pandukābhayo and Abhayō there was an interregnum of seventeen years.

This wise ruler, Pandukābhayo, who had entered upon his royal state in the thirty seventh year of his age, reigned in the delightful and well provided capital of Anurādhapura, over his firmly established kingdom, for seventy years.

The tenth chapter in the Mahawanso, entitled, "the installation of Pandukābhayo," composed equally for the delight and affliction of righteous men.

CHAP. XI.

At his (Pandukābhayo's) demise, his and Sowanapāli's son, known by the title of Mutasiwo, succeeded to the sovereignty, which was in a state of perfect peace.

This king formed the delightful royal garden Mahāmēgo, which was provided, in

*Uyiyánatthána gahané maháméghó al dlanó pdwassi-téna uyiyánañ maháméghawanañ ahu.
 Satthi wassáni Mutasiwó rájá rajjamaḥārāyi, Anúrādhapuré pawaré Lañkābhūwadané subhē.
 Tassa puttā dasā hēsuñ aññamañña hitésino; duwé dhitācha anuḥūlā kulānuchchhawikā ahu.
 Dēwānañpiyatissóti wissutó dutiyó sutó, tēsu bhātisu sabbēsu, puññapaññādhikó ahu.
 Dēwānañpiyatissó só rájási pituachchayé, tassābhikkhēna samañ bahu achchhariyānahu.
 Lañkādiṭṭipamhi sakalē nidhaya, ratanānicha antothitāni uggantwā puthawitalamdrahuñ.
 Lañ' dhiṭṭipasaṃpiṃamhi bhinnandwā gatānicha tattrajātdānicha thalañ ratandāni samāruhuñ.
 Chātapaḥbalapādumhi tissōcha wēlūyattiyó jātd rathapatōlēna samāna parimānatō.
 Tāsu ēlā latdyatthi rajatdbhd, tahiñ tatā, suwannaṃa nna ruchirā dissantēd manoramā.
 Ekakusuma yattitū kusumāni tahiñ pana, nāndāni nānd wāṇṇāni dissantē tiputthānicha.
 Ekā sakunayattitū; tāñhi paḥkhimigā bahū nāndācha nānā wāṇṇācha sajjāwāyā dissari.
 Haya gaja rathā malakā walayanguḷiwēttakā kalāudhaphalapakātikā ichchēta atthā jātītō.*

the utmost perfection, with every requisite, and adorned with fruit and flower-bearing trees of every description.

At the time this royal garden was being laid out, an unseasonable heavy fall of rain (Mahámégo) took place. From this circumstance, the garden was called Mahámégo.

In the celebrated capital Anurādhapura, in the delightful Lankā, king Mutasiwó reigned sixty years.

He had ten sons, living in amity with each other; and two daughters, both equally beautiful and worthy of their illustrious descent.

Among all these brothers, by the virtue of his piety (in his former existence in the character of a honey merchant), and by his wisdom, the second son was the most distinguished; and he became celebrated by the name of Dēwānañpiyatisso (Tisso-the-delight-of-the-devos).

On the demise of his father, the said Dēwānañpiyatisso was installed king. At his inauguration (on the day of the new moon of Magasiro) many miraculous phenomena took place throughout Lankā: the riches and the precious metals and gems buried in the earth emerging, rose to the surface. The treasures sunk (in the sea) from ships wrecked in the neighbourhood of Lankā, and those naturally engendered there (in the ocean), also rose to the shores of the land.

On the Chāto mountain (situated two yōjanas to the southward of Anurādhapura) three bamboo poles were produced, in size equal to a chariot pole. The first, called the creeper pole, entwined with a creeper, shone like silver. The creeper itself, glittering most brilliantly, was refulgent like gold. The second was the pole of flowers. The many descriptions of flowers which clustered thereon, were resplendent by the brilliancy of their colors, as well as perfect in all the three qualities (which flowers ought to possess). The third was the pole of animals. The various quadrupeds and birds of every varied hue (represented) thereon, appeared as if they were endowed with life.

The eight descriptions of pearls, viz. hayā (horse), gajā (elephant), rathā (chariot wheel), maalakā (nelli fruit), valayā (braccelet), anguliwēlahkā (ring), kakudaphala (kubook fruit),

*Muttá samudlā uggantwā tīrē watthiwiyaṭṭhitā: Dēwānāpiyaṭṭhisassa sabbañ puññawijamhitañ.
 Indaṇilañ wīlūriyañ lōhitaṇkamanichimē ratandnicha, té tēni muttātātāccha yaṭṭhiyō,
 Sattāhabbhantarēyēwa ranno santikamādharañ: tēni diswā panito sō rājā iti wichintayī
 " Ratandni anagghāni Dhammāsōkō imāni mē sahayō rahatēnaññō tassa classaṇ imdnatō."
 Dēwānāpiyaṭṭhisōccha Dhammāsōkōccha té imē dwe adiṭṭhasahāyādhī chirappabhutī bhūpati,
 Bhāgīnēyyam Mahāritṭham machchapamukhañ tatō dijañ, amachchañ, ganakanchetwa rājā té chaturō jañ,
 Dūtē katwāna pāhēsi ; balōghapariwārītē gdhāpetwā anagghāni ratanāni imdñi sō,
 Maniṭṭhica tisso, tū tissocha rathayaṭṭhiyō, saṅkhanha daḷḷhindwattañ muttā jāticha aṭṭhatā,
 Aruyha Jambukolamhi nāwā sattaṇṇina té sukhēna tithaṇ laddhāna : sattādhena tatō puna,
 Pātāliputtāñ gantwāna, Dhammāsōkassa rājīnō adaṇṇsu pannaḍkūrē té diswā tēni pasidiya,
 " Ratanaṇḍivānītṭha natthimē " iti chintiya, add sēnapatiṭṭhānañ tuthōritṭhassa bhūpati,
 Purōhichchañ brāhmanassa, dandandiyakāmpāna aḍḍsi tassā machchassa setthittañ ganakassatu,
 Tēsañ anappalē bhōgē datwā wasagharānicha, saḍḍmachchēhi mantēnō passitwā patipābhatañ.*

pākatikā (ordinary), rising up from the ocean, stood in a ridge on the sea shore. All this was produced by the virtue of the piety of Dēwānāpiyaṭṭhisso.

Within a period of seven days, the following gems, viz., sapphire, lapis lazuli, and rubies, the aforesaid treasures of the miraculous poles, as well as the aforesaid pearls, presented themselves unto the king. The benevolent monarch on observing these (supernatural tributes), thus meditated: " My friend Dhammāsōko, and no one else, is worthy of these invaluable treasures : to him I will make presents thereof."

These two monarchs, Dēwānāpiyaṭṭhisso and Dhammāsōko, though they were not personally known to each other, were united by the ties of friendship from a long period (preceding).

This king (of Lankā) dispatched as his ambassadors, these four individuals : viz., his maternal nephew Mahā Aritthō,—as the chief of the mission,—the brāhman (of the Hālā mountain), the minister of state (Mallā), and the accountant (Tisso), attended by a powerful retinue, and entrusted with these invaluable treasures ; viz., the three kinds of gems, the three royal palanquin poles, a right hand chank, and the eight descriptions of pearls.

Embarking on board a vessel at Jambūkōlo, and in seven days prosperously reaching their port of debarkation ; and thereafter departing from thence, and in seven days having reached Patiliputta, they delivered these presents to king Dhammāsōko. That monarch, on seeing these persons and these articles, rejoiced ; and thus reflecting within himself,— " There are no treasures in these parts to be compared to these ; " he conferred the office of " sēnāpati " on Aritthō ; he also conferred on the brāhman, the office of purōhitto ; on the other minister, the office of " dandanāyakō ; " and on the accountant, the office of " setthitto." Having bestowed presents of no trifling value, and (provided) dwellings for them, he consulted with his own ministers, and settled what the proper presents were to be sent in

*Dhammsokassa wachanañ dātwa ; sāmihiteratā punōpi abhisinchiñsu Lañkahita sukhē ratañ.
Wésākhē narapoti punadāmā mēwañ Dēwānañpiyawachanañ gulhandmō Lañkāyañ pataritta-
piti ussawāyañ attanō janasukhadobhisēchayī sō ti.*

Sujanappasālasañwīgathdya katē Mahāwañse “ Dēwānañpiyatissdbhisēkō ” ndma ēkdāsamō parichehhdō.

DWADASAMO PARICHEHHEDO.

*Thérō Moggaliputtō sō Jināsdsanañōtakō nitthāpētwañ sañgātiñ pekkhamānō andgalañ ,
Sdsanassa patitthinañ parhchantesu awēkkhiya pēsēsi kuttikē māsē tē tē thérē tahiñ tahiñ.
Therañ Kasmīra Gandharañ Majjhantikamāpēsayaī apēsayaī Mahādēwathērañ Mahisamañdhalañ.
Wanawāsīñ apēsēsi thērañ Rakkhitañdamañ tāthāparantakañ Yonañdhammarakkhitandamañ.
Mahādrutthañ Mahādharmarakkhitatthērandamañ ; Mahārakkhitathērantu Yonālōkamāpēsayaī.
Pēsēsi Majjhimañ thērañ Himawantapadēsakañ ; Suwannabhūmiñ thérē dwē Sonam Uttaramēwacha.
Mahāmahindathērañ tañ thērañ Itthiyawuttiyañ, Sambalañ, Bhaddasālancha sakē sadhivihdrikē ,
“ Lañkādlpe manunnamhi manunna Jināsdsanañ patitthāpitha tumhēti,” panchathērtē apēsayaī.*

moon of the month of “maggasiro,”—Dhammasōko’s message ; his own devoted subjects a second time solemnized the inauguration of him, who was beloved by the people of Lankā.

This dispenser of happiness to his own subjects, bearing the profoundly significant title of Dēwānanpiya (the delight of the devos), exerting his powers to the utmost, and making Lankā overflow with rejoicings, held his reinvestiture on the full moon day of the month “wesākho.”

The eleventh chapter in the Mahawanso, entitled, “the inauguration of Dēwānanpiya-tisso,” composed equally for the delight and affliction of righteous men.

CHAP. XII.

The illuminator of the religion of the vanquisher, the théro son of Moggali, having terminated the third convocation, was reflecting on futurity. Perceiving (that the time had arrived) for the establishment of the religion of Buddho in foreign countries, he dispatched severally, in the month of “kattiko,” the following théros to those foreign parts.

He deputed the théro Majjhantikō to Kasmīra and Gandhāra, and the théro Mahādēvo to Mahisamandala. He deputed the théro Rakkhito to Wanawāsi, and similarly the théro Yōna-Dhammarakkhito to Aparantaka. He deputed the théro Mahā-Dhammarakkhito to Mahāratta ; the théro Mahārakkhito to the Yōna country. He deputed the théro Majjhimo to the Himawanta country ; and to Sōwanabhūmi, the two théros Sōno and Uttarō. He deputed the théro Mahā-mahindo, together with his (Moggali’s) disciples, Ittiyo, Uttiyo, Sambalo, Bhaddasālo (to this island), saying unto these five théros, “Establish ye in the delightful land of Lankā, the delightful religion of the vanquisher.”

*Tadā Kāsmīra Gandhāri pakkaṇ sassaṇ mahiddhikō Aravālo nāgarāja wassaṇ kārakasānitaṇ
 Wassapetwā samuddasmiṇ sabbaṇ lhipatiddhuno. Tatra Majjhantikathéro lhippaṇ gantwā wihāyaso
 Aravāluḥāhē wāripittihīṇ chaṇḍamandilikē akāsi. Diswā taṇ nāga rutthā raṇṇō niwēdayuṇ.
 Nagā ajatha ruttho sō, wiwīdhabhīnsikā kari ; wāḍmahantā wāyanti mēghō gajjati, wassati.
 Phalenti sanayō wījju nichehhārēnti tatō tatō mahīruhūpabbatānaṇ kutūni papatunticha.
 Hiruparūpā nāgācha gīṇsāpentī samantato ; sayāṇ dhūpati, jalati ukkōsantō anēkaulhā.
 Sabbantaṇ iddhiyā théro patibāhiyu bhīṇsanaṇ awōcha nāgarājaṇ taṇ dassento balamuttamaṇ.
 “ Sāḍīwahopichē lōkō āgantwāna bhawīyyamaṇ namē patibulo assa janētūṇ bhayabhīrawaṇ.”
 “ Sachēpīmaṇ mahīṇ sabbaṇ, sasamuddaṇ sapabbataṇ, ukkhipitwā, mahāntā, lhipēyasi mamopari ,
 “ Nēwamē sakkunēyāsi janētūṇ bhayabhīrawaṇ : annadātthu tawēssa wighāto, wragddhipa.
 Taṇsutwā nimmarassassa théro dhammamulesayi ; tatō saraṇasīḷēss nāgarājaṇ patitthahi.
 Talhēwa chaturāsīti sahasāsi bhujjaggaṇ Himawantēcha, gandhabbā yakkhā kumbhandukā bahu
 Panchakōṇḍma yakkhōtu saddhīṇ Hārīta yakkhiyā, panchasatthi puttēhi phalaṇ pāpuni dlikuṇ.
 “ Madduikōdhaṇ janayittha, itō uddhaṇ yathā purē, sassaḡhātancha mākattha ; sukkhakāmaḥi pāṇinō.”*

At that time, a savage nāga king named Aravālo, who was endowed with supernatural powers, causing a furious deluge to descend, was submerging all the ripened crops in Kāsmīra and Gandhāra. The said théro Majjhantikō, instantly repairing thither through the air and alighting on the lake Aravālo, walked, absorbed in profound meditation, on the surface of the water. The nāgas seeing him, enraged (at his presumption), announced it to their king. The infuriated nāga monarch endeavoured in various ways to terrify him : a furious storm howled, and a deluge of rain poured down, accompanied by thunder ; lightning flashed in streams ; thunder bolts (descended) carrying destruction in all directions ; and high peaked mountains tottered from their very foundations.

The nāgas assuming the most terrific forms, and surrounding him, endeavoured to intimidate him. He himself (the nāga king) reviling him in various ways, spit smoke and fire at him. The théro by his supernatural power averted all these attempts to terrify him ; and displaying his omnipotence, thus addressed the nāga monarch : “ O, nāga ruler ! even if the devos were to unite with the (human) world to strike terror into me, their efforts would prove nugatory. Nay, if uplifting the whole earth, together with its ocean and its mountains, thou wert to keep them on my head, even then thou wouldest fail to create in me an appalling terror. O, nāga monarch, let thy destruction of the crops be arrested.”

To him who had been subdued on hearing this reply, the théro propounded his doctrines. Whereupon the nāga king attained the salvation and state of piety of that faith.

In like manner, in the Himawanta (or snowy) regions, eighty four thousand nāgas, and many gandhabbos, yakkhos, and kumbhandakos (were converted).

A certain yakkho called Panchako, together with his wife Hārīta and five hundred youths, attained sōwan (the first stage of sanctification). He then thus addressed them : “ Do not hereafter, as formerly, give way to pride of power, and vindictive anger ;

“ *Karôtha mettañ sattésu · wasantu manujá sukhañ* ” *iti tendnusitthá té, tathewa patipejjsun.*
Taló ratana pallañké thérañ só uragádhípó nisidápíya atthávi wijamānó tadantiké.
Tadá Kasmira Gandhára wásinó manujágatá, ndgardjassa pūjatthañ gantwá thérañ mahiddhikañ.
Thérāmēwābhiwādetwá ékamantañ nīdāvisuñ ; tesañ dhammamadésēi théro ásu wisopamañ.
Asitijásahassānāñ dhammābhīsamayó ahu ; satañ sahasañ purisá pabbajjuñ therasantiké.
Patoppabhuti Kasmira Gandhárd té idānīpi ásuñ, kāsāwañ pujjótá watthuttaya purāyana.
Gantwá Mahādéwathéro désañ Mahisamandalañ : suttanta déwadutantañ kathēsi janamaḥphago.
Chattāliśa sahasāni dhammachakkhūñ wisodhayuñ ; chattāliśa sahasāni pabbajjīsu tadantiké.
Gantwātha Rakkhitatthéro Wanawásañ nabhēthitō, sañuattamanamataggañ kathēsi janamaḥphagō.
Satthiñ nara sahasānañ dhammābhīsamayó ahu · sattatīnsa sahasāni pabbajjīsu tadantiké.
Wihārānañ panchasatañ tusmīñ désē patitthahi patitthāpēsi tatthēwa théro so Jināsāsanañ.
Gantwá parañtalañ théro Yónakō Dhammarakkhitō aggikkhandhópamañsuttañ kathētwa janamaḥphago.

but evincing your solicitude for the happiness of living creatures, abstain from the destruction of crops : extend your benevolence towards all living creatures : live, protecting mankind.” They who had been thus exhorted by him, regulated their conduct accordingly.

Thereupon the nága king placing the théro on a gem-set throne, respectfully stood by, fanning him.

On that day, the inhabitants of Kásmira and Gandhára, who had come with offerings to the nága king (to appease his wrath and arrest the desolation of the crops), learning the supernatural character of the théro, bowing down to him (instead of the nága king), stood reverentially at his side.

The théro preached to them the “asivisópaman” discourse (of Buddho). Eighty thousand persons attained superior grades of religious bliss : one hundred thousand persons were ordained priests by the théro.

From that period, to the present day, the people of Kásmira and Gandhára have been fervently devoted to the three branches of the faith, and (the land) has glittered with the yellow robes (of the priests).

The théro Mahádévo repairing to the Mahisamandala country, in the midst of the population preached to them the “déwadutta” discourse (of Buddho). Forty thousand persons became converts to the faith of sovereign supremacy ; and by him forty thousand (more) were ordained priests.

Thereafter, the théro Rakkhito, repairing to the Wanawása country, poising himself in the air, in the midst of the populace preached the “anómatugga” discourse (of Buddho). Sixty thousand persons attained the sanctification of the faith ; and by him thirty seven thousand were ordained priests. The said théro constructed five hundred wiháros in that land, and there he also established the religion of the vanquisher.

The théro Yónako Dhammarakkhito repairing to the Aparantaka country, in the midst of the populace preached the “aggikkhandópaman” discourse (of Buddho). This

*Só sattati sahasan' páné taltha samgatté dhammámatá mapayisi dhammáddhammesu kówirló.
 Purisánan sahasancha, itthiyoche tatodhiká, khattiydman kuláyéwa nikkhamitwána pabbayún.
 Maháratthamisi gantwá sú Mahádhammakkhito mahándradakassapawhajátakan kathayi tahiñ.
 Maggaphalan pápuñínsu chaturásiti sahasaká tīrasantusahasáni pabbajínsu tantantiké.
 Gantwánan Yóná wisayañ Mahádrakkhitakó isi kálakárdm suttan tañ kathési janamajjhagó.
 Pana sata sahasáni sahasánicha santati maggaphalan pápuñínsu dasasahasáni pabbajún.
 Gantwa chatuhi théréhi itlési Majjhímó isi Himawantu padésasmiñ dhammachakkappawattanan.
 Maggaphalan pápuñínsu asiti pánakótiyó : wisun té pancharáttháni pancha thérá pasádayun.
 Purisá sata sahasáni ékkasséwa santiké pabbajínsu pásadénu sammásambudhisasanté.
 Saddhiñ Uttaratheréna Sónathéro maháddhikó Suwānabhúmiñ agamá tasmintu samayépana,
 Játé jaté rájagéhé dáraké rudarakkhast samuddató nikkhamitwá, bhakt hitwána gacchhati.
 Tasmiñ khané rájagéhé játó hótí kumdrakó : théré manussá passitwá rakkhasnāñ saháyaká,
 Iti chintiya mdrétnā sdyudhá upasāñkamun kintanticha pucchhitwá, thérá té éwamáhu té :*

(disciple), who thoroughly understood how to discriminate true from false doctrines, poured out to the seventy thousand who had assembled before him the delicious (draught of the) true faith. A thousand males and a still greater number of females, descendants exclusively of Khattiya families, impelled by their religious ardor, entered into the priesthood.

The sanctified disciple Mahá-Dhammarakkhito repairing to Maháratta, there preached the "mahanáradakassapo játako" (of Buddho). Eighty four thousand persons attained the sanctification of "magga," and thirteen thousand were ordained priests by him.

The sanctified disciple Mahárákkhito repairing to the Yóna country, in the midst of the populace preached the "kalakárana" discourse (of Buddho). One hundred and seventy thousand living beings attained the sanctification of "magga," and ten thousand were ordained.

The sanctified disciple Majjhimo, with four other théros (Kassapo, Málikádévo, Dhundábhinnosso and Sahasadévo), remaining to the land of Himawanto, preached there the "dhammachakko" discourse (of Buddho). Eighty kóti of living beings attained the sanctification of the "magga." These five théros separately converted the five divisions (of Himawanto).

In the fraternity of each of these théros, one hundred thousand persons, impelled by the fervour of their devotion to the religion of the omniscient supreme Buddho, entered into the order of the priesthood.

Accompanied by the théro Uttaró the disciple Sóno repaired to Sówanabhúmi.

In those days, as soon as an infant was born, a marine monster emerging from the ocean, devoured it and disappeared. At the particular period (of this mission), a prince was born in a certain palace. The inhabitants seeing the priests, and taking them to be the emissaries of this rakkhasí, arming themselves, surrounded them for the purpose of destroying them. The théros having ascertained what their object was, thus addressed

“*Samānā mayān sūwānā: rakkhasī nasahāyaka.*” *Rakkhasī sdsaparisa nikkhantāhoti sāgarā.*
Taṇ sutwāna mahārāwān wirawānsu mahājānā, digunēcha rakkhasē thērō mdpayitwā bhayānakē
Taṇ rakkhusiṇ suparisaṇ parikkhipi samantatō, iduṇ imēhi laddhanti, mantwā hitā phaldyi sā.
Tassa dēssa ārakkhaṇ thapetwāna samantato, tusmiṇ samdgāmē thērō brahmajālamadēsayi.
Saruntucha silēsu aṭṭhaṇsuhahawō jānā satthiṇ sata sahasānaṇ dhammabbhisamayō ahu.
Addhuddhāni sahasāni pabbajjūn kulāddrikā pabbajjīnsu diyaḍḍhantu sahasān kulādhitarō.
Tatōppabhūti sanjātē rājagēhē kumārakē tatthu kariṇsu rājāno Sonuttarā sandamakaṇ.
Mahādayassūpi Jinasākaḍḍhamān wiḍyapattaṇ amataṇ sukāhampitē kariṇsu lokassa hitaṇ taṇiṇ
bhawiyakō lōkahittē paṇḍalawditi?

Sujanappasālasaṇvēgatthayakātē Mahāwānsē “nāṇḍisūpasādō” ndmā dwālasamō paricchēhēlo.

them: “We are pious ministers of religion, and not the emissaries of the rakkhasi.” The monster with her train at this instant emerged from the ocean. Hearing of this (visitation), this concourse of people gave a great shout of horror. The thero causing (by his power of working miracles) another band of terrifying monsters to spring up, of double that numerical power, surrounded the rakkhasi and her train on all sides. She, concluding “this land has been appropriated by these,” terrified, fled. Establishing the protection of the true faith over that land in all quarters, in that assembly the thero preached the “brahmajālā” discourse (of Buddho). A great multitude of people attained the salvation and the state of piety of that faith.

Sixty lacks became eminently endowed with the knowledge of its doctrines. Two thousand five hundred men became priests, and one thousand five hundred women, of various castes, were admitted into the priesthood.

From that period, the princes born in that palace obtained (from Sōno and Uttaro) the name of Sōnuttarō.

These (disciples, following the example) of the all-compassionating vanquisher’s resignation (of his supreme beatitude), laying aside the exalted state of happiness attained by them, for the benefit of mankind undertook these missions to various countries. Who is there who would demur (when) the salvation of the world (is at stake)?

The twelfth chapter in the Mahawanso, entitled, “the conversion of the several foreign countries,” composed both to delight and to afflict righteous men.

TERASAMO PARICHCHIEDO.

*Mahāmahinda thero sō tadā dwālasa wassilō ; upajjhāyena dnatto saṅghēnarha mahāmāti ,
 Laṅkādlipān pasāletuā kālān pekkhañ wichintayī ; “ wuddhō Mutasiwo rājā , rājahotu suto ” iti.
 Tadanturē udīganañ datthuñ katwana mānasañ , upajjhāyāncha saṅghāncha wanditwā pucchē bhūpatiñ.
 Adāya chaturō thērē Saṅghamittāya atayañ , Sumanāñ sāmānērancha , jalabbhīnañ mahiddhikañ ,
 Nāṭinañ saṅghañ kḍuñ agamā Dakkhināgiriñ ; tathā tatthā charantassa cchhammsā samatikkhamun.
 Kamena Chétiyāgiriñ nagarañ mātudēwiya sampatwā mātarañ passi , dēwi diwā piyañ sutañ
 Bhujayitwā sapaṛisañ , attandeywa kārītañ wihārañ Chétiyāgiriñ thērañ ārōpayi subhañ
 Awantiratthañ bhunḡantō pitarā dinnamattanō sō Asokakumārōhi Ujjénigamanē purā ,
 Chétiyē nagarē wāsañ upagantwā tahiñ subhañ Dēwiñ nāma labhitwāna Kumārīñ Sétthidhitarañ.
 Sañwadsañ tāya kappesi . Gabbhañ ganhiya tēna sā , Ujjéniyañ Kumārañ tañ Mahindañ janayī subhañ .
 Wussuddhwaya matikkamma Saṅghamittāncha dhītarañ , tasmīñ kḍlē wasati sī Chétiyē nagarē tahiñ .
 Thērō tattha nisutitwā “ kḍlannā ” iti chintayī “ jīwā mē saṇṇattañ ubhisṭha bahussawañ ,”*

CHAP. XIII.

At that period, the profoundly sapient great Mahindo was a théro of twelve years standing. Having been enjoined by his preceptor (the son of Moggali) and by the priesthood to convert the land Lanka ; while meditating as to its being a propitious period (to undertake the mission) he came to this conclusion : “ The monarch Mutasiwo is far advanced in years. Let his son succeed to the kingdom.”

Having formed an earnest desire to visit his relations during this interval ; reverentially taking his leave of his preceptor and of the priesthood, and having also obtained the consent of the king (his father Dhammāsóko), taking with him four théros and the sāmānéro Sūmano, the son of Sanghamittā, who was preternaturally gifted, and the master of the six branches of religious knowledge, departed for Dakkhināgiri, for the purpose of administering the comforts (of religion) to his (maternal) relations.

There this pilgrim past six months in this avocation.

Having reached Chétiyāgiri, the capital of his royal mother, he appeared before her. The queen was overjoyed at seeing her beloved son. After serving refreshments to him and his retinue, she established the théro in the superb Chétiya wiharo which had been erected by herself.

While prince Asókó was ruling over the Awanti country by the appointment of his own father, in a journey to Ujjéni he arrived at Chétiya ; and while tarrying there, having gained the affections of the lovely princess Déwi, the daughter of a Sétthi, he lived with her. Becoming pregnant by that connection, she gave birth to the noble (twin) princes Ujjénio and Mahindo, and at the termination of two years, to a daughter Sanghāmittā.

At this period (of Mahindo's visit) she (the queen) was residing there, in Chétiyanagara. While the théro was sojourning there, he thus meditated : “ The period has arrived

"*Dewānanpiyatissō sō mahārājānuhótucha ; watthuttaya guṇēhāpi sutwā janatu dūtato " Arōhatu Missanangañ, jēthamasassupōsathē ; taldhēwa gamissāmu Laṅkādīpa waraṇ mayāñ, " Magindō upasaṅkamma Mahindatthēra mullamañ " yāhi Laṅkañ pusūlētun . Sambuddhēnāsi wiyakato " Mayampi tatthupatthambhā bhawissāmāti " ahrawi. Déviyā bhāginidhutu puttō Bhandalanwima ko, Thērena dewiyā dhammañ sutwā dēsitaniwatu, andāgāmi phālañ patwā, wasi thērasa santike. Thattha māsañ wasitodna jēthamasassupōsathō, thēro chatuhithērēhi Sūmanēnatha Bhandana, Sadidhiñ tēna gahatthēna naratāditi hētunā, tasmā wihara ākasañ uggantwa samahiddhiko, Khanēnēwa idhāgama rammē Missakapabbatē arthāsi sēlakūtamhi ruchirambatthalē nari. Laṅkā pasādanaguṇēna, wiyākatō sō, Laṅkahitāya Muninā, sayitena ante, Laṅkāya satthu sadisohatu hētu, tassā Laṅkāmaruki mahitōhi nisiditattthāti.*

Sujanappasālasawēgatthāya l dte Mahāwaṇsē " Mahindāgamaṇō," nāma tīrasaṇō parichehede.

for undertaking the mission enjoined by my father. May the said Déwānanpiyatisso, having already solemnized his inauguration with the utmost pomp, be enjoying his regal state. May he, after having ascertained from my father's ambassador the merits of the three blessed treasures (sent by my father), acquire a right understanding of them (the doctrines of Buddho). May he on the full moon day of the month of jethō visit the Missa mountain (Mihintalle), for on that very day shall I myself repair to renowned Lankā."

Magindo (Sakkó, the dévo of dévos) appearing unto the illustrious théro Mahindo, thus addressed him: "Depart on thy mission for the conversion of Lankā: it is the fulfilment of the prediction of the supreme Buddho (pronounced at the foot of the bó tree). We also will there render our assistance."

Bhandu, the son of the queen's younger sister's daughter, from merely listening to the sermon preached by the théro to the queen, attaining the sanctification of "anagāmi," became a disciple in the fraternity of the théro.

Tarrying there a month longer, on the full moon day of "jethō," the supernaturally gifted théro, together with four other théros, as well as Sūmano (a sāmanéro), attended also by the aforesaid Bhandu, who, though still a layman, had laid aside domestic affections, rose aloft into the air at that very wihāro; and instantaneously alighting on this land, at the superb Missa mountain, stationed himself on the rocky peak of the delightful and celebrated Ambatthalo.

According to the injunction of the divine sage, pronounced at the moment of his composing himself to attain final emancipation, in his desire to benefit Lankā by the advantages attendant on its conversion (to his creed); and in order that in the accomplishment of his benevolent design there might be employed an agent comparable to the divine sage himself, the predicted (Mahindo) to whom Lankā was offered up as an offering by the dévos, took up his station there (at Ambatthalo).

The thirteenth chapter in the Mahawānso, entitled, "the advent of Mahindo," composed equally for the delight and affliction of righteous men.

CHADASSAMO PARICHCHIEDO.

*Dewānanpiyatissó só rájá sulilakilitā datwā nagarawdsīnā migawān kilituñ agā.
 Chattāssa sahassehi narēhi pariwaritō dhāwanto padasdyēwa agamā Missakān nagan.
 Thérē dassetu mechhantō déwō tasmīn mahidarē gumbañ bhakkhayamānōwa atthā gōkannarūpawā.
 Rāja dīswa "pamattañ tañ nayuttañ wījjhituñ" iti ; jiyādsaddamakā ; dhāwi gōkanno pabbatantaran.
 Rājānudhawi só dhāwān thérānān santikān gatō, thérē ditthē narinulēna : sayān antaradhdyaí só.
 Thero bahusu ditthēsu atibhdyissati iti, attānamēwa dassēsi ; passitwā nañ mahipati,
 Bhito atthāsi Tañ thérō. "ēhi Tissāti," abruwi. "Tissāti" wachanēnēwa rájá yakkōti chintayi ?
 " Samanā mayān, mahārāja, Dhammarājassa sdwakā ; tamēwa anuhampdya Jambūlipā idhdgatā "
 Ichchāhu thérō, Tañ sutwā, rájá witabhdyaí ahu, saritwā sakhisandēsañ samanā iti nichchhito.
 Dhanusarancha nikkhippa upasañkamma tañ tsin, sammōdamdno thérēna só nisīdi tadantikē.
 Tada tassa manussā té dgamna pariwarayūñ ; taid sēsēcha dassēsi mahā thérō sahāgatē.
 Té dīswa abruwi rájá "kaid mé āgatā ?" iti : "mayā saddinti" thérēna wuttē, pucchhi idāñ puna.*

CHAP. XIV.

The king Déwānanpiyatisso celebrating a "salila" festival for the amusement of the inhabitants of the capital, he himself departed for an elk hunt, taking with him a retinue of forty thousand men ; and in the course of the pursuit of his game on foot, he came to the Missa mountain.

A certain déwō of that mountain being desirous of exhibiting the théros, having assumed the form of an elk, stationed himself there (in that neighbourhood) grazing. The sovereign descrying him, and saying, "It is not fair to shoot him standing," sounded his bowstring: the elk fled to the mountain. The king gave chase to the fleeing animal. On reaching the spot where the priests were, the théro came in sight of the monarch ; but he (the metamorphosed déwō) vanished.

The théro conceiving that he (the king) might be alarmed if many persons (of the mission) presented themselves rendered himself alone visible. The sovereign on seeing him, was surprised. The thero said to him, "Come hither, Tisso." From his calling him simply "Tisso," the monarch thought he must be a yakkho. "We are the ministers and disciples of the lord of the true faith: in compassion towards thee, Maharāja, we have repaired hither from Jambudīpo." The théro having thus addressed him, and the king hearing the declaration, was relieved of his terrors ; and recollecting the communication he had received from his ally (Dhammásoko), was convinced that they were the ministers of the faith. Laying aside his bow and arrow, and approaching this "irsi," and conversing graciously with the said théro, he (the king) seated himself near him. At that moment his retinue arriving, stood around them: at the same time the théro produced the other members of the mission. Seeing them, "When came these?" demanded the king. Being answered by the théro, "With me;" he made

"Santi, disakā raññe Jambudīpē yati ? iti ; aha " kdsdwapajjōtō Jambudīpō tañ paṇa,"
" Tē wijjā iddhippattāccha chetōpariyāgākōwiddā dibbasotāccha arahantō bahu Buddhassa sādakā."
Pachchhi, " kēdāgatattādi ? " " Nathālēna jalēnapi nadgamamhēti ; " wuttō sō wiyāni nabhasāgamuṇ.
Wimaṇsanto mahūpaṇṇō paṇhaṇ paṇhamapucchēti taṇ ; puttō puttō wiyākasi taṇ taṇ paṇhaṇ mahipati.
" Rukkhoṇ, rājā kiṇ nāmo ? " " Ambo nāma uyaṇ tāru." " Imaṇ munciyā atthambo ? " " Santi ambatarū bahu."
" Imanha ambaṇ, tēchambē munciyatthi mahiruhā ? " Santi, bhantē, bahu rukkhā, anambā pana tē tarū."
" Aññē ambē anambēcha munciyatthi mahiruhā ? " Ayam bhaddantamburukkhō ? " Paṇḍitōsi, narissara ! "
" Santi tē udāyō, rājā ? " " Santi, bhantē, bahujjānā." " Santi aññatākā, rāja ? " " Santi aññatīkū bahu."
" Ndītīccha aññatēcha munciyāṇṇopi atthinu ? " " Ahamēwa, bhantē." " Sādhu ! tvaṇ paṇḍitōsi, narissara ! "
Paṇḍitōsi widditvāna " chūlahatthipadōpamaṇ " suttantaṇ dēsayi thērō mahipassa mahāmāti.

this inquiry : " In Jambudīpo are there other priests like unto these ? " The théro replied, " Jambudīpo itself glitters with yellow robes, there the disciples of Buddho, who have fully acquired the three sacerdotal sanctifications, who are perfect masters of the knowledge which procures the " arahat " bliss, the saints who have the gift of prophecy and divination, are numerous. (The king) inquired by what means he had come. (Mahindo) replied, " I came not either by land or water." The inquirer learnt (thereby) that (the théro) had come through the air. This gifted personage, for the purpose of ascertaining the capacity of the gifted (sovereign), interrogated him. As he asked query after query, the monarch replied to him question after question.

O king ! what is this tree called ?

It is called the ambo tree.

Besides this one, is there any other ambo tree ?

There are many ambo trees.

Besides this ambo and those other ambos, are there any other trees on earth ?

Lord ! there are many trees, but they are not ambo trees.

Besides the other ambo trees and the trees that are not ambo, is there any other ?

Gracious Lord ! this ambo tree.

Ruler of men ! thou art wise.

King ! have you relations ?

Lord ! I have many.

King ! are there any persons not thy relations ?

There are many who are not my relations.

Besides thy relations and those who are not thy relations, is there, or is there not, any other (human being in existence ?)

Lord ! there is myself.

Ruler of men " Sādhu ! " thou art wise

The eminently wise théro, thus satisfied that he was capable of comprehending the same, propounded to the ruler of the land the " chūlahatthipadōpamaṇ " discourse

Desanā pariyōsanē saddhēn tēhi narehi sō chaddisa sahasāsi savaṇṇe patitthahi.
Bhattabhihāraṇ sāyaṇcha raṇṇo abhiharuṇi taḍḍa : "nabhunjissanti dānime ;" *iti jānampi bhūpati.*
Pucchhituṇ yēwa yuttanti bhattenapucchehhi tē. Iṣi "nabhunjāma idāniti," *ruṭṭe kālaṇcha pucchehhi sō*
Kalan *wuttebruwa :* "Ewaṇ gacchhāma nagaraṇ" *iti* "Tuwaṇ gacchhā, mahārāja; wasissuma mayaṇ iṭṭha."
"Ewaṇ sato kumārōyaṇ amhēhi saha gacchhātu ?" "Ayaṇhi āgata phalō, rāja, wiṇṇḍa sāyaṇō,"
"Apakkhamānō pabbajjaṇ, wasatambhākasantikē idāni pabbājajissāma imaṇ. Tuwaṇ gacchhā bhūmipa."
"Pato rathaṇ pēsayaissaṇ, tumhē tattha thitā, puraṇ yathāti : " *thērē wanditwa Bhaṇḍuṇ nētwēkamantikaṇ,*
Pucchehhi thēraḍḍhikādraṇ. Sō raṇṇo sabhamabhaṇḍāsi. Sō thēraṇ natwaṭi, tutthō ; sō "lābhā me !" iti chintayi
Bhaṇḍussa gāhībhaḍḍēna gato saṇḍo narissarō anuddi narabhūwaṇ, "sō pabbājēma imaṇ ;" iti.
Thērō taṇ gāmasīmāyaṇ tasmiṇyēwa khane, aḍḍ Bhaṇḍukassa kumārassa pabbajjanupasampadan.
Tasmiṇyēwa khane sōcha arahattaṇ apūpuni. Sumanaṇ sāmanēraṇ taṇ thērō amantayi tatō,

(of Buddho). At the conclusion of that discourse, together with his forty thousand followers he obtained the salvation of that faith.

At that instant, it being in the afternoon, they brought the king his repast. The monarch knowing that these personages did not take refreshment at that hour, considered that it was proper to inquire (before refreshments were offered): he (accordingly) inquired of these sanctified personages regarding their taking refection. On being answered, "We do not partake of refreshments at this hour;" the king inquired when that hour was. On being informed of it, he thus replied: "Let us, then, repair to the capital." "Do thou go, maharāja; we (said the théro) will tarry here." "In that case, allow this young prince (Bhandu) to accompany us." "Rāja, this (prince) having attained the 'āgata' sanctification, and acquired a knowledge of the religion (of Buddho), is living in my fraternity, devoutly looking forward to the appointed time for his ordination: we are now about to ordain him. Lord of the land, do thou return (to the capital)." "In the morning (rejoined the king) I will send my carriage: repair ye (then) to the capital, seated in it." Having, thereupon, reverentially taken his leave of the théros, and called aside Bhandu, he made inquiries regarding the théros principally (as well as other matters). He explained all things to the monarch. Having ascertained that the théro (was the son of his ally Dhammāsókó) he became exceedingly rejoiced, and thus thought: "This is indeed a benefit (conferred) on me."

The monarch (when) he ascertained the lay condition of Bhandu, entertaining apprehensions that as long as he continued a layman he might be seduced from his purpose, said, "Let us initiate him into the priesthood (at once)."

At that very instant in that "gāmasīmāya" (ground duly consecrated with land limits) the théro performed the ceremony of ordination, and of elevation to the order of upasampadā, of prince Bhandu; and instantaneously he (Bhandu) attained the sanctification of "arahat."

Thereupon the théro addressed himself to the sāmanéro Sumano: "It is the hour

"Dhammassawanakdān taṇ ghosēhiti" apucchhi. Sō sāwentō "kittakaṇ thānaṇ, bhāntē, ghosēmaṇ ?" iti
"Sakalaṇ Tambapaṇṇiti ;" wuttē thērēna: iddhiyā sāwentō sakalaṇ Laṅkaṇ dhammakālamaghosayi.
Rājā nāgachattukko Sōḍipassē nistidiya, bhaddantānaṇ rawaṇ sutwā, thērasantikappesayi.
"Upaddawōnu atthiti?" dha "natthi upaddawo : sōtuṇ Sambuddhawachanaṇ ādō ghosēpito ;" iti.
Sāmanēra rawaṇ sutwā, bhummā, dewā aghosayun : anuḷkamēna sō saditō Brahmālōkaṇ samāruhi.
Tēna ghosēna dēwānaṇ sannipāto mahā ahu : samachittasuttaṇ dēsēni thērō tasmīṇ samāgamē.
Asaṅkhiyānaṇ dēwānaṇ dhammābhisamayō ahu ; bahū nāgasupannācha saraṇēsu patitthahun.
Yathēdān Sāriputtassa suttaṇ thērassa bhāsātō, tathā Mahindathērassa ahu dēwasamāgamō.
Rājā pabhdē pāhēsi rathaṇ : sārathi sō gatō "ārōhatha rathaṇ, yāma nangaraṇ ?" iti tēhāni.
"Nārōgāma rathaṇ," "Gachchha," "Gachchhāma tawapachchhātō ;" iti watwāna pēsētō sārathiṇ ; sumanōratha
Wheḍsamabbhuggantwā tē nagarassa puratthātō paṭhamaṇ thupatthānamhi otariṇsu mahiddhikā.
Thērēhi pathamotiṇṇathānamhi katachētiyaṇ ajjipi wuchchatē tēna ewaṇ "pathamachētiyaṇ."

of prayer: sound the call." He inquired, "Lord, in sounding the call, over what portion of the world should my voice be heard?" On being told by the théro "over the whole of Tambapanni (only) ;" calling out, by his supernatural power his shout (resounded) all over Lankā.

The king hearing the call of these pious persons while mounted on his state-elephant near Sōḍipassē (in the eastern quarter of the town), dispatched (a person) to the residence of the théro, inquiring, "whether some calamity had or had not befallen them?" He brought back word, "It is not any calamity, but the call announcing that it is the hour to attend to the words of the supreme Buddho." Hearing the call of the sāmanéro, the terrestrial devos shouted in response, and the said (united) shouts ascended to the Brahmā world. In consequence of that call, a great congregation of devos assembled. In that assembly the théro propounded the "samāchitta suttaṇ," (or the discourse of Buddho "on concord in faith.") To an asankiya of devos, superior grades of blessings of the religion were obtained. Innumerable nāgas and supannas attained the salvation of the faith. As on the occasion of the preaching of the théro Sāriputto, so on that of the théro Mahindo, there was a great congregation of devos.

In the morning the king sent his chariot. The charioteer, who repaired (to Mihintalle), said unto them (the thēros), "Ascend the carriage that we may proceed to the town." "We will not," (replied the priests) "use the chariot; do thou return, we shall go hereafter." Having sent away the charioteer with this message, these truly pious personages, who were endowed with the power of working miracles, rising aloft into the air, alighted in the eastern quarter of the city, on the site where the first dāgoba (Thúparāmo) was built. From this event, to this day the spot on which the thēros alighted is called the first chetiyo (dāgoba).

*Ranú théragnan sutwá ranú antipuritthiyó théradassanamichchhínsu yasmd tasmá mahipati.
 Antówa rájawatthussa ramman kdrési madhapan, sétéhi watthapupphéhi chháditan samalañkataan.
 Uchchásíyyá wiramanán sutatlá thérasantiké kaññhi uchchhásané théro nisidíyya nukhóticha ;
 Tadantará sárathi so théro diswá tahiñ thité chiwaran párupanté té atiwimhitamdnasó,
 Gantwá ranú niwédési : sutwá sabbañ mahipati " nisajjanán nakarissanti pithakésúti," nichehhto,
 " Susdthubhummattharanán paññápéthditi " bhásiya : gantwá patipathan théro sakkachchañ abhiwádiya.
 Mahámahindathérassa hattháó pattamádiya, sakkárapájúwidhiná purán thérán pawésayi.
 Diswá ásanapannatti némillá wiyañkaruñ iti , " gahitá pathawí méhi ; dtpé hessanti issaró,"
 Nariñdó pújayantó té théro anté purannayi tattha té dussapthésú nistidínsu yatharahan.
 Té yágu khajjabhojjéhi sayáñ rájd atappayi, niñthité bhattakichchamhi, sayáñ upanisidíya,
 Kanithassoparájassa Mahánágassa jáyikan wasanti rájagehéwa pákkosdpésich dnulan.
 Agamma Anulá déwi, pancha itthisatéhi sí, théro wandiya pújétwá ékamantamupáwisi.*

From whatever cause it might have been that the ladies of the king's palace, on having learnt from the monarch the piety of the théro, became desirous of being presented to the said théro ; from the same motive the sovereign caused a splendid hall to be constructed within the precincts of the palace, canopied with white cloths, and decorated with flowers.

Having learnt from the théro (at the sermon of the preceding day) that an exalted seat was forbidden, he entertained doubts as to whether the théro would or would not place himself on an elevated throne. In this interval of doubt, the charioteer (who was passing the spot where the first dagoba was subsequently built) observing the théros (whom he left at Mihintalle already) there, in the act of robing themselves, overwhelmed with astonishment (at this miracle), repairing to the king informed him thereof. The monarch having listened to all he had to say, came to the conclusion (as they would not ride in a chariot), " they will not seat themselves on chairs." And having given directions, " spread sumptuous carpets ;" proceeding to meet the théros (in their progress), he bowed down to them with profound reverence. Receiving from the hands of the théro Maha-Mahindo his sacerdotal alms-dish, and (observing) the due forms of reverence and offerings, he introduced the théro into the city.

Fortune-tellers seeing the preparations of the seats, thus predicted : " The land will be usurped by these persons. They will become the lords of this island."

The sovereign making offerings to the théros, conducted them within the palace. There they seated themselves in due order, on chairs covered with cloths. The monarch himself served them with rice-broth, cakes, and dressed rice. At the conclusion of the repast, seating himself near them, he sent for Anulá the consort of his younger brother Mahanágo, the sub-king, who was an inmate of the palace.

The said princess Anulá proceeding thither, together with five hundred women, and having bowed down and made offerings to the théros, placed herself (respectfully) by the side of them.

"Pétawatthuñ" "wimānancha" "sachchasaṇṇattamēwacha" dési théro tā itthi pathamañ phalamajjhaguñ. Bhiyō dīthamanussēhi sutwā théraguṇaṇ bahuñ, théradassanmichchhanā samā gantwāna nāgard. Rājaddwārē mahāsaddaṇ akaruñ · tañ mahipati sutwā pucchēhiya, jānitwā dha tēsañ hitathiko. "Sabbēsaṇ ilha sambādho · sīlaṇ maṇḍalaththilē sādhetuñ, tathā daḍḍhinti thérēnt nāgard" iti. Sōdhētwa hatthiśālaṇ taṇ witānddīhi sajjukaṇ alaṇkaritwā sayandti pañnāpēsuñ yuthārahañ, Sathēro tattha gāntwāna mahāthéro nisīdiya, sō "dēvadūtasuttañ" tañ kathēsi kathiko mahā. Taṇ sutwāna paṇḍitaṇ nāgard tē samāgatā, tēsu pānasahassantu pathamañ palamajjhagā. Laṇkādupē sō sattakappōwa kappō Laṇkādiṭṭhānē dwēsū thānēsū théro dhammañ bhāsītwa dipabhāsīya ēmañ sadḍhammōdāraṇ kārāyi dipadīpoti.

Sujanappasālasaṇṇegatthiḍḍya katī Mahāwaṇsē "Nagarappawēsano" nama, Chuddasamō paricchēhēto.

The théro preached to them the "pétawatthu," the "wimāna," and the "sachcha sannuta" discourses. These females attained the first stage of sanctification.

The inhabitants of the town hearing of the pre-eminent piety of the théro from those who had seen him the day previous, and becoming impatient to see him, assembled and clamoured at the palace gate. Their sovereign hearing this commotion, inquired respecting it; and learning the cause thereof, desirous of gratifying them, thus addressed them: "For all of you (to assemble in) this place is insufficient; prepare the great stables of the state-elephants: there the inhabitants of the capital may see these théros." Having purified the elephant stables, and quickly ornamented the same with cloths and other decorations, they prepared seats in due order.

Repairing thither with the other théros, this all eloquent chief théro seating himself there, propounded the "dēvadūta" discourse (of Buddho). Hearing that discourse, the people of the capital, who had thus assembled, were overjoyed. Among them a thousand attained the first stage of sanctification.

This théro, by having propounded the doctrines (of Buddhism) in the language of the land, at two of the places (rendered sacred by the presence of Buddho), insured for the inhabitants of Lankā (the attainment of the termination of transmigration) within a period of seven kappos (by their having arrived then at the first stage of salvation). Thus he became the luminary which shed the light of religion on this land.

The fourteenth chapter in the Mahāwanso, entitled, "the introduction into the capital," composed both to delight and to afflict righteous men.

PANNARASAMO PARICHCHIEDO.

"Hatthisilāpi sambādhā" iti tattha samdgatā tē Nandanawant rammē dakkinaḍḍwārato bāhi, Rājūyyūnē ghanachchāyē sitalē nilasaddatē, paṇḍipēsuṇ dsandnti thērānaṇ sḍlaraṇ nard. Nikkhamma dikkhinadwārā thērē tattha nisidicha, mahākulēnachdgamma itthiyo, bahukd tahn, Thērān upanisidīnsu uyyānaṇ purayantiyo; "bālapanditasuttaṇ" taṇ tāsān thēro adāsai. Sahassa itthiyo tāsū paṭhamaṇ phalamajjhaguṇ; ewaṇ tatthēwa uyydnē sayāṇahasamuyō ahu. Tatō thērā nikkhamiṇsu "yāma pabbataṇ," iti: raṇṇo patiniwēḍḍsun, siḡhaṇ rājā updgami. Updgammābrawi thērān "sāyaṇ dūrōcha pabbatō, idhēwa Nandanuuyydnē, niwḍso phāsuko," iti, "Purassa achchāsannattā asdrupanti," bhāsītē; "Mahāmēghawanuuyyānaṇ nāti dūrāti santikē," "Rammaṇ chhdyudakūpētaṇ niwāsō tattha rūchitu niwattitubbaṇ bhantīti." Thēro tattha niwattayī. Tasmiṇ niwattatthnamhi Kadambanadiyantikē "Niwattachētiyan" nāma kataṇ wuchchati chētiyaṇ. Taṇ Nandanāṇ dakkhinēna sasaṇ thērān rathēsabho Mahāmēghawanuuyyānaṇ pāchinaddwarakantayī. Tattha rājagharē rammē manchapīṭhāni sūḍhukaṇ sḍdhuni attharūpetwā "wasatēḷḷha sukhaṇ" iti.

CHAP. XV.

The people who had assembled there, impelled by the fervor of their devotion, declaring "the elephant stables also are too confined," erected pulpits for the thēros in the royal pleasure garden Nandana, situated without the southern gate in a delightful forest, cool from its deep shade and soft green turf.

The thēro departing through one of the southern gates, took his seat there. Innumerable females of the first rank resorted thither, crowding the royal garden, and ranged themselves near the thēro. The thēro propounded to them the "bālapanditta" discourse (of Buddho). From among them a thousand women attained the first stage of sanctification. In this occupation in that pleasure garden the evening was closing; and the thēros saying, "Let us return to the mountain" (Missa) departed. (The people) made this (departure) known to the king, and the monarch quickly overtook them. Approaching the thēro, he thus spoke: "It is late; the mountain also is distant; it will be expedient to tarry here, in this very Nandanā pleasure garden." On his replying, "On account of its immediate proximity to the city it is not convenient;" (the king) rejoined, "The pleasure garden Mahāmēgo (formed by my father) is neither very distant nor very near; it is a delightful spot, well provided with shade and water; it is worthy, lord! of being the place of thy residence, vouchsafe to tarry there." There the thēro tarried. On the spot ("niwatti") where he tarried on the bank of the Kadambo river a dāgoba was built, which (consequently) obtained the name of "Niwatti." The royal owner of the chariot himself conducted the thēro out of the southern gate of the Nandana pleasure garden into the Mahāmēgo pleasure garden by its south western gate. There (on the western side of the spot where the bo tree was subsequently planted), furnishing a delightful royal palace with splendid beds, chairs, and other conveniences in the most complete manner, he said, "Do thou sojourn here in comfort."

Rājā thérēhhiwādetwa amāchhapariwāritō purāṇ pāwisi. Thérātu taṇ rattin tathā tē wasuṇ. Pabbātēyēna pupphāni gaheṭwa dharanīpati therē uppecha wanditwā, pūjetwā kusumēhicha, [“phāsulan. Pucchhi, “kacchhi sukhaṇ: wuttē uyyānā phāsukaṇ?” iti - “sukhaṇ wuttaṇ, mahārāja, uyyānā” yati “Arāṇō kappatē, bhante, saṅghassatī?” apucchhi: so “kappatē,” iti watwāna kappakappesulōwido, Therō Wāluwandramāṇ paṭiggahanamabravi. Taṇ sutwā atihattō so tūṭṭhahatto mahājano, Thérāṇ mādanatthāya, dēwā Anulā gatā saddhiṇ panchasutthiṇ dutiyaṇ phalamajjhagā. Sava pancha satā dēwā Inulācha mahipatiṇ “pabbajissāma dēwāti?” Rājā thēramawōcha so. Pabbajētha imdyōti? thērō dha mahipatiṇ “nakappati, mahārāja, pabbajētunāhiyōhi nō.” “Atthi Pātalipttasmiṇ bhikkhūni mē kanitthikā Saṅghamittāti nāmēna wissutā sa bahussutā; “Narinda, Samanidassa mahābōdhi duminatō dakkhiṇa sakkhamiddāya tathā bhikkhunyo warā, “Agacchhatūti pēsēhi raṇṇō nō pitusantikaṇ: pabbajissanti sā thēri dātā itthiyō imd.” “Sādhūti” watwā, gaṇhitwā rājā bhikkāramuttamāṇ, “Mahāmetghawanuyyānā dammi saṅghassaman” iti

The monarch having respectfully taken his leave of the thēros, attended by his officers of state, returned to the town. These thēros remained that night there.

At the first dawn of day, this reigning monarch, taking flowers with him, visited the thēros: bowing down reverentially to them, and making offerings of those flowers, he inquired after their welfare. On asking, “Is the pleasure garden a convenient place of residence?” this sanctified thēro thus replied to the inquirer of his welfare: “Mahārāja, the pleasure garden is convenient.” He then asked, “Lord! is a garden an offering meet for acceptance unto the priesthood?” He who was perfect master in the knowledge of acceptable and unacceptable things, having thus replied, “It is acceptable,”—proceeded to explain how the Wélūwana pleasure garden had been accepted (by Buddho himself from king Bimbisāro). Hearing this, the king became exceedingly delighted, and the populace also were equally rejoiced.

The princess Anulā, who had come attended by five hundred females for the purpose of doing reverence to the thēro, attained the second stage of sanctification.

The said princess Anulā, with her five hundred females, thus addressed the monarch: “Liege, permit us to enter the order of priesthood.” The sovereign said to the thēro, “Vouchsafe to ordain these females.” The thēro replied to the monarch, “mahārāja, it is not allowable to us to ordain females. In the city of Pātaliptta, there is a priestess. She is my younger sister, renowned under the name of Sanghamittā, and profoundly learned. Dispatch, ruler, (a letter) to our royal father, begging that he may send her, bringing also the right branch of the bo-tree of the Lord of saints,—itself the monarch of the forests; as also eminent priestesses. When that thēri (Sanghamittā) arrives, she will ordain these females.”

The king, having expressed his assent (to this advice), taking up an exquisitely beautiful jug, and vowing, “I dedicate this Mahāmēgo pleasure garden to the priesthood,” poured the water of donation on the hand of the thēro Mahindo. On that water falling on

*Mahisūlathērussa karē dukkhinōdākamākari, mahiyā patitē toyē, akampittha mahānāhi,
 "Kasā kampi bhūmī" bhūmipālō apucchēhi tañ "patitthilattā dipamhi sasanassati" sōrawi,
 Therussa upandāsē jātīpupphāni jātimā thērō rājagharā gantwā tassa dakkhiṇato thito,
 Rukkhampicha te attha pupphachutthi samōkiri-tatthāpi puthawī kampi · puttō tassāha kāraṇāñ.
 "Aho! tinnāñ buddhānāñ kālēpi idha mālako, narinda, saṅghakammattāñ bhawissati iddhipi.
 Rājageho uttaratō chārupokkharāñ agā tattakānēwa pupphāni thērō tatthāpi okiri.
 Tatthāpi puthawī kampi · puttō tassāha kāraṇāñ : "jantāghārapokkharāñ ayañ hevaṭṭi, bhūmipa."
 Tassēwa rājagēhassa gantwāna dīwarakotthakāñ tattakēhēwa pupphēhi tañ thānāñ piyaṇi isi.
 Tatthāpi puthawī kampi hatthalomōwāliwasō rājā tañ kāraṇāñ pucchēhi thērō tassāha kāraṇāñ.
 "Imamhi kappē buddhānāñ tinnāñ bodhirukkhātō ānetwā dukkhinā sūkhā ropitā idha bhūmipa."
 "Tathagutassa amhākañ bodhisiddhāpi dakkhiṇā masmiṇyēwa thanamhi patitthissati bhūmipa."
 "Tatogamā mahāthērō Mahāmūchalunāmakañ tattakānēwa pupphāni tasmiṇ thānē samokiri."
 Tatthāpi puthawī kampi · puttō tassāha kāraṇāñ : "Saṅghassupōsathāgārāñ idha hevaṭṭi bhūmipa."*

the ground there, the earth quaked. The ruler of the land inquired, "From what cause does the earth quake?" He replied, on account of the establishment of (Buddho's) religion in the land. He (the monarch) of illustrious descent, then presented jessamine flowers to the théro. The théro (thereafter) proceeded towards the king's palace, and stood on the south side of it under a "picha" tree, and sprinkled eight handful of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, even in the time of the three (preceding) Buddhos, on this spot the "Mālako" had stood. now also it will become to the priesthood the place where their rites and ceremonies will be performed."

The théro, proceeding to a delightful pond on the north side of the king's palace, sprinkled there also the same number of handful of flowers. On this occasion also the earth quaked. On being asked the cause thereof: "Liege," he replied "this pond will become attached to the perambulation hall (of the priesthood)."

Proceeding close to the portal of the king's palace, the "irsi" on that spot also made an offering of the same quantity of flowers. There likewise the earth quaked. The king, his hair standing on end with the delight of his astonishment, inquired the cause thereof. To him the théro (thus) explained the cause: "Monarch, on this spot have the right branches procured from the bo-tree of (all) the three Buddhos in this kappo been planted. On this very spot, O ruler, will the right branch of the bo-tree of our (dcity) the successor of former Buddhos be planted."

Thereafter the great théro repairing to the spot called "Mahāmūchalo," on that spot also he sprinkled the same quantity of flowers. There also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, this spot will become the upōsathō hall of sacerdotal rites to the priesthood.

*Panhambamālakatthānaṃ talogamma mahipati, supakkaṃ ambapakkancha wannagandharasuttamaṃ,
 Mahantaṃ upanditsi ranno nyyanapūlako : taṃ thérassa panditsi rājā atimanōramaṃ.
 Thero nisidandkdrāṇ dassesi janahitāhitō attharāpēsi tatthēwa rājā attharanaṃ waraṃ.
 Adā tattha nisinnassa thérassambaṃ mahipati : théro taṃ parihhujitvā rōpanatthāya rājino,
 Ambatthikaṇ adā rājā taṃ sayāṇ tattha rōpayi, hatthē tassōpari théro dhōwi tattha wirulhiyā.
 Taṃ khaṇaṇ yēwa bīgamhā namhānikkhamma aṅkuro kamēdāti mahārūkkhō puttapaḥkadharaṇaṇ,
 Taṃ pātihāriyaṇ diswā parisāyaṇ sarājikā namassamānā atthāsi thérē hatthatanuruha.
 Théro tadd puppamutthiṇ atthatattha samōkiri ; tatthāpi puthawī kampi : puttō tassāha kdranaṇ.
 “Saṅghassuppanṇaldhānaṇ anēkēsaṇ, narūdhīpa, sagammahājanatthānaṇ idaṇ thānaṇ bhuwissati.
 Tato gantwā Chātussālā thānaṇ tattha samōkiri ; tātthakānēwa purphāni kampi tatthāpi mēdinti.
 Taṇ kampi ddranaṇ pucchhi rājā. thēropi wākari “tinnannaṇ pubbaṇ buldhānaṇ rājuyyānaṇ pātiggaho.”
 “Dānawatthunābhīhaṭṭaṇ dipawdsihi sabbato, idha thapetwā bhōjesu sasaṅghē Sugatē tayō.”*

The monarch thence proceeded to the Panhambamāla (pleasure garden). The keeper of that garden produced to the king a superb full ripe mango, of superlative excellence in color, fragrance, and flavor. The king presented this delicious fruit to the thero. (As no priest can partake of food without being seated) the théro, who (at all times) was desirous of gratifying the wishes of the people, pointed out the necessity of his being seated, and the rājā on that spot had a splendid carpet spread out. To the thero there seated, the monarch presented the mango. The théro having vouchsafed to eat the same, gave the stone to the king that it might be sown. The sovereign himself planted the stone on that spot. In order that it might sprout (instantly) the thero washed his hands, pouring water (on them) over it. In the order of nature, (but) in that very instant, from that mango stone a sprout shooting forth became a stately tree, laden with leaves and fruit.

Witnessing this miracle, the multitude, including the king, with their hair standing on end (with astonishment and delight) continued repeatedly bowing down to the theros.

At that moment the théro sprinkled on that spot eight handful of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, “Ruler of men, this will become the spot at which the various offerings made to the priesthood collectively will be divided by the assembled priests.”

Proceeding thereafter to the site where the Chātusāla (quadrangular hall was subsequently built), he there sprinkled the same quantity of flowers. In like manner, the earth quaked. The sovereign inquiring the cause of this earthquake; the théro thus explained himself to the king: “(This is) the pleasure garden, which by its having been accepted by the three preceding Buddhas (became consecrated). On this spot the treasures of offerings brought from all quarters by the inhabitants having been collected, the three preceding deities of felicitous advent vouchsafed to partake thereof. In this

"Iddñi pana thatthiwa chatussāla bhawissati saṅghassa idhabhattaggaṇaṇa bhawissati nardalhiya."
 Mahāthūpa thitaṭṭhānañṭhāna thānawidū, tatā agamsā mahāthēro Mahindō dīpadīpakō.
 Tāla antō parikkhīpē rūguyyanassu khuddikā Kakudhāwāyā dhu wāpi tassōpari jalantikē.
 Thiparahaṇa thalaṭṭīnaṇa dhu thērē taḥiṇ gātē rañṇō champakapupphānaṇa putakānattha dharuṇa,
 Tāni champakapupphāni rājā thērassupānaya: thērō champalāpupphēhi tēhi pūjēsa taṇ phalaṇa.
 Tatthāpi puthawī kampi: rājā naṇ kampakaraṇaṇa pucchēhi: thērōnupubbēna dhu taṇkampakaraṇaṇa
 "Idaṇ thānaṇa, mahārāja, chatubuddhanisēwitaṇa thūpāraṇaṇa hilaṭṭhāya sukhatthāyācha pāninaṇa.
 "Imamhi kappē pathamaṇa Kakusandho jinō ahu, sabbadhammawidū satthā sabbalōkaṇukampako.
 "Mahātitthawāyaṇa dsi Mahāmēghanaṇa ilaṇa naṇgaraṇa Abhayānāma puratthima disdyaṇa,
 "Kadambanadiyaṇa pāre tattha rājābhayaṇa ahu: Ojāḍipōti nāmēna ayaṇa dīpō tāla ahu.
 "Rakkhasēhi janassēthā rōgō pajjarako ahu. Kakusandhō lasabālo taṇa diswā tadupadilawaṇa,
 "Taṇa gantwā sattawīnaṇaṇa pawattīṇa sāsanaṇaṇa katuṇa imasmiṇa dīpasmiṇa karuṇa balawōḍitō.
 "Chattādisa sahasēhi tādihi pariwāritō nāhasāgama atthāsi Dēwakūtaṇaṇa pabbatē.
 "Sambuddhasānubhāwēna rōgō pajjarakō idha, upasannō mahārājāulipamhi sakalē tāla.

instance, also, O ruler of men, on the very same site the Chattusāla will be erected, which will be the refectory of the priesthood."

From thence, the chief thēro Mahindo, the luminary of the land, who by inspiration could distinguish the places consecrated (by the presence of former Buddhas) from those which were not consecrated, repaired to the spot where the great dāgoba (Ruanwelli was subsequently built). At that time the smaller Kakudha tank stood within the boundary of the royal pleasure garden. At the upper end of it, near the edge of the water, there was a spot of elevated ground adapted for the site of a dāgoba. On the high priest reaching that spot (the keeper of the garden) presented to the king eight baskets of champoka flowers. The king sprinkled those champoka flowers on the said elevated spot. In this instance also the earth quaked. The king inquired the cause of that earthquake, and the thēro explained the cause in due order. "Mahārāja, this place has been consecrated by the presence of four Buddhas; it is befitting for (the site of) a dāgoba for the prosperity and comfort of living beings. At the commencement of this kappo, the first in order was the vanquisher Kakusandho, a divine sage, perfect master of all the doctrines of the faith, and a comforter of the whole world. This Mahāmēgho pleasure garden was then called Mahātittha. The city, situated to the eastward on the farther side of the Kadambo river was called 'Abhayapura.' The ruling sovereign there was 'Abhaya,' and at that time this island was called 'Ojāḍipo.' In this land, by the instrumentality of the Rakkhasas (especially Punakkha) a febrile epidemic afflicted its inhabitants. Kakusandho impelled by motives of beneficence, for the purpose of effecting the conversion of its inhabitants and the establishment of his faith, (after) having subdued this calamity, accompanied by forty thousands of his sanctified disciples, repairing to this land through the air, stationed himself on the summit of Dēwakūto (Adam's peak). Instantly, by the supernatural power of that supreme Buddha, the febrile epidemic over the whole of this land was sub-

"Tattha thitū adhiṭṭhāsi, narissara, 'munissarō sabbēmañ ajja passantu Ojadīpamhi mñussu.
'Agantu kāmā sabbēwa manussā mamasantikañ, dgacchhantu akicchhēna khippanchāpi' mahāmuni "
"Obhāsantañ Munindañ tañ, obhāsentañcha pabbatañ, rūḍha nūgarācchēwa disvā khippañ upagamuñ.
"Dēwatā bali dānatthañ manussāccha tañ gata dēwatā itī maññissu sasañghañ Lōkandiyakañ.
"Rājā sō Munirājūñ tañ atihatthohi vaddiya nimanṭayitvā bhaddēna ānetvā pūrasantikañ,
"Sasañghassa Munindassa nisajjārahamuttamañ ramaṇiyamidañ thānañ masambādhanti chintiya.
"Kāritṭe maṇḍapē rammē pallaṅkēsu vātesu tañ nisiddhēsi Sambuddhañ sasañghañ idha bhupati.
"Nisinaṇampidha passantā sasañghañ Lōkandiyakañ dīpē manussā dñēsuñ paṇṇakūre samantatō.
"Attanō khajjabhojji tēhi tehbhatthēcha : santappēsi sasañghañ tañ rājā sō Lōkandiyakañ.
"Idhēva pachchhā bhattañ tañ nisinnassa Jinassa sō Mahātitthakavyyañ rājādā dakkhinañ purāñ
"Akḍapupphāṇkāre Mahātittha wānē tadā patiggahitō buddhēna akampittha mahāmahi.
"Etthēva sō nisiddhā dhammañ dēsiṇi ndyakō : chaddāssa sahaṇṇi pattā maggaphalañ turā,
"Diwāwihārañ katvāna Mahātitthawānē Jinō sayanhasamayē gantvā bodhitthānuraḥaṇ mahiñ.

duced. O ruler, the muni, lord of divine sages, remaining there (on Dēwakuto) thus resolved within himself: 'Let all the inhabitants in this land Ojadīpo, this very day see me manifested. Let also all persons, who are desirous of repairing to me, repair instantly (hither) without any exertion on their part.' The king and inhabitants of the capital, observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated by his presence, instantly repaired thither. The people, having hastened thither for the purpose of making 'bali' offerings to the dēwatās, conceived that the ruler of the world and his sacerdotal retinue were dēwatās. This king (Abhayō) exceedingly overjoyed, bowing down to this lord of munis, and inviting him to take refecton, conducted him to the capital. The monarch, considering this celebrated and delightful spot both befitting and convenient for the muni and his fraternity, caused on this very site to be constructed, in a hall erected by him, splendid pulpits for the supreme Buddho and the (attendant) priests. The inhabitants of the island, seeing this lord of the universe seated here, (where Ruwanwelli dagoba was subsequently built), together with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from other quarters, presented refreshments to the lord of the universe and his disciples. In the afternoon, that monarch bestowed on the vanquisher, who was thus seated on this very spot, the pleasure garden Mahātitthā—a worthy dedication. At the instant this Mahātitthā garden, embellished with (even) unseasonable flowers, was accepted of by the Buddho, the earth quaked. The said (divine) ruler taking his seat here, propounded his doctrines. Forty thousand inhabitants attained the sanctification of "maggaphalañ." The vanquisher having, enjoyed his forenoon rest in the Mahātitthā garden, in the afternoon repaired to this spot worthy of the reception of his bo-tree. Here seated, that supreme Buddho indulged in the samādhi meditation. Rising therefrom he thus resolved: 'For the spiritual welfare of the inhabi-

'Nisinno tatthā appētwa samadhiṃ puṭṭhitō tatō : itī chintayī Sambuddhō hitattha dipawāsinaṃ.
'Aldya dakkhiṇaṃ sūkhaṃ, bōdhitō me Sirisatō dūdyatu Rājananda bhikkhuni sahabhikkhuni.'
"Tassa taṃ chittamānāya sā thēri taṃtaraṃ gaheṭwā tattha rājānaṃ upasaṅkamma taṃ taruṃ.
"Lekhaṃ dakkhiṇasakkhāya dāpetvāna mahiddhikō maṇosīdāya chhindantaṃ phitaṃ hemaṇṇatāhake.
"Idhīya bodhimāldya sā pañcasata bhikkhuni : idhāntwā, mahārājā, dēwatā pariwāritā,
"Nāsawannakatthaṃ taṃ Sambuddhēna pasāritē thapēsi dakkhiṇē hatthē taṃ gaheṭwā Tathāgato.
"Patitthāpetuṃ mādāsi bōdhi raṇṇō bhayassataṃ Mahātitthamhi uyyūntē patitthāpēsi dhūpati.
"Tatō gantvāna Sambuddhō itō uttaratō paṇḍa, Sirisamālakē ramme nisīditwā Tathāgato.
"Janassa dhammaṃ dēssēsi ; dhammabbhisamayō tahiṃ wissatiyā sahaṇṇānaṃ paṇḍānaṃ dsi bhūmipa.
"Tatopi uttaraṃ gantwā thūpārāmaṃ, sō Jinō nisinnō tattha appētwa samādhiṃ puṭṭhitō tatō.
"Dhammaṃ dēssēsi Sambuddhō paṇḍāya tahiṃ paṇḍa, dasapana sahaṇṇāni pattamaggaphalāni ahuṃ.
Attanō dhammakaraṇaṃ manussānaṃ namassituṃ, datwā saṇḍarāṇaṃ taṃ thapētwa idha bhikkhuniṃ.
"Saha bhikkhū sahaṇṇānaṃ Mahādwāncha sāvakaṃ thapētwa idha Sambuddhō tatō pācchīnato paṇḍa,
"Thitvā ratanamālamhi janaṃ samanussūsiya ; sasaṅghō nabhamuggantwā Jambudīpaṃ Jino agā.

tants of this land, let the chief thēri Rājananda, together with her retinue of priestesses, repair hither, bringing with her the right branch of my sirisā bo-tree, (obtaining it from Khēma-rājā at Khēmawattinagara in Jambudīpō).' The thēri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Khēmo) approached that tree. That supernaturally gifted king, with a vermillion pencil having made a streak on the right branch, she (the thēri) taking possession of that bo branch, which had severed itself from the tree and planted itself in a golden vase, brought it hither, by miraculous means, attended by her retinue of priestesses, and surrounded by dēvatās, and placed the golden vase in the extended right hand of the supreme Buddho. This successor of former Buddhos receiving the same, bestowed it on king Abhayo, for the purpose of being planted in the pleasure garden Mahātitthā. The monarch planted it accordingly. This Buddho, a divine successor of former Buddhos, departing from thence to the northward thereof, and taking his seat in the court yard of 'Sirisa,' propounded his doctrines to the populace. There (also) O, king, (continued Mahindo), twenty thousand persons obtained the blessings of the faith. Proceeding thence further northward, the vanquisher, taking his seat at (the site of the) Thuparāma dāgoba, and having indulged in the "samadhi" meditation there, rousing himself from that abstraction, the supreme Buddho propounded his doctrines to the attendant congregation; on that occasion also ten thousand human beings attained the sanctification of 'maggaphalan.' Having bestowed his own dhammakarakaṇa (drinking vessel) as an object for worship on the people, and establishing the priestess with her retinue here; leaving also here his disciple Mahādēvo, together with his thousand sacerdotal brethren, (he repaired) to the south east thereof; and standing on the site of the Ratanamāla square, the said vanquisher, having preached to the people, together with his retinue, departed through the air to Jambudīpō."

"Imamhi kappē dutiyō Kōḍgamanandyakō ahu sabbavīdu satthā sabbalōkānukamapako.
 "Mahāndamawhayaṇ dsi Mahāmēghawanaṇ : idaṇ Waddamāna puranndma dakkhindya disdyahu.
 "Samiddhō nāmanāmena tatthā rājā tadda ahu, nāmena Waradīpōti ayaṇ dipō tadda ahu.
 "Dubbuththipaddawō ettha Waradīpō tadda ahu. Jinō sō Kōḍāgamaṇō diswāna tadupaddawaṇ.
 "Taṇ hantwā sattawinayaṇ pawattīṇ sāsanaśācha kātuṇ imasmīṇ dipasmiṇ karuṇābalachōditō.
 "Tīsa bhikkhu sahasāsi tādāhi parivāritō nabhasāgama atthāsi naghē Sūmanakūtakē.
 "Sambuddhassānubhāwēna dubbuṭṭhi sū khayaṇ gatā sāsantaradhānanta subbutthicha tadda ahu.
 "Tattha thitō adhiṭṭhāsi, narissara, munissārō 'sabbēmaṇ aṇṇa passantu Waradīpamhi mānusa.
 'Agantu kāmā sabbēwa manussa mamasantikaṇ ; āgacchhantu dācchhēna khippaṇ chdāti' Mahāmuni.
 "Obhāsentaṇ Munindaṇ taṇ obhāsentaṇcha pabbataṇ, rājācha nāgarāchewa diswā khippamupāgamaṇ.
 "Dēwatā balidānathāṇ manussācha tahiṇ gatā dēwatā itī māṇṇiṇsu sasaṅghaṇ lokandiyakaṇ.
 "Rājā sō munirājaṇ taṇ atihatthōbi wāliya, nīmantayitwā bhāttēna dnetwā purasantikaṇ.

" The second divine teacher, the comforter of the whole world, the omniscient, supreme deity in this kappo was named Kōṇāgamaṇo. The capital then called Waddhamāna was situated to the southward, and this Mahāmēgo pleasure garden was called then Mahānāmo. The reigning sovereign there, at that period, was known by the name of Samiddho, and this land was then designated Waradīpo.

Here in this island, a calamity arising from a drought, then prevailed. The said vanquisher Kōṇāgamaṇo observing this visitation, impelled by motives of compassion, for the purpose of effecting the conversion of its inhabitants, and the establishment of his faith in this land, (after) having subdued this calamity, accompanied by thirty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Sumanakūto (Adam's peak).

By the providence of that supreme Buddho, that drought instantly ceased ; and during the whole period of the prevalence of his religion seasonable rains fell.

Ruler of men, (continued Mahindo, addressing himself to Dēwānanpiyatisso) the lord of munis, himself the Mahā muni, stationing himself there, thus resolved : ' Let all the inhabitants of this land Waradīpo, this very day, see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital, observing this divine sage, resplendent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. The people having resorted there for the purpose of making 'bali' offerings, they imagined that the ruler of the universe and his sacerdotal retinue were dēvatās.

The king (Samiddho) exceedingly rejoiced, bowing down to this lord of munis and inviting him to take (refreshment), conducted him to the capital ; and the monarch considering this celebrated spot both befitting as an offering and convenient as a residence

"Sasaṅghassa Munindassa nisajjarahamuttamaṃ ramaṇiyamidaṃ thānaṃ asambūdhanti chintiya.
"Kāritā mundaṃ rammā pallāṅkēsu warisū taṃ, nisiddhēsi Sambuddhaṃ sasaṅghaṃ idha, bhūpati.
"Nisinnampīḍha passantū sasaṅghaṃ Lōkandiyakaṃ, dīpē manussā ūṇēsuṃ paṇḍikāre samantato.
"Attanō khajjabōjjhēhi tihi tē pābhatahicha santappēsi sasaṅghaṃ taṃ rājā sō Lōkandiyakaṃ.
"Idhēwa parchhā bhattaṃ taṃ nisinnassa Jinassa sō Mahānāmaka uyyānaṃ rājādā dakkhiṇaṃ purāṃ.
"Akālapupphā laṅkāre Mahānāmawānē tādā putiggahitē Buddhēna akampittha mahāmahi.
"Ettēwa sō nisiditva dhammaṃ dēvēsi ndiyakō, tādā tīṇsa sahaṣṣāni pattā maggaphalaṃ tarā.
"Diwāwihāraṃ katvāna Mahānāmawānē Jinō sadyaṃhasamayē gantvā pubbabodhithāṃ mahiṃ,
"Nisinnō, tattha appētva samādhiṃ, utthitvā tatō, iti chintēsi Sambuddho hitatthaṃ dipawasmaṃ.
'Adāya dakkhiṇaṃ sakkaṃ mamōdumbara bōdhitō dyātu Kanakadatta bhikkhūṇi saha bhikkhūṇi,
"Tassa taṃ chittamaṇṇāya sādheri tadantaraṃ gahetvā, tattha rājānaṃ upasaṅkamma taṃ taruṃ.
"Lēkaṃ dakkhiṇasākhāya dāpētvaṇa mahiddikō manōsilāya chhindantaṃ thitaṃ hēmakatdhake.
"Iddhiyā bōdhimaddāya sūpanchasatābhikkhūṇi, ilhāgantvā mahārāja, dēwatūpariwaritū,

“for the muni and his fraternity, caused to be constructed in a hall erected by him, superb pulpits for the supreme Buddho and his attendant priests.

The inhabitants of the land seeing this lord of universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from all quarters, presented refreshments to the lord of the universe and his disciples.

In the afternoon, he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Mahānāmō—a worthy dedication. At the instant that this Mahānāmō garden embellished by (even) flowers out of season was accepted of, the earth quaked. Here, the said divine ruler taking his seat, propounded his doctrines; and thirty thousand inhabitants attained the sanctification of “magghaphalan.”

The vanquisher having enjoyed his forenoon rest in the Mahānāmō garden, in the afternoon repairing to this spot where the preceding bo-tree had been planted, indulged the “samādhi” meditation. Rising therefrom, the supreme Buddho thus resolved: ‘For the spiritual welfare of the inhabitants of this land, let the chief théri Kanakadatta, together with her retinue of priestesses, repair hither, bringing with her the right branch of the Udumbero bo-tree (obtaining it from king Sōbhawatti, at Sōbhawattinagara in Jambudīpo).’

The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Sōbhawatti) approached that tree. That supernaturally gifted king with a vermillion pencil having made a streak on the right branch, she (the théri) taking possession of that bo branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of priestesses, and surrounded by dévatās; and placed the golden vessel on

*"Sasuwaṇṇakatthaṇ taṇ Sambuddhina pasāritā taphesi dakkhiṇo hatthi taṇ Taṇ gahetwā Tathāgato,
 "Patitthāpetu raṇṇōdā Samiddhassa sataṇ tahiṇ Mahāndammi uyyānē: patitthāpesi bupati.
 "Tato gantwāna Sambuddhō Sirisamālakuttarē Jinassa dhammaṇ dēsesi nisinnō Nāgamalakē.
 "Taṇ dhammaṇ dēsanāṇ sutwā dhammābhisamayo tahiṇ, wisatiyā sahaṣṣānaṇ pāṇānaṇ dsi, bhūmipa.
 "Pubbabudidhanisinnāṇ taṇ thānaṇ gantwā tuduttaraṇ nisinnō tattha appetwā samāddhiṇ mutthitō tatō.
 "Dhammaṇ dēsesi Sambuddho parisdya tahiṇ pana dasapūṇasahasāni patthā maggaphalaṇ ahu.
 "Kāyabanūhanadhātuṇ sō manussēhi namassituṇ, datwā sapariwāraṇ taṇ taphetwā idha bhikkhuni.
 "Sahabhiṅkhu sahaṣṣēna Mahāsumbachasāwakaṇ taphetwā idhā Sambuddho braṇ ratanamalakē,
 "Thatwā Sudassanamālē janē samunusāsiya, sasaṅghō nabhamuggamma Jambudipaṇ jinō agā.
 "Imamhi kappē tatiyaṇ Kassapō gōttanō jino ahu, sabbaṇidū, satthā sabbalokadukampalō.
 "Mahāmēghawanaṇ dsi Mahāsdgaranāmakaṇ, Wīdlaṇ nāmanaggaṇaṇ pachchhimdya disāyahu.
 "Jayanto nūma nāmēna tattha rājyā tadd ahu, nāmēna Mandadīpōti ayaṇ dīpō tadd ahu.
 "Tadd Jayantaraṇṇōcha rannō kanitthabhūtucha yuddhaṇ upatthitaṇ dsi hinsanaṇ sattahinsanaṇ.*

"the extended right hand of the supreme Buddha. This successor of former Buddhos receiving the same, bestowed it on king Samiddho, for the purpose of being planted there, in the pleasure garden Mahānāmō. The monarch planted it there (accordingly)

The supreme Buddha repairing thither, to the northward of the Sirisamālako, and stationing himself at Nāgamālako (where subsequently Thulathanako, prior to his accession, built a dāgoba, including the Silāsobbhakandako chētiyo), propounded the doctrines of his faith to the people. Having heard that discourse, O king, (continued Mahindo), twenty thousand living beings obtained the blessings of religion. Repairing to the northward thereof, to the place (Thupārāmo) where the preceding Buddha had stationed himself, there seating himself, and having indulged in the 'samāddhi' meditation, rising therefrom, the supreme Buddha propounded his doctrines. From the assembled congregation, ten thousand living beings attained the bliss of 'maggaphalan.' Bestowing his belt, as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Mahāsumbo, together with his thousand priests, the supreme Buddha tarrying for a while at the Ratanamālako, thereafter at the Sudassanamālako, and having preached to the people, together with his sacerdotal retinue, the vanquisher departed through the air for Jambudīpo."

The third divine teacher, the comforter of the whole world, the omniscient supreme deity in this kappo, was named 'Kassapo,' from his descent. The capital then called Wesālānagara, was situated to the westward; and this Mahāmēgō pleasure garden was called then Mahāsāgara. The reigning sovereign there, at that period was known by the name of 'Jayanto,' and this land was then designated 'Mandādīpo.'

At that period, between the said king Jayanto and his younger brother (Samiddho) an awful conflict was on the eve of being waged, most terrifying to the inhabitants. The al-

"Kassapo so dasabalo tenayuddhēna pāninañ mahantañ wiyaśanañ diswā mahādrumkō muni ;
"Tan hantwa sattawinayañ pawattin sasanassacha, kātuñ imasmiñ dipasmiñ karunāba'achōdito,
"H'isatiyā sahasāsi tādāhi pariveditō, nabhasāgama atthāsi Subhā'ūlamhi pabbatē
"Tatthāhito adhithāsi, 'nārissara, munissarō sabhēmañ ajapassantu Mandādipamhi mānussā
"Agantulāma sabhēwa manussā mamasantikañ, āgacchēhantu alicchēhēna khippañchādi mahamuni.
"Ohhasentan Munindan tañ ōbhāsēntanā pabbatāñ, rājācha nāgarādhēwa diswā khippañ upāgamun.
"Attano attano patta wijayāya jand' bahū, dēwatā balidānattāñ tañ pabbatamupāgatā.
"Devata itī māññissu sasañghañ Lōkandiyakañ rājācha sō Kumārōcha yuddhamuggjhissu winhitā.
"Rāja so muntrūjañ tañ alihatthōbhivadiya, nimantayitwā bhattēna dūtwā purasantikañ.
"Sasañghassa Munīnlassa nisajjārāhamuttamañ ramanīyamidañ thānañ masambādhanū chintiya.
"Karite mandapē ramnē pabañkēsū warēsucha nisidāpēsi Sambuddhañ sasañghañ idha bhūpati.
"Nesunampidha passantā sasañghañ Lōkandiyakañ dīpē manussā dñēsuñ pañnakarē samantato,
Attano kkañjabhōjyebhi tēhi tē pāhatthēcha suntappēsi sasañghan tañ rājā so Lōkandiyakan.

‘merciful ‘muni’ Kassapo, perceiving that in consequence of that civil war, a dreadful sacrifice of lives would ensue, impelled by motives of compassion, as well as for the purpose of effecting the conversion of its inhabitants, and the establishment of his faith in this land (after) having averted this calamity, accompanied by twenty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Subhakūto.

Ruler of men,” (continued Mahindo addressing himself to Dewanānpiyatisso), “the lord of munis, himself the mahā-muni, stationing himself there, thus resolved: ‘Let all the inhabitants of this land ‘Mandādipo,’ this very day see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without encountering any impediment.’ The sovereign and the inhabitants of the capital observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither: A great concourse of people of either party, in order that they might ensure victory to their cause, having proceeded to the mountain, for the purpose of making offering to the dēvatas, imagined the ruler of the universe and his disciples were devatas. The king and the prince astonished (at the presence of the Buddho Kassapo) relinquished their (impending) conflict.

The king (Jayanto) exceedingly rejoiced, bowing down to this lord of munis, and inviting him to take refreshment, conducted him to the capital; and the monarch considering this celebrated spot both befitting as an offering, and convenient as a residence for the muni and his fraternity, caused to be constructed, in a hall erected by him, superb pulpits for the supreme Buddho and his (attendant) priests.

The inhabitants of the land, seeing this lord of the universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from every direction, presented refreshments to the lord of the universe and his disciples.

The supreme Buddha repairing thither, to the northward of the Nāgamālako, and stationing himself at Asókó (where Asóko one of the younger brothers of Dēwānanpiyatisso, subsequently built a dāgoba) propounded the doctrines of his faith to the people. Having heard that discourse," (continued Mahindo, addressing himself to Dēwānanpiyatisso)

*"Pubbabuddhanissinnañ tañ thānañ gantvā punuttarañ nisinnō tattha appētva samādhiñ wutthitō, tatō,
 "Dhammañ dāsi Sāmbuddhō parisāya tahiñ pana, dasapāna sahaṣṣāni pattaṃ maggaphalañ ahuñ.
 "Jalasāṭṭhikadhātūñ sō manussēhi namassituñ, datvā saparivāraṇa tañ thapetvā idha bhikkhuniñ;
 "Sahabhikkhu sahaṣṣēhi Sabbānandachasdwakañ thapētva dāditō ūrañ Sudassanamalakō.
 "Somanassamalakasmīñ janañ samanussāsiya, sañghēna nabhamuggantvā Jambudīpañ Jīno agā.
 "Ahū imasmīñ kappasmīñ chututthañ GOTAMO, jīnō sabbadhammawidu Satthā sabbalōkānukampakō,
 "Pathamañ sō idhāgantvā yakkhanimaddanañ akā; dutiyañ punarāgamma nāgānañ damanañ akā,
 "Kalyāṇiyan Maniakkhi nāgēndbhi nimanṭitō: tatiyañ punarāgamma sasañgho tatthabhunjiyu;
 "Pubbabōdhi thitattthānañ Thupattthānānidampicha; paribhōgadhātu thānancha nisajjāyōpa bhunjiyā.
 "Pubbabuddhathitattthānañ ūrañ gantvā Mahāmuni Laṇḍālipālōkadīpō, manussābhāwatō tadā:
 "Dīpaṭṭhañ dēvasañghancha nāgē samanussāsiyu; sasañghō nabhamuggantvā Jambudīpañ jīnō agā.
 "Evañ thānamidañ, rāya, chatubuddhanisēwitañ; asmiñ thānē, mahārājā, thūpo hessatindagatē.*

"O king, to four thousand living beings the blessings of religion were insured. Repairing to the northward thereof, to the place (Thupārāmo dāgoba) where the preceding Buddhos had stationed themselves, there seating himself, and having indulged in the 'samādhi' meditation, rising therefrom, the supreme Buddho propounded his doctrines. From the assembled congregation, ten thousand human beings attained the bliss of 'maggaphalan.' Bestowing his 'ablution robe' as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Sabbanando together with his thousand priests, the supreme Buddho, at the Sōmano mālako (where Uttiyō subsequently built a dāgoba) previously called the Sudassanō mālako, having preached to the people, departed through the air for Jambudīpo."

The fourth divine sage, the comforter of the world, the omniscient doctrinal lord, the vanquisher of the five deadly sins, in this 'kappo' was GOTAMO.

In his first advent to this land, he reduced the yakkhos to subjection; and then, in his second advent, he established his power over the nāgas. Again, upon the third occasion, at the intreaty of the nāga king Manakkhi, repairing to Kalyāni, he there, together with his attendant disciples, partook of refreshment. Having tarried, and indulged in (the 'samāpatti' meditation) at the spot where the former bo-trees had been placed; as well as on this very site of the (Ruanwelli) dāgoba (where Mahindo was making these revelations to Dēwānanpiyatisso), and having repaired to the spots where the relics used (by the Buddhos themselves, viz., the drinking vessel, the belt, and the ablution robe had been enshrined); as well as to the several places where preceding Buddhos had tarried, the vanquisher of the five deadly sins, the great muni, the luminary of Lankā, as at that period there were no human beings in the land, having propounded his doctrines to the congregated devos and the nāgas, departed through the air to Jambudīpo.

Thus, O king, this is a spot consecrated by the four preceding Buddhos. On this spot, mahārāja, there will hereafter stand a dāgoba, to serve as the shrine for

"Buddhasdriradhdtúnañ dónadhdtu nidhánawá, wisañ ratanasatdn uchchó Hémawátti wissutó."
 "Ahaméwa kárpessdmi," ichchhá puthawissaro. "Idhu añpáti kichhúni bahuni tawa, dhúmipa,"
 "Táni káréhi : nattá té káressati imañ pana Mahánágassa té bhátu upardjassa attrajó ;
 "Yatthálakattissoti rájá hessati nágaté : rájá Gothábhayó nāma tassaputtó bhawissati :
 "Tassa puttó Kálawannatissó nāma bhawissati ; tassa raño suto rájá, mahárája, bhawissati :
 "Dutthagámani sailléna pākātóbhayandmako, káressati idha thúpañ só mahátéjidlhiwikkamó."
 Ichchhá théro thirassa wuchanténettha bhúpati ussápesi sildthámbhañ tañ pawattin likhápíyá.
 Rummañ Maháméghawanañ Tissárdmañ mahánati, Mahámahindathéro só patiganhi mahildhikó.
 Akumpó kampayitwána mahiñ thānéso atthasu, piñdya pawisitwána nagarañ ságarúpamañ ;
 Raño gharé bhantakichchañ katwá nikkhamma mandirā nisajja Nandanawanté aggikkhandopamañ tahiñ.
 Nuttañ janassa désatwá sahassañ manusé tahiñ pápayitwá maggaphalañ Maháméghawanté wani.
 Tatiyé diwasé théro rájagéhamhi bhunjiya, nisajja Nandanawanté désiydsi wisópamañ.
 Pápayitwóubhismayañ sahassu purisé tato, Tissárdmañ maháthéro rájácha utadésató ,

a 'dóna' of sacred relics (obtained) from Buddho's body, in height one hundred and twenty cubits, renowned under the name of "Hémawáli" (Ruanwelli).

The ruler of the land thus replied: "I myself must erect it. O king, unto thee there are many other acts to be performed, do thou execute them. A descendant of thine will accomplish this work. Yatálatisso, the son of thy younger brother, the sub-king Mahánágo, will hereafter become a ruling sovereign; his son named Gothábáyo will also be a king. His son will be called Kálawanno. Mahárájá! the son of that sovereign, named Abhayo, will be a great monarch, gifted with supernatural powers and wisdom,—a conqueror renowned under the title of 'Dutthagámini.' He will construct the dagoba here."

The théro thus prophesied; and the monarch having caused that prophecy to be engraven (on stone) in the very words of the théro, raised a stone monument (in commemoration thereof).

The sanctified and supernaturally gifted chief théro Mahámahindo accepted the dedication made to him of the delightful Mahámégo pleasure garden, and Tissarámo, (where the wiháro of that name was subsequently built). This personage who had thoroughly subdued his passions, after having caused the earth to quake at the eight sacred spots, entered, for the purpose of making his alms-pilgrimage, the city (in expanse) like unto the great ocean. Taking his repast at the king's palace, and departing from the royal residence, and seating himself in the Nandana garden, he propounded the "aggikkhandho" discourse (of Buddho) to the people; and procuring the sanctification of "maggaphalan" for a thousand persons, he tarried in the Mahámégo garden.

On the third day, the théro, after taking his repast at the king's palace, stationing himself in the Nandana pleasure garden, and having propounded the "asiwísópaman" discourse (of Buddho), and established a thousand persons in the superior grades of blessings of the faith; and thereafter the théro having at the Tissarámo propounded

Therañ upanissiditwá só pucchhi "Jinasāsanañ patitthitanna, bhanté ti ?" "Ná táva, manuyádhipa ;"
"Upósathádikammatthañ Jināndya, janddhipa, sīmdya idha baiddhāya patitthissati dsanañ."
Icchabrawi mahāthéro ; tañ rāyā idamabrawi : "Sambuddhāya antōhañ wasissāmi jutinttharañ."
"Tasmā katwá purañ antō simañ bandatha sajjukan : "Icchādhārawi mahārdjā : théro tañ ilamabrawi."
"Evañ sati twaṇyēwa pajāna, puthawissara, sīmdya gamanattidānañ bandhissāma mayaṇhi tañ"
"Sādhūti" watwa bhūmindō, dēwindōwiya Nandana, Mahāmēghawandārdmā pāwisi mandirañ sakañ.
Chatutthē diwāsē théro raṇṇo gēhamhi bhunjaya, nisajja Nandanaṇwāntē dēsasi namataggiyañ.
Pāyēwa mutapānañ só sahasaṇ purisē tahiñ, Mahāmēghawandāramañ mahāthéro upāgami.
Pāto bhērin charāpetiwā mandayitwā purān waraṇ, wihāragāmiaggancha wihārancha samantatō,
Ratēsabhō ratattho só sahhānkarābhūsitō suhāmarachō sahorōthō sayōggabaluwathanō,
Mahatā pariwārdēna sakārdmamupāgami ; tattha thērē upāgantwā wanditwā wandārahē ;
Sahathērēna gantwāna nāliyōpuritthahañ ; tato kasantō ugamāsi hēmanaggaḷumādiyā.

a discourse to the king, he (the monarch) approaching the théro, and seating himself near him, inquired : " Lord ! is the religion of the vanquisher established or not ? " " Ruler of men, no, not yet. O king ! when, for the purpose of performing the upósathō and other rites, ground has been duly consecrated here, according to the rules prescribed by the vanquisher, (then) religion will have been established."

Thus spoke the mahāthéro, and thus replied the monarch to the chief of the victors over sin : " I will steadfastly continue within the pale of the religion of Buddho : include therefore within it the capital itself : quickly define the boundaries of the consecrated ground." The mahārāja having thus spoken, the théro replied to him : " Ruler of the land, such being thy pleasure, do thou personally point out the direction the boundary line should take : we will consecrate (the ground)." The king replying " most willingly ; " departing from his garden Mahāmēgo, like unto the king of the devos sallying forth from his own garden Nandana, entered his royal residence.

On the fourth day, the théro having been entertained at the king's palace, and having taken his seat in the Nandana pleasure garden, propounded the " anāmatagga " discourse (of Buddho) ; and having poured out the sweet draught (of his discourse) to thousands of persons, this mahāthéro departed for the mahāmēgo pleasure garden.

In the morning, notice having been (previously) given by beat of drums, the celebrated capital, the road to the théro's residence, and the residence itself on all sides, having been decorated, the lord of chariots, decked in all the insignia of royalty, seated in his chariot, attended by his ministers mounted, and escorted by the martial array of his realm, repaired to the temple constructed by himself, accompanied by this great procession.

There having approached the théros worthy of veneration, and bowed down to them, proceeding together with the théros to the upper ferry of the river, he made his progress, ploughing the ground with a golden plough (to mark the limits for the

*Mahápadmó Kunjarócha ubhó nági sumangalá, suwanñé nangalé yuttá pathamé Kuntamálaké,
 Chaturangini mahásínó sahathéréhi khattiyó, gahetwá nangalaní sīmañ dissāyitwá arindamó ;
 Samalañkata puññaghañ, nānārdgañ dhajañ subhañ, harichandanachuppañcha, sonnarajāla dānākañ,
 Adisañ, pupphaharitañ samuggañ, lusumagghiyañ, toranañ kadalāñ, jattādi gahititthipariwārāto,
 Nānūtiyasañghuñtho, balóghapariwāritó, thutinangalagitihi pūrayantó chutudisān,
 Sādudāranin dāléhi wélukkhépaghatéehicha mahatāchanapūpaya, kasantó, bhūmipó agā.
 Wihārañcha puraññetwa kurumānópailakkhinañ, sīmāyagamanatthinañ nadiñ patwá samapaya.
 Kēna kēna nimittēna sind ettha gatādicché ; ewañ sīmāgatatthinañ ichchhamānā nibbāhatha.
 Nodiyā Pāsānatitthamhi ; Pāsāñkudāwātakañ ; tato Kumbalawātantañ ; Mahādīpañ tato aya
 Tato Kakudhapāliñgá Mahāanganagó tato ; tato Khuddamādūhulancha Maruttapokkharaññ ; tato
 Wijayādrāmauyyāñé uttaraditthārakottagó ; Gajakumbhākapāsānañ, Thusawattikamajjhato,
 Abhayāpālakapāsānañ, mahāsūsānamajjhagó ; Dīghapāsānakañgantwá ; kammāradēwa wāmató,*

consecration). The superb state elephants Mahápadumo and Kunjaro having been harnessed to the golden plough, commencing from the Kuntamálako, this monarch, sole ruler of the people, accompanied by the theros, and attended by the four constituent hosts of his military array, himself holding the plough shaft, defined the line of boundary.

Surrounded by exquisitely painted vases (carried in procession), and gorgeous flags tinkling with the bells attached to them; (sprinkled) with red sandal dust; (guarded) by gold and silver staves; (the procession decorated with) mirrors of glittering glass and festoons, and baskets borne down by the weight of flowers; triumphal arches made of plantain trees, and females holding up umbrellas and other (decorations); excited by the symphony of every description of music; encompassed by the martial might of his empire; overwhelmed by the shouts of gratitude and festivity, which welcomed him from the four quarters of the earth;—this lord of the land made his progress, ploughing amidst enthusiastic acclamations, hundreds of waving handkerchiefs, and the exultations produced by the presentation of superb offerings.

Having perambulated the wiháro (precincts) as well as the city, and (again) reached the river, he completed the demarkation of the consecrated ground.

If ye be desirous of ascertaining by what particular marks the demarkation is traced, thus learn the boundary of the consecrated ground.

It went from the Pāsána ferry of the river to the Pāsānakuddawātakan (lesser stone well); from thence to the Kumbalawātan; and from thence, to the Mahādīpo; from thence proceeding to the Kakudhapāli; from thence to the Mahāanganā; from thence to the Khuddamadula; from thence to the Maratta reservoir, and skirting the northern gate of the Wijayārāma pleasure garden, to the Gajakumbhākapāsānan; then proceeding from the centre of Thusawattli, to the Abhayapalākapāsānan; hence through the centre of the Mahāsūsānan (great cemetery) to the Dīghapāsāna, and turning to the left of the

Nigródhamanganā gantvā, Hiyagallasamīpālē, Diyawāsabrahmanassa dēwakam puḍḍa kakkhinañ;
Tatō Telumpālingō; tatō Nālachaturāgō, Assamaḍḍalawadmena Sasawānañ tatō agā;
Tatō Marumbatitthangō; tato uddhañ nadiñ agā: pathamañ chētiyapdechint dwekādambā agāyasuñ;
Senindaguttarajjamhi, damiddakāsuddhikā, nadiṇduranti bandhittvā, nagarāsaṇṇā akaṇsu tañ.
Jīwamanakādambancha antōsimañ gatō ahu, malakādambatirena, siddhikādambagā:
Sihāsānatitthēnu uggantvā tīratowajañ; pāsānatitthañ gantvāna nimittañ ghattayī si.
Nimittēnu paṇṭasmiñ ghattitvā, dēwāmaṇṣa "siddhukārañ" pavattēsuñ, sāsaṇaṇ suppatitthitañ,
Raṇṇa diṇḍasastmāya nimittē parikittayī; dwattinsa mālakatthancha, Thupārāmatthamēwacha;
Nimittē kīttayitvāna mahādhērō mahāmatī simantaranimittēcha kīttayitvā yathā wilhiñ
Abbandhi sabbdā sīmāyō tasmiñyēva diṇē wasi: mahāmahi akampittha siddhāndhē samāpittē.
Panchamē diwasē thēro raṇṇō gēhamhi bhunjiya, nisajja Nandanawānē suttañ tañ khajjanīyakañ.
Mahājānassa dēsetvā sahasa mānuse tāhiñ, pāyētva amatañ pāṇa Mahāmēghawānē wasi.

artificers' quarters, and proceeding to the square of the nigródha tree near the Hiyagulla, turning to the south east at the temple of the brahman Diyawáso, ran from thence to Telumpáli; from thence to the Tálachaturkka, and to the left of Assamandala, to Sasawána; from thence to the Marumba ferry, and proceeding up the stream of the river ran to the south east of the first dágoba (Thupárámo) to the two kadamba trees.

In the reign of * Senindagutto, the damilos (to ensure) the cleanliness which attends bathing, considering the river to be too remote for that purpose, forming an embankment across it, brought its stream near the town.

Having brought the line of demarkation so as to include the living kadamba tree and exclude the dead kadamba tree on the bank, it proceeded up the river, reaching the Sihásina ferry; passing along the bank of the river and arriving again at the Pasána ferry, the "irsi" united the two ends of the line of demarkation. At the instant of the junction of these two ends, dewos and men shouted their "sadhus" at the establishment of the religion (of Buddho).

The eminent saint, the maháthēro, distinctly fixed the points defining the boundary prescribed by the king. Having fixed the position for the erection of the thirty two (future) sacred edifices, as well as of the Thupárámo dágoba, and having according to the forms already observed defined the outer boundary line also (of the consecrated ground), this (sanctified) sojourner on that same day completed the definition of all the boundary lines. At the completion of the junction of the sacred boundary line the earth quaked.

On the fifth day, the théro having been entertained at the king's palace, taking his seat in the Nandana pleasure garden, propounded the "khajjanio" discourse (of Buddho) to the people; and having poured forth the delicious draught to thousands of persons, tarried in the Mahámégo garden.

* "The minister protected sovereign" In Singhalese 'Mitta-sena' deposed in A.D. 433 by the Malabars, by whom this alteration was made in the course of the river, between that year and A.D. 439, when Dhūsenkeliya succeeded in expelling the invaders. It was during his reign, which terminated in A.D. 477, that the first portion of the Mahawanso was compiled.

*Chatté diwasé théro ranño géhamhi bhunjiya ; nisajjā Nandanawané suttān gōmayapindilān.
 Dēsayitwā dēvanānū sahassānyīwa mānuse pāpayitwābhisamayañ Mahāmēghawané wasi.
 Sattamēpi dinē théro rājagēgamhi bhunjiya ; nisajja Nandanawané dhammachakkappawattinan.
 Suttān tañ dēsayitwāna sahassānyīwa mānuse pāpayitwābhisamayañ Mahāmēghawané wasi.
 Ewañhi addhanawaman sahassāni jutindharō kārayitwābhisamayañ diwaséthēwa sattihi.
 Tañ Mahānandanawanān wuchchatē tēna tādina dāvanañ jōtikatthānamitī Jōtiwanān iti.
 Tissāramamhi kārasi riyā thērassa dāito pāsālañ siggha mukkhāya sukkhāpētūwāna mantā d.
 Pāsādō kālābhāsō dāsi, sō tēna tañ takin Kālapasādapariwēnamitī tañ sankhamupagatañ
 Tatō mahābhōdhi gharuñ Lōhapāsādānēwacha, Salākaggāncha kārasi Bhattasālāncha sādhuṇ
 Bahuni pariwēdāni, sādhuṇpakkharāṇipicha, rattitthāna diwātthāna pabhūti tēcha kārayi.
 Tassa nahānapāpassa nahānapokkharani tatē Sunahātāpariwēnanti pariwēnañ puwuchhati.
 Tassa chanāmitatthānē dipadīpassa sādhuṇō, wuchchatē pariwēnantañ Dighachāṇhamanañ iti.*

On the sixth day, the théro, the profound expounder of the doctrine, having been entertained at the king's palace, taking his seat in the Nandana garden, and propounding the "gomayapindikan" discourse (of Buddho), and procuring for a thousand persons who attended to the discourse, the sanctification of the faith, tarried in the Mahámégo garden.

On the seventh day, the théro having been entertained at the king's palace, taking his seat in the Nandana garden, and having propounded the "dhammachakka pava-thannan" discourse (of Buddho), and procuring for a thousand persons the sanctification of the faith, tarried in the Mahámégo pleasure garden.

The supreme saint having thus, in the course of seven days, procured for nine thousand munis, and five hundred persons, the sanctification of the faith, sojourned in the Mahámégo garden ; and from the circumstance of its having been the place where religion had first (jōti) shone forth, the Nandana pleasure garden also obtained the name of "Jōtiwanan."

The king caused in the first instance an edifice to be expeditiously constructed, for the théro's accommodation, on the site of the (future) Thupáramō dāgoba, without using (wood), and by drying the mud (walls) with fire. The edifice erected there, from the circumstance (of fire having been used to dry it expeditiously), was stained black (kālo). That incident procured for it the appellation "Kālapasādapariwēnan."

Thereafter in due order, he erected the edifice attached to the great bo-tree, the Lōhapāsāda, the Salākagga, and Bhattasāla halls. He constructed also many pariwēnas, excellent reservoirs, and appropriate buildings both for the night and for the day (for the priesthood). The pariwēna which was built for this sanctified (théro) in the bathing reservoir (by raising a bank of earth in the centre of it), obtained the name of "Sunahata" (earth embanked) pariwēna. The place at which the perambulatory meditations of this most excellent luminary of the land were performed, obtained the name of Dighachanka-

*Aggaphalañ samápattiñ samápajjiyahintu só Phalaggapariwénanti etañ téna pawuchchati.
 Apassiyá apassé tañ théro yattha nistili só, Thérápassayapariwénañ etañ téna pawuchchati.
 Bahumarugand yattha upásinsu upechché tañ ténécha tañ Marugandpariwénanti pawuchchati.
 Senúpati tassa rañño thérassa Díghasandanó káresi Chulupásádañ maháthambhēhi atthahi:
 Díghasandusénápati pariwénanti tañ tuhiñ wuchchaté pariwénánañ pamukhañ pamukhákdrañ.
 Dēwanañpiya wuchanópagaḷandmó Lañkáyañ pathammidañ wihárañ rájā só sumati Mahāmahindattheraṇ
 dgammdechalamatiméttha kūravitthāti.*

Sujanappasādasañwégatthāya katé Mahāwansé "Mahāwihādrapatiggahanó" nāma paññurasamó parichchēdo.

SOLASAMO PARICHCHIEDO.

*Pure charitwá pindāya karitwá janasañgahañ, rájagēhamhi bhunjantó karoñtó rájasañguhañ.
 Jabbasiḍḍiwasé théro Mahāmēghawane wasi sādhiñ sukkapaḷkhaṣṣa térasé diwasé pana,
 Rājagēhamhi bhujitwá mahārañño mahāmāti mahāppamādasuttañ tañ dēsayitwá tatōcha só,
 Wihārukāraṇaṇ ichchhañ, tattha Chētiyapabbatē nikkhuma purimaddwādrā agā Chētiyapabbatañ.*

manan pariwénan. Wherever he may have indulged the inestimable bliss ("phalagga") of "samápati" meditation, from that circumstance that place obtained the name "Phalaggapariwénan." Wherever the théro may have (apassiyá) appeared unto those who flocked to see him, that spot obtained the name of "Thérápassayapariwénan." Wherever many (maru) déwos may have approached him, for the purpose of beholding him, that place from that circumstance obtained the name "Maruganápariwénan."

Díghasandanó, the (sénápoti) minister of this king, erected for the théro the Chulapasádo on eight lofty pillars. Of all the pariwénas, both in order of time and in excellence of workmanship, this pariwéna called the " * Díghasandasénápoti " was the first.

Thus this king of superior wisdom, bearing the profoundly significant appellation of Dēwānanpiyatisso, patronizing the théro Mahā-Mahindo of profound wisdom, built for him here (Mahāwiháro in the Maháméy pleasure garden), this first wiháro (constructed) in Lanká.

The fifteenth chapter in the Mahāwanso, entitled, " the acceptance of the Mahā wiháro," composed equally for the delight and affliction of righteous men.

CHAP. XVI.

Having made his alms-pilgrimage through the city, conferring the blessings of the faith on the inhabitants; and having been entertained at the palace, and bestowed benedictions on the king also; the théro, who had tarried twenty six days in the Mahámégo pleasure garden, on the thirteenth day of the increasing moon of "asálho," having (again) taken his repast at the palace, and propounded to the monarch the "mahāppamādan" discourse (of Buddho); thereupon being intent on the construction of the wiháro at the Chētiya mountain—departing out of the eastern gate repaired to the said Chētiya mountain.

* At which this history was compiled, by its incumbent Mahanamo théro, between A.D. 459 and 477

*Thérañ tattha gatañ sutwā rathañ dṛuyiha bhūpati dēwiyō, dēwiyō dwecha ddāya therassdṇupadañ agā.
 Thēri Nāgachātukkamhi, nahdṭwā rahadē tahiñ, pabbatdrīhanatthāya atthañsu paṭipattiya.
 Rājā rathā tadōruyihā atthathērēhiwādiya ; “ uñhē kilantē kiñ, rāja, dgatōsiti ? ” dhutē.
 “ Tumhākañ gamandsañki dgatō mahiti : ” bhāsiti ; “ idhēwa wassañ wasitū āgatamhātī.” bhāsīyā.
 Wassupandiyākañ thēro khandhakañ khandhakōwidō kathēsi ; raññō tañ sutwā bhāgineyyōcha rājinō,
 Maharittāmahāmachchō panchapañāsahdtuhi saṭṭhiñ jettakanitthēhi rājanamhitō thitō.
 Yāchitwā tadahūchēwa pabbajjū thērasantikē pattārahattañ sabbēpi tē huraḡge mahāmati.
 Kuntakārhētiyaṭṭhāntē purimatō tadahēwa sō kammāni drahāpētṭwā lēnūni atthasatthiyō.
 Agamāsi purāñ rājā thērā tatthēwa tē wasuñ ; kālē piṇḍaya nagarañ pawisañdṇulampakā.
 Nitthite lēnakummañhi dsdḷhipuñṇamdsiyañ gantwā dāsi thērdnañ rājā wihāradakkhinañ.
 Dwattīsa mḷakādnancha wihārassacha tassukhōsimañ simdtigō thēro bandhitwā tadahēvayō
 Tēsañ pabbajju pēkhānañ akāsi upasampadañ sabbēsañ sabbapathamañ Buddhētumbaramḷakē.*

Hearing that the théro had departed thither, the sovereign, mounting his chariot, and taking the two princesses (Anūla and Sīhālī) with him, followed the track of the théro. The théros after having bathed in the Nāgachātukko tank, were standing in the order of their seniority on the bank of the pond, preparatory to ascending the mountain. The king instantly alighted from his carriage and bowed down to the eight théros. They addressed him : “ Rāja ! what has brought thee in this exhausting heat ? ” On replying, “ I came afflicted at your departure ; ” they rejoined, “ We came here to hold the ‘ wasso.’ ”

The théro perfect master of the “ kondhos,” propounded to the king the “ wassupanāyako ” discourse (of Buddho). Having listened to this discourse (on the observance of “ wasso ”) the great statesman Mahārittho, the maternal nephew of the sovereign, who was then standing near the king, together with his fifty five elder and younger brothers, (the said brothers only) having obtained his sanction, on that very day were ordained priests by the théro. All these persons who were endowed with wisdom, attained in the apartment, where they were shaved (ordained), the sanctification of “ arahat.”

On that same day, the king enclosing the space which was to contain (the future) sacred edifices (at Mihintalli) and commencing the execution of his undertaking by the construction of sixty eight rock cells, returned to the capital.

These benevolent théros continued to reside there, visiting the city at the hours of alms-pilgrimage (instructing the populace).

On the completion of these cells, on the full moon day of the month “ āsālho ” repairing thither, in due form, the king conferred the wihāro on the priests. The théro versed in the consecration of boundaries, having defined the limits of the thirty two sacred edifices, as well as of the wihāro aforesaid, on that very day conferred the upasampada ordination on all those (sāmanéro priests) who were candidates for the same, at the edifice (called) Buddhētumbaro, which was the first occasion on which (it was so used).

*Eté wásatthi arahantó sabhē Chétiyapabbatē tattha wassañ upagantwá akañsu rājasāṅgahañ.
 Diwamanussā gaudā ganinaññāñ tanchaganañ, gūṇawitthatakallīñ yācchamupachchécha
 mānāyamdā puññachayañ wipulañ akariñsuti.*

*Sujanappasādasāñwégatthāya katē Mahāwaññē “Chétiyapabbatawihārapatiggahano nāma” sōlasamō parich-
 [chhēdō.*

SATTARASAMO PARICHCHIEHO.

*H'utthāwassañ pawdretwa kattikapuññamāsiyañ, awóchtēda, “mahārāja,” mahūthérō mahāmuni,
 “Chiraditthōhi Sambuddhō, Satthā, nō · Manujādhīpā, andhāwāsañ awasimha natthi nō pūjīyañ imañ.”
 “Bhāsīttha nanū, bhantē, mē Sambuddhō nibbutō” ilī dha : “dhātusu ditthēsu ditthō hōti Jīno,” iti.
 “Widitō wō adhippāyō thūpassa kāraṇe · mayā karessāmi ahañ thūpañ. Tumhē jānātha dhātuyō.”
 Mantthi Sumanēndi,” théro rājānāmbrawi. Rājā Sāmanērañ tañ, “kūtō lachchhāma dhātuyō ?”
 “Wibhāsīyitwā nāngarañ maggancha, manujādhīpa, upōsathō sapaṇisō hatthīñ druyha mangalañ,
 “Sētachchhattāñ dhūrayanto, tálāwacharasaññi, Mahānāgūwanuyyānañ, sāyañhusamayē, wajañ.*

All these sixty two holy persons holding their “wasso” at the Chétiya mountain, invoked blessings on the king.

The host of dévos and men, having with all the fervor of devotion flocked to this chief of saints, the joyful tidings of whose piety had spread far and wide, as well as to his fraternity, acquired for themselves preeminent rewards of piety.

The sixteenth chapter in the Mahāwanso, entitled, “the acceptance of the dedication of the Chétiya mountain wihāro,” composed equally for the delight and affliction of righteous men.

CHAP. XVII.

The “wasso” which had been held, having terminated on the full moon day of the month of “kattika,” this great thero of profound wisdom thus spoke : “Mahārāja, our divine teacher, the supreme Buddho, has long been out of our sight : we are sojourning here unblest by his presence. In this land, O ruler of men ! we have no object to which offerings can be made.” (The king) replied, “Lord, most assuredly it has been stated to me, that our supreme Buddho had attained ‘nibbutō,’ (and that a lock of his hair and the ‘gāwatti’ relic have been enshrined at Mahiyangana.)” “Wherever his sacred relics are seen our vanquisher himself is seen,” (rejoined Mahindo). “I understand your meaning (said the monarch), “a thūpo is to be constructed by me. I will erect the thūpo : do ye procure the relics.” The théro replied to the king : “Consult with Sūmano.” The sovereign then addressed that sāmānēro : “From whence can we procure relics ?” “Ruler of men, (said he) having decorated the city and the highway, attended by a retinue of devotees, mounted on thy state elephant, bearing the canopy of dominion, and cheered by the music of the ‘tālāwachara’ band, repair in the evening to the

*"Dhātu bhédannunō, rajā, dhātuyo tattha lahehkhayi," icchekkhā sāmanero so Sumanō taṇṇaṇṇasān,
 Therotha rājakulato gantwa Chētiyapabbataṇ, āmantiya sāmaneraṇ Sumanaṇ sumanagatiṇ ;
 "Ehi tvaṇ, bhaddrā Sumana, gantwa Pupphapuraṇ waraṇ, ayyakaṇ tē mahārājaṇ tvaṇ uo wachanaṇ uala
 'Sahayo te, mahārāja, maharāja Maruppiyo, pasannō budhasamayā, thūpaṇ kārēṭumicchhati
 'Munino dhātuyō dēhi, puttāṇ bhuttanēha Satthuna, sariradhātuyo santi bahawohi tawantiṇe'
 "Puttapuraṇ gahetwa ana, gantwa dēwapuraṇ waraṇ, Sakkaṇ devānāminḍantaṇ ewaṇ uo wachanaṇ wala"
 'Tilōkadakkhinēyassa dāthadhātucha dakkinaṇ tawantikamhi, dēvinda, dakkhinakā haka dhātucha,
 'Dathaṇ tamēwa pūjēhi ; akkhakaṇ dēhi Satthunō : Laṇḍālipassa kicchessa mūpamaṇi, saraṇhipa,
 'Ewaṇ bhantēti" wātwa, so sāmanero mahiddhilo, taṇṇaṇ khaṇṇāyēva agamma Dhammasokassa santikaṇ,
 Sālanālamhi thapetaṇ mahābhōdhiṇ taṇṇaṇ subhaṇ, kattikajanaṇpūjāhi pūyantaṇṇa addasa
 Therassa wachanaṇ wāttrā, rajato laddhadhātuyō, puttapuraṇ gahētwaṇa Himawantaṇapāgamaṇ.
 Himawante thapetwaṇa sadhātu pattamuttamaṇ, dēvindaṇsantikaṇ gantwa, therassa wachanaṇ bhāsi.*

"Mahānāgo pleasure garden. There, O king! wilt thou find relics." Thus to the piously devoted monarch, spoke Sumano, who fully knew how the relics of Buddha had been distributed.

The delighted théro proceeding from the palace to the Chētiyo mountain, consulted with the equally delighted Sumano sāmanéro, to whom this important mission was to be confided. "Hither, thou piously virtuous Sumano proceeding to the celebrated city Pupphapura, deliver unto the sovereign (Dhammasoko), the head of thy family, thus my injunction. "Mahārāja, thy ally the mahārāja surnamed Maruppiyo (Tisso-the-delight-of the dévos,)" converted to the faith of Buddha, is anxious to build a dāgoba. Thou possessest many corporeal relics of the "muni;" bestow some of those relics, and the dish used at his meals by the divine teacher. Taking (continued Mahindo addressing himself to Sumano) that dish filled with relics, and repairing to the celebrated capital of the devos, thus deliver my message to Sakko, the dévo of dévos: 'King of devos, thou possessest the * right canine-tooth relic, as well as the right collar-bone-relic, of the deity worthily worshipped by the three worlds: continue to worship that tooth-relic, but bestow the collar-bone of the divine teacher. Lord of devos! demur not in matters (involving the salvation) of the land of Lankā."

Replying, "Lord, most willingly;" this supernaturally sighted sāmanéro instantly departed for the court of Dhammasoko. There he had his audience of (the king), who was in the midst of the celebration of the festival of "kattiko," after having effected the transfer of (the right branch of) the supreme bo-tree to the foot of the sal-tree. Delivering the message of the théro, and taking with him the relics and the sacred dish obtained from the king (Sumano) departed for (the mountain in the confines of) Himawanto. Depositing the sacred dish together with the relics at the Himawanto (mountains), and repairing to the court of the dévo of dévos, he delivered the message of the théro. Sakko, the ruler

* Transferred from Dantapura to Ceylon in A.D. 310, and now enshrined in the Dalada maligawa temple in Kandy.

*Chulamani chétiyamhu gahetwa dakkhinaḷḷhakañ, sámanérassa páddasi Sakkó dēwānamissaro.
 Tañ dhātuñ dhātu pattancha dāya Sumano tatō dgamma Chétiyagiriñ thérassādāsi tañ yati.
 Mahānagaranūyānañ wuttēna wiḷḷindgamā, sāyaṇhasamayē rājā rājasēnd purakkhatō.
 Thapēsi dhūtuyo sabbā théro tatthēwa pabbatē Missakupabbatañ tasmā dhu Chétiyapabbatañ
 Tapetwa dhātu pattantañ théro Chétiyapabbatē : gahetwā ḷḷhakañ dhātuñ saṅḷḷēñ saganōgamā.
 “Sachēyañ Munino dhātu, chhattañ namatu mē sayañ : jananūkēhi kariṭṭhātu - dhātu chaṅḡōtakō ayañ,
 “Sarasmiñ mē patitthātu dgamma sahaḷḷhūtuyō :” itī rājā wichintēsi : chintitañ tan tathā ahu.
 Amatēndbhissittōwa ahu haṭṭhōti bhūpati, sisatō tañ gahetwāna haṭṭikkhandhe thapēsi tañ.
 Haṭṭho haṭṭi kunchandilañ akā, kappittha mēdini - tato nāgē niwattitvā sathērabalawāhano,
 Puratthimena dwārēna pawisitwā purañ subhañ, dakkhinaṇṇa dwārēna niḷḷhamitwā, tatō punā,
 Thupārāmañ chétiyassa thānatō pacheḷḷhato katañ pabbēdawatthuañ gantwāna bōḷḷutthānē niwattiya.
 Puratthāwadanō atthā, thupatthāna tadāhi tan, kadanāpuppi dādrawallaḷḷitthañ tañ ahu.
 Manussa dēwō dēwēhi tañ thānañ rakkhitañ, suchiñ sodhūpetwā bhūvayitwā tañ khaṇāyēwa sādhuhañ.*

of devos, taking the right collar-bone from the Chulāmani dāgoba, presented it to the sāmānēro. The disciple Sumano thereupon bringing that relic, as well as the sacred dish and (other) relics, and reaching the Chétīyo mountain, presented them to the théro (Mahindo).

According to the injunction given (by Sumano) before his departure, in the afternoon, the king, attended by his state retinue, repaired to the Mahānāgo pleasure garden. The théro deposited all these (chétīyō) relics there, on that mountain: from that circumstance the “Missako” mountain obtained the name of the “Chétīyo.” Leaving the sacred dish and the relics (it contained) at the sacred mountain, the théro attended by his disciples repaired to the appointed place, taking the collar-bone-relic with them.

“If this be a relic of the divine sage, may my canopy of state of itself bow down: may my state elephant of his own accord (go down) on his knees: may the relic casket together with the relic alight on my head.” Thus inwardly the king wished: those wishes were accordingly fulfilled.

The monarch, as if he had been overpowered by the delicious draught (of nibbuti), exulting with joy and taking it from his head, placed it on the back of the state elephant. The delighted elephant roared, and the earth quaked. The elephant, as well as the théro together with the state pageant, having halted awhile, the théro, entering the magnificent city by the eastern gate, and passing through it (in procession) by the southern gate; thereafter repairing in the direction of the Thupārāmo Chetiyo, to an edifice of many apartments (built for the yakkho named Pamojjo), halted at the spot where the branch of the bo-tree (was afterwards planted).

The multitude stationed themselves near the spot where the Thupārāmo (was subsequently constructed): which at that period was overrun with the thorny creeper called kadambo.

The dévo of men (Dēwānanpiyatisso) causing that spot, which was guarded by dévos, to

Dhātu orupanatthāya dābhi katthikhandhato, nāgo nū icchhitañ: rājā therañ pucchehittha tañ manan.
 “*Attañ bandhasamakē thānē thapanamichchasi; dhātu orupanañ tēna nū icchhitañti*” *sobrawi.*
Andpetwā khaññyēwa sukkhātobhayavodapito, sukkhakaddamakandēhi chināpetwāna tañ samañ,
Alañkaritwā bahūlha, rājā tañ thānamuttamañ, orōpetwā katthikandhā dhātuñ talhē thapēsi tañ
Dhātārakkhañ sañwidhāya thapetwa talhakatthinañ dhātu thupassa karanē rajāturitamdnasō,
Bahu manussē yojetwā, itthikā karanāñ lahuñ: dhātukicchañ wichintento sāmāchēhō pāwisi puran
Mahāmahindathērōtu Mahānēghawanañ subhañ, saganō abhigantvāna tottha wāsamakappayi
Rattin nāgō nupariyāti tañ thānañ sō sañhātulañ; bōdhitthanamhi sādāya dweṭṭhāni sañhātuko.
Wattussa tassōparitō thēramatānugo, jañghānuttañ khañpetwā: katipāhēna, bhūpati,
Tattha dhātupatitthānañ ghoṣāpetwā: upāgami tatō tatō samantācha samāgami mahājano.
Tasmīñ samāgumē dhātu katthikhandhā nabbhuggatā, satta tālappamāñamhi dissanti nabhasiṭṭhita,
Wimhāpayanti janañ tañ yamañ patihāriyañ, gandambamūlē Buddhōwa, ukarī lomahansañ;

be instantly cleared and decorated in the utmost perfection, prepared to take the relic down himself from the back of the elephant. The elephant (however) not consenting thereto, the monarch inquired the reason thereof from the thero. (Mahindo) replied, “(The elephant) is delighted in having it exalted on the summit of his back: on that account he is unwilling that the relic should be taken down (and placed in a lower position)”. The king causing to be brought instantly, from the dried up Abhaya tank, dried lumps of mud, had them heaped up to the elephant’s own height; and having that celebrated place decorated in various ways, lifting the relic from the elephant’s back, deposited it there.

Stationing the elephant there for the protection of the relic, the monarch in his extreme anxiety to embark in the undertaking of constructing the dagoba for the relic, having engaged a great number of men to manufacture bricks, re-entered the town with his state retinue, to prepare for the relic festival.

The chief thero Mahindo, repairing, together with his fraternity, to the delightful Mahā-mēgo garden, tarried there.

This state elephant during the night watched without intermission over this place, as well as over the relic. During the day-time he remained with the relic in the hall in which the bo-branch was (subsequently) planted.

The sovereign pursuing the directions of the thero, (incased it in a dagoba), on the summit of which (sacred edifice) having excavated (a receptacle) as deep as the knee, and having proclaimed that in a few days the relic would be enshrined there, he repaired thither. The populace, congregating from all quarters, assembled there. In that assemblage, the relic rising up from the back of the elephant, to the height of seven palmira trees, and remaining self-poised in the air, displayed itself; and, like unto Buddho at the foot of the gandambo tree, astonished the populace, till their hair stood on end, by

Patim'likhanta jalaha jalaharehi wasakin, sabbahubhasita satta sabbā Lañ' amahi ahu.
Parinibbanamamhamhi npannena Jinēnāhi katañ mahā adhitthanan pancha' an panchachakkhund,
"Gayhamana mahabodhisākkhasō' ēna da'khinā, chhīnditwāna sayanyewa patitthatu kalāhake "
"Patittha sa sākhā chhubbanarasmīyo subha, unijayanti disā sabbā phalapattīhi munchutu."
"Sa s'annakatahāsa uggañtwāna manōrama, adissamānā sattāhañ himaga'bhamañ tithatu."
"Thupārām' patitthantān mama da'khina al'khal añ karota nabhamuggantwā yamakāñ pātihariyan "
"Lank'alank'arabhi'ulami Hēmamālaka'chētiye patitthahanti yo dhātu donamatta pamānato ;
"Buddham'sadharā hutvā, uggañtwā nabhasitthitā, patitthantu, karitwāna yama' añ pātihariyan."
Adhitthānāni panchēva adhitthāsi Pāthāgato, akasi tasmā sā dhātu tala tam pātihariyan.
Akasa otaritwa sā attha bhūpassamuddham : atvachathō tañ rājā patitthāpēsi chētiyē.
Patitthitaya tassāha dhātuya chētiyā tala ahu mahābhummachalō abbhūto lomahansano
"Ewan achintiyā Buddhu buddhadhammā achintiya achintiyēsu pasannanan, wipāko koti achintiya !"
Tan pātihariyan diswā pasidinsu Jinē jana. Mattabhayo rājaputto kanittho rajinō pana,

performing a two-fold miracle. From it proceeded, at one and the same time, flames of fire and streams of water. The whole of Lankā was illuminated by its effulgence, and was saturated by its moisture.

While seated on the throne on which he attained " parinibbāna " these five resolutions were formed by the vanquisher endowed with five means of perception.

" Let the right branch of the great bo tree, when Asōko is in the act of removing it, severing itself from the main tree, become planted in the vase (prepared for it.)"

" Let the said branch so planted, delighting by its fruit and foliage, glitter with its six variegated colors in every direction."

" Let that enchanting branch, together with its golden vase, rising up in the air, remain invisible for seven days in the womb of the snowy region of the skies."

" Let a two fold miracle be performed at Thupārāmaya (at which) my right collar bone is to be enshrined."

" In the Hēmamālako dāgoba (Kuanwelli), the jewel which decorates Lankā, there will be enshrined a " drōna " full of my relics. Let them, assuming my form as Buddho, and rising up and remaining poised in the air, perform a two-fold miracle."

The successor of former Buddhos (silently) willed these five resolves: on that account, in this instance, this relic performed this miracle of two opposite results.

Descending from the skies (the collar-bone relic) placed itself on the crown of the monarch's head. The delighted sovereign deposited it in the shrine. At the enshrining of the relic in the dāgoba (on the full moon day of the month of kattika) a terrific earthquake was produced making the hair (of the spectators) to stand on end.

* " Thus the Buddhos are incomprehensible: their doctrines are incomprehensible and (the magnitude of) the fruits of faith, to those who have faith in these incomprehensibles, is also incomprehensible."

* This is a quotation from a commentary on a passage of the " pitakattaya "

*Munissaré pasiditwa yāchitwa nariṣṣaraṇ, purisaṇaṇ sahaṣṣēna sakapabbajjī sāsane.
 Chēṭāpi gamatōchāpi Dwāramandalatōpicha Wihirabijjātōchāpi tathā Gallakapīṭhatō,
 Tatōpatissagāmācha, pañchapāṇcha satānīcha pabbajjuṇ dīraḥā bhatthā jātasaḍḍhā Tathāgattē.
 Ewaṃ purā, bhāhiraṇa, sabbe pabbajjitā tadā tiṇṣabhikkhusaḥṣaṇi ahēsuṇ Jinasāsane.
 Thūpārāme thūpāwaraṇ wīthāpetwa mahipati ratandhī nēkēhi saḍḍa pūjāmakārayi.
 Rājōrōdhā, khattiyācha, amachchā, nūgarā, tathā sabbe jānapadāchēwa pūjakaṇsu wiṣuṇ wiṣuṇ.
 Thūpapubbaṅgamaṇ rājā wihāraṇ tattha kārayi, Thūpārāmoti tēnēwa sawihārō wiṣṣutō ahu.
 Sakadhātusariraḥēnachēwaṇ parinibbānagatopi Lōkaṇdhō janatāya hitaṇ sukhācha
 sammābahudhākāsi: thitē Jintē kathāwakātī.*

Sujanappasādasānēgatthaya kate Mahāwaṇṣe “ Dhātu āgamaṇō nāma ” sattarasamō parichchhētō.

Witnessing this miracle the people were converted to the faith of the vanquisher. The younger brother of the king, the royal prince Maṭṭābhayo, being also a convert to the faith of the lord of “ munis ;” entreating of the lord of men (the king) for permission, together with a thousand persons, was ordained a minister of that religion.

In like manner, five hundred youths from each of the villages Chēto, Dwāramandalo, Wihirabijjo, Gallakapīto, and Upatisso, impelled by the fervor of their devotion and faith, entered into the priesthood of the religion of the successor of former Buddhos.

Thus the whole number of persons who entered into the ministry of the religion of the vanquisher at that period, were thirty thousand priests.

The ruler of the land having completed the celebrated dāgoba, Thūpārāmo, constantly, made many offerings in gold and other articles. The inferior consorts of the monarch, the members of the royal family, the ministers of state and the inhabitants of the city, as well as of the provinces,—all these, separately, made offerings.

Having in the first instance completed the (dāgoba) Thūpārāmō, the king erected a wihāro there. From this circumstance the wihāro was distinguished by the appellation Thūpārāma-wihāro.

Thus the saviour of the world, even after he had attained “ parinibbāna,” by means of a corporeal relic, performed infinite acts, to the utmost perfection, for the spiritual comfort and mundane prosperity of mankind. While the vanquisher, yet lived, what must he not have done ?

The seventeenth chapter in the Mahāwanso, entitled “ the arrival of the relics,” composed equally for the delight and affliction of righteous men.

ATTARASAMO PARICHCHHEDO

*Mahābodhincha Saṅghamittatthérincha andpītuṇ mahipati, thérēna wuttawachanaṇ saramānō sakē gharē :
 Antōwassēladiwasaṇ nisinnō thérasantikē, sahāmachchēhi mannetwō, bhāgintyaṇ sayuṇ sakaṇ,
 Ariththanamakāmachchaṇ taṁhiṇ kamnē niyōjiya, mantwō āmantayitwō, taṇ idañ wachanamabrawi,
 "Tata, sakāṇō gantwōna Dhammasōkassa santikaṇ ; Māhābōlhiṇ Sanghamittaṇ thériṇ ānayitūṇ idha ?"
 "Sakkhissāmi ahaṇ, dēwa, dnētūṇ tē tatō idha idhāgātō, pabbajitūṇ sachē lachchhāmi mūnadaṇ."
 "Ewaṇ hotūti ." watwōna rājā taṇ tattha pēsaya : sō thérassacha raṇnocha sāsanaṇ gayiḥa wandiya ;
 Asayyasukkapakkhē nikkhantō, dutiyē hani, sāvuyuttō Jambukolē nāwamāruyika, pattitē.
 Mahāladhiṇ taritwōna thérādittthāna yōgātō nikkhanta divasytēwa rāmmaṇ Puppapuraṇ agā.
 "Anulā dēwiyā saddhiṇ panchakaṇṇā suttēhica, antēpurikaiththinaṇ tathā panchasattēhica,
 Dasasilaṇ samāddya, kāsāya wasatā, suchiṇ pabbajjā pelhinisikkhā sikkhanti thēriydgamaṇ ;
 Nagarassakadēsamhi ramnē, bhikkhunipassayē kārdpitē narindēna wdsāṇ kappēsi subbatā,
 Upāsikā dhi tāhēsa wutthō bhikkhunipassayō Upāsikāwihārōti tēna Lankāya wissutō."*

CHAP. XVIII.

The ruler of the land, meditating in his own palace, on the proposition of the théro, of bringing over the great bo-tree as well as the théri Sanghamittā ; on a certain day, within the term of that "wasso," seated by the théro, and having consulted his ministers, he himself sent for and advised with his maternal nephew the minister Ariththo. Having selected him for that mission, the king addressed this question to him, "My child, art thou willing, repairing to the court of Dhammasōko, to escort hither the great bo-tree and the théri Sanghamitta." "Gracious lord, I am willing to bring these from thence hither ; provided, on my return to this land, I am permitted to enter into the priesthood." The monarch replying, "Be it so"—deputed him thither. He, conforming to the injunction both of the théro and of the sovereign, respectfully took his leave. The individual so delegated, departing on the second day of the increasing moon of the month "assayujō," embarked at Jambókōlapattana.

Having departed, under the (divine) injunction of the théro, traversing the ocean, he reached the delightful city of Puppa on the very day of his departure.

"The princess Anulā, together with five hundred virgins, and also with five hundred of the women of the palace, having conformed to the pious observances of the "dasasil" order, clad in yellow garments, and strenuously endeavouring to attain the superior grades of sanctification, is looking forward to the arrival of the théri, to enter into the priesthood ; leading a devotional life of piety in a delightful sacerdotal residence provided (for them) by the king in a certain quarter of the city, which had previously been the domicile of the minister Dónō. The residence occupied by such pious (upāsakā) devotees has become from that circumstance, celebrated in Lankā by the name of 'Upāsaka.'

Bhāgintiyā Mahārīttho Dhammasōkassa rājino, appettwā rājasandesaṃ thērasandesaṃ abravī.
"Bhātujjānāsahdyassa raṇṇo tē, rājakunjara, ākaṅkhamānaṃ pabbajjānā nīcchaṃ wasati saṃvātaṃ.
"Saṅghamittānā bhikkhuniṇā taṃ pabbijjētunā wisajjīya; tāyasaddhiṃ mahābōdhiṃ dakkhiṇā sādhamāwacha."
Thēriyācha tamēwatthaṃ abravī thērabhāsitaṃ: gantwā pitusamīpaṃ sādhi thēri thēramataṃ brawī.
Aha "rājā tuwaṃ, amma, apassanta kathaṃ ahaṃ, sōkaṃ winodayissāmi puttā nantu wiyaṇṇaṃ?"
Aha sādhi "mē, mahārāja, bhātunō wachanaṃ garuṇā; pabbajjāntiyācha bahū, gantabbaṃ tattha tēna mē."
"Sattaghdācha, nōrahā, mahābōdhiṃ mahiruhā; kathānussakkaṃ gaṇhissāṃ?" itī rājā wīchintayī.
Amachassa Mahādetwānā mikassa matēna sō bhikkhusaṅghaṃ nimāntetwā bhōjetwā pucchehi, bhūpati.
"Bhanta, Laṅkā mahābōdhiṃ pēsētumānukhō?" itī thēro Moggaliputto sō "pēsētabbati," bhāsīyā.
Katammā āluhiṭṭhānā pañchakaṇṇā pañchakaṇṇā hīna ābhāsī raṇṇo taṃ sutwā tussitwā dharanīpati
Sattayōjanikaṃ maggaṃ sō mahābōdhiyāgamināṃ, sōdhāpetwāna sakkachchaṃ bhūvāpēsi anēkaṃ:
Suwaṇṇaṃ niharāpēsi katthakaraṇḍiyācha: Wissakammaṃ dāpetwā, satulldhā rūpawā,
"Katthaṃ kimpānānānu kōrōmī?" apucchehi taṃ: "nātwa pāmaṇā, twānyēwa karōhi," itī bhāsīte.

Thus spoke Mahārīttho the nephew (of Dēwānanpiyatisso) announcing the message of the king as well as of the thēro to Dhammasōko; and added, "Sovereign of elephants! the consort of the brother of thy ally the king (of Lankā), impelled by the desire of devoting herself to the ministry of Buddho, is unremittingly leading the life of a pious devotee—for the purpose of ordaining her a priestess, deputing thither the thēri Sanghamittā, send also with her the right branch of the great bo-tree."

He next explained to the thēri herself, the intent of the message of the thēro (her brother Mahindo). She said thēri obtaining an audience of her father (Dhammasōko) communicated to him the message of the thēro. The monarch replied (addressing her at once reverentially and affectionately); "My mother! bereaved of thee, and separated from my children and grand children, what consolation will there be left, wherewith to alleviate my affliction." She rejoined, "Mahārāja, the injunction of my brother (Mahindo) is imperative; and those who are to be ordained are many; on that account it is meet that I should repair thither."

The king (thereupon) thus meditated "the great bo-tree is rooted to the earth: it cannot be met to lop it with any weapon: by what means then can I obtain a branch thereof?" This lord of the land, by the advice of the minister Mahadēvo, having invited the priesthood to a repast, thus inquired (of the high priest); "Lord! is it meet to transmit (a branch of) the great bo-tree to Lankā?" The chief priest, the son of Moggali, replied, "It is fitting, that it should be sent;" and propounded to the monarch the five important resolves of (Buddho) the deity gifted with five means of perception. The lord of the land, hearing this reply, rejoicing thereat, ordered the road to the bo-tree, distant (from Pātalipatto) seven yōjanas to be swept, and perfectly decorated, in every respect; and for the purpose of having the vase made, collected gold. Wissakamma himself, assuming the character of a jeweller and repairing thither, inquired "of what size shall I construct the vase." On being told "make it, deciding on the size thyself,"

*Suwanndni gahetwāna hatthēna parimajjiya, Patūhatañ khandāyēwa nimmitwāna pakkami,—
 Nawahutthaparakkhepāñ, panchahatthāñ gambhīratō, tihatthawilakkhambhayutañ, atthaggulaghanañ subhañ,
 Yuvassahatthiñ soṇḍapamānamulhawādhikañ. Gāhāpetwāna tañ rāja bāddasūriya samappahhañ :
 Suttayjanadisāya, witthatāya tiyōjanañ, sēdāya chaturanginīyā mahābhikkhugāṇēna,
 Upāgamañ, mahābōdhiñ nānārañkārābhūsitāñ, nānāratanaçhittāñ, tañ wiwadhādhakaramāliniñ.
 Nāndhūsumasāñinnāñ, nānāturañ ghoṣitāñ, puriwarayitwā sēdya, parikkhipiya sēdiyā .
 Mahāthērasahossēna pamukhēna mahāgañ : raññā puttābhivēkkañ sahasvēndhikēna,
 Pariwarayitwā attānañ, mahābōdhiñ, sākkañ olōlēti mahābōdhiñ paggahetwāna anjalinā.
 Tassā dakkhiṇasādhāya chaturhatthappamāṇa anāthānañ khandhancha thapayitwā, sākka antaradhāyisūñ.
 Tampātīdhriyañ disu d, piṇitō puthawipati "pūjemaṇā mahābōdhiñ rajjēndti" udiriya.
 Abhisinchi mahābōdhiñ mahārañjēna mahipati pupphādāhi mahābōdhiñ pūjetwā padakkhinañ .
 Katwa atthasu thānēsu wanditwāna katañjaliñ, sumannakachitē pīthē nāndratanaṇanditē,
 Sawāroheyyāwa sālhuçhē tañ suwanṇakathāhañ thapāpetwāna aruñhi, gahētūñ sakhamuttamañ,
 Adiyitwāna sōwanna tulihāya mānōsilañ, lēka nānāratāna sākkañ saçchakiriyamañ itī.*

receiving the gold, he moulded it (exclusively) with his own hand, and instantly perfecting that vase, nine cubits in circumference, five cubits in depth, three cubits in diameter, eight inches in thickness, and in the rim of the mouth of the thickness of the trunk of a full grown elephant, he departed.

The monarch causing that vase, resplendent like the meridian sun, to be brought; attended by the four constituent hosts of his military array, and by the great body of the priesthood, which extended over a space of seven yōjanas in length and three in breadth, repaired to the great bo-tree; which was decorated with every variety of ornament; glittering with the variagated splendor of gems; decked with rows of streaming banners; laden with offerings of flowers of every hue; and surrounded by the sound of every description of music; encircling it with this concourse of people, he screened (the bo-tree) with a curtain. A body of a thousand priests, with the chief théro (son of Moggali) at their head, and a body of a thousand inaugurated monarchs, with this emperor (Dhammāsōko) at their head, having (by forming an inner circle) enclosed the sovereign himself as well as the great bo-tree most completely; with uplifted clasped hands, (Dhammāsōko) gazed on the great bo-tree.

While thus gazing (on the bo-tree) a portion thereof, being four cubits of the branch, remained visible, and the other branches vanished. Seeing this miracle, the ruler of the world, overjoyed, exclaimed, "I make an offering of my empire to the great bo-tree." The lord of the land (thereupon) invested the great bo-tree with the empire. Making flower and other offerings to the great bo-tree, he walked round it. Having bowed down, with uplifted hands, at eight places; and placed that precious vase on a golden chair, studded with various gems, of such a height that the branch could be easily reached, he ascended it himself for the purpose of obtaining the supreme branch. Using vermilion in a golden pencil, and therewith making a streak on the

"Lañkādīpaṇ yadi ito gantabbaṇ urubodhito nibbē matikō Buddhassa sdsanamhi sacchē ahañ."
Sayaṇyēwa mahābōdhi sākhya dakkhiṇasubhā cchinditvāna patitthātu idhañēwa kaṭṭhakē.
Likkhāthānē mahābōdhi cchinditvā sayamēwa sā gandhakaddamapurassa kutāhassōparitthitā.
Mūlakkhāya upari tiyangulatiyangulē, manōsilāya likkhāya parikkhīpi narissarō.
Adiyā thūlamūlāni khuddakāni tarāhītu tikkhamitvā dasadasa ydli bhūtāni otarun.
Tampātadriyaṇ disvā rājātiwapamōditō tatthēvākkāsi ukkuṭṭhiṇ samantā parisāpicha.
Bhikkhusaṅghō sādhukāraṇ tuṭṭhachittō pabōṭhayaī chēlukkhēpa sahasāsu pawattīsu samantato.
Evaṇ satēna mūlānaṇ tatthā sā gandhakaddamē ; patitthāsi mahābōdhi pasādenti mahājānā.
Tassā khandhō dasahatthō panchasakkā manōruma, chatuhatthā chatuhatthā dasadilhapulamanditā.
Sahasantūpasākhānaṇ sākānaṇ tā samāsicha evaṇ āsi mahābōdhi manōharasiridharā.
Kaṭṭhamhi mahābōdhi patitthitā khaṇē mahi akampi, pāṭiherāni ahēsu wiwīdhānicha
Sayaṇ nādēhi tuiyānaṇ dēvōsu mānūsēsucha, sādhukāra nindālēhi dēwabrahmagunassacha,
Mēghānaṇ, migapākkhīnaṇ, yakkhādīnaṇ, rawēhicha, rawēhichu mahikampā ē! ahōlāhalaṇ ahu.

branch, he pronounced this confession of his faith. "If this supreme right bo-branch detached from this bo-tree, is destined to depart from hence to the land Lankā, let it, self-severed, instantly transplant itself into the vase: then indeed I shall have implicit faith in the religion of Buddho."

The bo-branch severing itself at the place where the streak was made, hovered over the mouth of the vase (which was) filled with scented soil.

The monarch then encircled the branch with (two) streaks above the original streak, at intervals of three inches: from the original streak, the principal, and, from the other streaks, minor roots, ten from each, shooting forth and brilliant from their freshness, descended (into the soil in the vase). The sovereign, on witnessing this miracle (with up lifted hands) set up a shout, while yet standing on the golden chair, which was echoed by the surrounding spectators. The delighted priesthood expressed their joy by shouts of "Sādhu," and the crowding multitude, waving thousands of cloths over their heads, cheered.

Thus this (branch of the) great bo-tree established itself in the fragrant soil (in the vase) with a hundred roots, filling with delight the whole attendant multitude. The stem thereof was ten cubits high: there were five branches, each four cubits long, adorned with five fruits each. From the (five main) branches many lateral branches, amounting to a thousand, were formed. Such was this miraculous, and delight-creating bo-tree.

The instant the great bo-branch was planted in the vase, the earth quaked, and numerous miracles were performed. By the din of the separately heard sound of various musical instruments—by the "sādhus" shouted, as well by dévos and men of the human world, as by the host of dévos and brahmas of the heavens—by the howling of the elements, the roar of animals, the screeches of birds, and the yells of the yakkhos as well as other fierce spirits, together with the crashing concussions of the earthquake, they constituted one universal, chaotic uproar.

*Bodhiyā phalapattēhi chabbānnaṇasmiyā subhā, nikkhamitvā chakkavālaṇaṁ salalaṇaṁ sōbhayisucha.
 Sakatūgammahābōdhi uggantvāna tatō nabhaṇaṁ, atthasi himagabbhaṁhi sattahāni adasānaṁ.
 Rājā bruyiha pīṭhamhi taṇaṁ sattāhaṇaṁ tuhiṇaṁ wasāṇaṁ, nichchaṇaṁ mahābōdhiyūjaṇaṁ akāresi anēkadhā.
 Atitetaṁhi sattāhē sabbe himavādhāka pāvisiṇsu mahābōdhiṇaṁ sasatā raṇsiyōpicha.
 Suddhēnaḥhāsi dassittha sūkatāhapatitthitā mahājānassa sabbassa mahābōdhi manōramā.
 Pawattamhi mahābōdhi wiweidhē, ājīhāriyē wiṁhāpayanti janataṇaṁ paṭhawitalamōruhi.
 Pāthirēhi nēkehi tēhi sō pīṇitō, puna mahārājā mahābōdhi mahārājjeṇa pūjaya.
 Mahābōdhiṇaṁ mahārājjeṇa hisinchiya pūjīya nāna pūjāhi sattāhaṇaṁ puna tatthēwa sō wasi.
 Assayujasūhakupakkhē paṇṇarasa upasathē aggahesi mahābōdhiṇaṁ dwisattāhachchayē tatō.
 Assayujakūlapakkhē chetudassa upasathē rathē subhē thapetvāna mahābōdhiṇaṁ rathēvaḥhō.
 Pūjentoṇaṁ dīnāyēwa upanetvā sakaṇaṁ puraṇaṁ, alaṇṇaṁ aritvā bahudhā karetvā maṇḍapaṇaṁ subhaṇaṁ
 Kattikē sukkaṇḍakassa dīnē paṇḍalē tahiṇaṁ mahābōdhiṇaṁ mahāśīlamulē pāchinakē subhē,
 Thapetvāna kāresi pūjānēkaṁ dīnē dīnē gāhatō sattarasamē diwasetu nawaṇkuraṁ.*

From the fruit and leaves of the bo-branch, brilliant rays of the six primitive colors issuing forth, illuminated the whole "chakkavālaṇa." Then the great bo-branch together with its vase springing up into the air (from the golden chair), remained invisible for seven days in the snowy regions of the skies.

The monarch descending from the chair, and tarrying on that spot for those seven days, unremittingly kept up, in the fullest formality, a festival of offerings to the bo-branch. At the termination of the seventh day, the spirits which preside over elements (dispelling the snowy clouds), the beams of the moon enveloped the great bo-branch.

The enchanting great bo-branch, together with the vase, remaining poised in the cloudless firmament, displayed itself to the whole multitude. Having astounded the congregation by the performance of many miracles, the great bo-branch descended to the earth.

This great monarch, overjoyed at these various miracles, a second time made an offering of the empire to the great bo. Having thus invested the great bo with the whole empire, making innumerable offerings, he tarried there for seven days longer.

On the fifteenth, being the full moon day of the bright half of the month assayujo, (the king) took possession of the great bo-branch. At the end of two weeks from that date, being the fourteenth day of the dark half of the month "assayujo" the lord of chariots, having had his capital fully ornamented, and a superb hall built, placing the great bo-branch in a chariot, on that very day brought it in a procession of offerings (to the capital).

On the first day of the bright half of the month "kattiko," having deposited the great bo-branch under the great sal tree in the south east quarter (of Pātilaputto) he daily made innumerable offerings thereto.

On the seventeenth day after he had received charge of it, its new leaves sprouted forth simultaneously. From that circumstance also the monarch overjoyed, a third time dedicated the empire to the great bo-tree.

*Sakinyewa ajdyinsu tassā tēna narddhipō putthachittō mahābōdhiñ puna rajjēna pujayi.
Maharajjebhisinchitwā mahābōdhiñ mahissaro kārāsicha mahābōdhiñ pujañ nānappakārakañ.
Iti kusumapurē sarē sarañ sā bahuwidhachārudhājā kula wisālā suruchirapawarōrubōdhipujā
marunarachittawikādsinti akādsiti.*

Sujanappasāda sañwegatthāya katē Mahāwansē "Mahābōdhi gahaṇonima" atthārasamō parichchhedō.

EkonaWisatimo Parichchhedo

*Mahābōdhiñ rakghanatthañ atthārasasu rathēsabhō dēwakulāni datwāna, atthamachchakulānicha,
Atthabrahmanakulānicha, atthasetthakulānicha, gōpakānañ, tarachchhānañ kulingānañ kulānicha,
Tathēwa pisakārānañ, kumbhakārānamāwacha, sabbāsānwāpi sēsānañ nāgayakkhā namāwacha.
Hemasajjugghazēchewa datwā atthathamānadō arōpetwā mahābōdhiñ ndwān gangāya bhūsitāñ.
Sanghamittāñ mahādhērīñ sahēkādasabhikkhūni, tathēwdrōpayitwāna Arittthapamukkēpicha,
Nagarā nikkhamitwāna Winjhatawimattichcha sō Tāmalittāñ anuppattō sattāhēnēwa bhupati.
Achchuldrādhī pujādhī dēwdnāganardēpicha mahābōdhiñ pujayanti attādhēnēwupdgamañ.*

The ruler of men, having thus finally invested the great bo-branch with the whole empire, made various offerings to the said tree.

(It was during the celebrations of these festivals that Sumanā entered Pātiliputto to apply to Dhammāsōko for the relics).

Thus was celebrated in the capital (appropriately called) "the city-of-the-lake of flowers," enchanting the minds of dévos as well as men, this superb, pre-eminent, grand, bo-branch, processional-festival, graced by innumerable superb streaming banners, (of gold and silver, and other pageantry).

The eighteenth chapter in the Mahāwanso, entitled "the obtaining the great bo-branch (by Dhammāsōko)" composed equally for the delight and affliction of righteous men.

CHAP. XIX.

The lord of chariots assigned for the custody of the great bo-branch, eighteen personages of royal blood, eighteen members of noble families, eight of the brāhma caste, and eight of the settha caste. In like manner eight of each, of the agricultural and domestic castes, as well as of weavers and potters, and of all other castes; as also nāgas and yakkhos. This delighter in donations, bestowing vases of gold and silver, eight of each, (to water the bo-branch with) embarking the great bo-branch in a superbly decorated vessel on the river (Ganges); and embarking likewise the high priestess Sanghamittā with her eleven priestesses, and the ambassador Aritttho at the head (of his mission); (the monarch) departing out of his capital, and preceding (the river procession with his army) through the wilderness of Winjhā, reached Tāmalitta on the seventh day. The dévos, nāgas and men (during his land progress) kept up splendid festivals of offerings (on the river), and they also reached (the port of embarkation) on the seventh day.

*Mahāsamuldatīramhi mahābōdhiñ mahipati, thapāpetwāna puṇēti mahārājena sō puna.
 Mahābōdhiñ mahārājē abhisinchiya kāmāḍo maggasirasulka pakkhēdinē pāṭipadētātō,
 Uchchārētū mahābōdhiñ tēheyewatthattahi, sūlamulamhi dinēnāhi chdtuggatakulēhi sō.
 Ukkhīpitwā mahābōdhiñ galamattāñ jālañ tahiñ, ogāhetwā sanāwāya patitthāpayi sādhukañ
 Nawañ drōpayitwā tañ mahāthēriñ sathērikañ mahāriththañ mahāmachēhañ idāñwachana mabrawi.
 “ Ahuñ rajjēna tikkhattuñ mahābōdhiṃapujayā ; ewamwabbhipujētu rājā rajjēna mē sādhu.”
 Idāñ watwā mahārājā tīrē pañjalikō thito, gacchhamānañ mahābōdhiñ passan assuni wattugi.
 Mahābōdhiwiyōgēna Dhammasōko sasōkawā kantiwā, paritthitwā, agamsi sakañ purañ.
 Mahābōdhi samādrulhā nūwā pakkhāntitōladhiñ, samantā yōjanānēwīchi sannisīdi mahāṇḍwē
 Puppāṇsu pañchawāṇḍni pudumāni samantato, antalikkhē pawajjīṇsu anēkaturiyādnicha.
 Dēwatthi anēkādhī piyānēkappaṭṭhā, gahētuncha mahābōdhiñ nāgākaṇsu wikkubbanāñ.
 Saṅghamittā mahāthēri abhinnaḍāpārahā supannarupā hutwāna tē tāsēsi mahārāgē
 Te tāsītā mahāthēriñ yāchitwāna mahārāgā nayitwāna mahābōdhiñ bhujangabhawan tato*

The sovereign disembarking the great bo-branch on the shore of the main ocean, again made an offering of his empire. This delighter in good works having thus finally invested the great bo-branch with the whole empire, on the first day of the bright half of the moon in the month of “maggasiro;” thereupon he (gave direction) that the great bo-branch which was deposited (at the foot of the sal tree) should be lifted up by the aforesaid four high caste tribes, (assisted) by the other eight persons of each of the other castes. The elevation of the bo-branch having been effected by their means, (the monarch) himself descending there (into the sea) till the water reached his neck, most carefully deposited it in the vessel.

Having thus completed the embarkation of it, as well as of the chief thēri with her priestesses, and the illustrious ambassador Mahāriththo, he made this address to them : “ I have on three occasions dedicated my empire to this bo-branch ; in like manner, let my ally, your sovereign, as fully, make (to it) an investiture of his empire.”

The mahārāja having thus spoke, stood on the shore of the ocean with uplifted hands ; and, gazing on the departing bo-branch, shed tears in the bitterness of his grief. In the agony of parting with the bo-branch, the disconsolate Dhammasōko, weeping and lamenting in loud sobs, departed for his own capital.

The vessel in which the bo-tree was embarked, briskly dashed through the water ; and in the great ocean, within the circumference of a yōjana, the waves were stilled : flowers of the five different colours blossomed around it, and various melodies of music rung in the air. Innumerable offerings were kept up by innumerable dévos ; (but) the nāgas had recourse to their magical arts to obtain possession of the bo-tree. The chief priestess Sanghamittā, who had attained the sanctification of “ abhinna,” assuming the form of the “ supanna,” terrified those nāgas (from their purpose). These subdued nāgas, respectfully imploring of the chief priestess, (with her consent) conveyed the bo-tree to the settlement

*Sattahañ nāgarāyena pūjhi wiwidhāhicha pūjayitwāna, dnetwa, ndwadyd thapayāsu tē.
Tadahēwa mahābōdhi Jambukōlamidhāgamā, Dēwānanpiyatissōtu rājā lōkahitēratō,
Sumanasdmāntrāmā pūbbē sutāñ tadāgamā, maggasirādīdinatoppabhuttawacha sādārō,
Uttarañdōwāratōydwā Jambukōlamahāpathaā, wiśhūsayitwā sakalāñ mahābōdhigatāsāyō,
Samuddāsannasālayathānt thatwā mahāññawē, āgachchhantāñ mahābōdhiñ mahāthēridhīyāddāsa.
Tasmiñ thānt katā sālā pakāsetuñ tamābhūtañ, "Samuddāsannasālāti" nāmenāsiha pdkatā.
Mahāthērūnubhāwēna sadāhiñ thērēhi tēhicha, tadāhēwa mahārājā Jambukōlāñ savēnakō,
"Mahābōdhāya bōdhi," pitūwēgēnuñnē ulānayañ, galappamāññāñ salilāñ wigāhetwa suwiggahō,
Mahābōdhiñ sōlasahi kulchi sahamuddhant, dādāya rōpayitwāna wilāya mañḍapē sūbhē ;
Thapayitwāna lañkindō Lañ drajjēna pūjayi, sōlasannañ samāpetwā kulānañ rājjēna yuttanō .
Sayañ dōwārikatthānt thatwāna dīwasē tayō tatthēwa pūjāñlārēsi, wiwidhañ manujādhīpō.
Mahābōdhiñ dasamiyañ drōpetwā rathē sūbhē anayantō manussindō dumināñ tañ thapāpayi,
Pāchinassa wihrassa thānt thānawichakkhañō pūtārdañ puwattēsi, sasañghassa janassa sō.*

of the nāgas : and for seven days innumerable offerings having been made by the nāga king, they themselves, bringing it back, replaced it in the vessel. On the same day that the bo-tree reached this land at the port of Jambūkōlo, the universally beloved monarch Dēwānanpiyatisso, having by his communications with Sūmano sāmānēro, ascertained the (approaching) advent (of the bo-branch) ; and from the first day of the month of "maggasiro," in his anxiety to prepare for its reception, having, with the greatest zeal, applied himself to the decoration of the high road from the northern gate (of Anurādhapura) to Jambūkōlo, had (already) repaired thither.

While seated in a hall on the sea beach, by the miraculous powers of the thēro (Mahindo), he was enabled to discern, (though still out of sight), the bo-branch which was approaching over the great ocean. In order that the hall built on that spot might perpetuate the fame of that miracle, it became celebrated there by the name of the "Sammudāsanna-sālā." Under the auspices of the chief thēro, attended by the other thēros, as well as the imperial array of his kingdom, on that very day, the nobly formed mahārāja, chanting forth in his zeal and fervour, "this is the bo from the bo-tree (at which Buddho attained buddhohood)" rushing into the waves up to his neck, and causing the great bo-branch to be lifted up collectively by the sixteen castes of persons on their heads, and lowering it down, deposited it in the superb hall built on the beach. The sovereign of Lankā invested it with the kingdom of Lankā ; and unto these sixteen castes, surrendering his sovereign authority, this ruler of men, taking on himself the office of sentinel at the gate (of the hall), for three entire days, in the discharge of this duty, made innumerable offerings.

On the tenth day of the month, elevating and placing the bo-branch in a superb car, this sovereign, who had by inquiry ascertained the consecrated places, escorting the monarch of the forest, deposited it at the Pāchīna wiharo ; and entertained the priesthood as well as the people, with their morning meal. There (at the spot visited at Buddho's

*Mahamahindatherettha katan dasabalēna tañ kathēsi nḡadamanāñ rañṇō tassa usēsato.
 So therassa sutwā, kḡretwā sañṇāṇṇi tañ tañ paribhuttēsū thānēsū nisajjādhi Sattthuna
 Pīṇakassa brāhmaṇassa gāmanḡwāreche bhūpati thapāpetwā mahābōdhiñ thānēsū katēsucha,
 Sudḡharāḡlukasanthāre nāni pupphasamākalē paggahitāñ dhajenaggē pupphaggikawibhūsit,
 Mahābōdhiñ pūyayanto rattīñ diwā matanlito, ānayitwā chuddasiyañ Anurādhapurantikañ :
 Waddhamāḡkarchhāyaya purāñ sādhuwibhūsitañ, uttarēnacha dwārēna pūyayantō pawēsiya.
 Daḡ / hinēnacha dwārēna nikkhamitwā pawēsiya, Mahāḡghawundāmañ chatubuddhanisēwitañ,
 Sumanassēcha wachasā pulēsāñ sādhusaṇkātāñ, pubbābōdhiḡthitathānañ upanētḡwā manōramāñ,
 Kulehi so solasahi rājāṇāñ āradhūrihi ōrōpetwā mahābōdhiñ patitthāpetumōssaji.
 Hatthato muttamattā sā asitī ratanañ nabhañ uggantwāna thitā munci chhabbañnarasmiyo subhā.
 Dipe patthari sḡhacheha brāhmalōkañ thitañ ahu, suriyatthaggaḡyāwa rasmiyō ta manōramā
 Purivā dasasahassāni pasannā pātihāriyē wipassayitwāna arahattañ patḡwnanidha pubbañ.
 Orōhitwā mahābōdhi suriyatthaṇṇamā tatō, rohiniyā patitthāsi mahiyañ, kampi mēdini.*

second advent) the chief théro Mahindo narrated, without the slightest omission, to this monarch, the triumph obtained over the nāgas (during the voyage of the bo-branch) by the diety gifted with the ten powers. Having ascertained from the théro the particular spots on which the divine teacher had rested or taken refreshment, those several spots he marked with monuments.

The sovereign stopping the progress of the bo-branch at the entrance of the village of the brāhma Tiwako, as well as at the several aforesaid places, (each of which) was sprinkled with white sand, and decorated with every variety of flowers, with the road (approaching to each) lined with banners and garlands of flowers;—and keeping up offerings, by night and by day uninterruptedly, on the fourteenth day he conducted it to the vicinity of Anurādhapura. At the hour that shadows are most extended, he entered the superbly decorated capital by the northern gate, in the act of making offerings; and passing in procession out of the southern gate, and entering the Mahāḡgo garden hallowed by the presence of the four Buddhas (the this kappo); and arriving, under the directions of Sūmano himself, at the delightful and decorated spot at which the former bo-trees had been planted;—by means of the sixteen princes, who were adorned with all the insignia of royalty (which they assumed on the king surrendering the sovereignty to them), raising up the bo-branch, he contributed his personal exertion to deposit it there.

The instant it extricated itself from the hand of man, springing eighty cubits up into the air, self-poised and resplendent, it cast forth a halo of rays of six colors. These enchanting rays illuminating the land, ascended to the brahma heavens, and continued (visible) till the setting of the sun. Ten thousand men, stimulated by the sight of these miracles, increasing in sanctification, and attaining the state of “arahat,” consequently entered into the priesthood.

Afterwards, at the setting of the sun, the bo-branch descending, under the constellation “rōhani,” placed itself on the ground; and the earth thereupon quaked. Those roots

Of these eight, he planted (one) at Jambukólopatana, on the spot where the bo-tree was deposited on its disembarkation ; one at the village of the bráhma Tiwako ; at the Thupáramo ; at the Issarasámanako wiharo ; at the Pattama Chétiyo ; likewise at the Chétiyo

*Chētiyapabbatārdmē tathā Kāchharagāma ē, Chandanagāmakēchādi ēlēkān bōdhi latthikān.
 Sēsa chaturakkayādi dvattiāsa bōdhi latthiyō, samantā yōjanatthānē wihāresu tahiñ tahiñ.
 Dīpawāsijanassēva hitatthāya patitthitē mahābōdhi dūmindañhi Sammasambuddhatēyasā
 Anulā sā saparivā, Sañghamittāya thēriyā sāntikē pabbajitvāna arahattamapāpūñi.
 Aritthō panha sata pariwārōcha khattiyō thērasāntikē pabbajitvā arahattamapāpūñi,
 Yāni setti kulānāttha mahābōdhi mūlā dharuñ, “bōdhāharakulānti” tāni tēna pavouchharē.
 “Upāsikā wihāroti” yāte bhikkhunipassayē sasañghā Sañghamittā sā mahāthēri tahiwasi.
 Agāra tataya pāmokkhē agārē tattha tattha kārāyi dūddasē tēsu ekasmiñ mahāgāre thapāpayi
 Mahābōdhiñ samēdāya nāwāya kūpayatthikāñ, ēlasmiñ piyamēlasmiñ aritthañ tēhi tēvūdu,
 Jātē aññanikāyēpi agārē dūddasāpūtē Hatthālhaka bhikkunhi walangiyiñsu sabbatā.
 Raññō mangalahattī sō mīcharantō yathā suhañ purassa ē/ apassamhi Kandarantamhi sītātē,
 Kadambapupphigumbantē atthāsi gocharañ charañ ; hatthiñ tattha ratañ yatvā ahañsu “Hattha-dīhakañ”*

mountain wihāro ; and at Kāchharagāmo, as also at Chandanagāmo (both villages in the Rōhona division) ; one bo-plant at each. These bearing four fruits, two each, (produced) thirty bo-plants, which planted themselves, at the several places, each distant a yōjano in circumference from the sovereign bo-tree, by the providential interposition of the supreme Buddho, for the spiritual happiness of the inhabitants of the land.

The aforesaid Anulā, together with her retinue of five hundred virgins, and five hundred women of the palace, entering into the order of priesthood, in the community of the thēri Sanghamittā, attained the sanctification of “arahat.” Arittho, together with a retinue of five hundred personages of royal extraction, obtaining priestly ordination in the fraternity of the thēro, also attained “arahat.” Whoever the eight persons of the setti caste were, who escorted the bo-tree hither, they, from that circumstance, obtained the name of bhodāhara (bo-bearers).

The thēri Sanghamittā together with her community of priestesses sojourned in the quarters of the priestesses, which obtained the name of the “Upāsaka wihāro.”

There, at the residence of Anulā, before she entered into the priesthood (the king) formed twelve apartments, three of which were the principal ones. In one of these great apartments (called the Chūlangono) he deposited the (kūpayatthikan) mast of the vessel which transported the great bo ; in another (called Mahāangano) an oar (piyam) ; in the third (called the Siriwaddho, the arittan) rudder. From these (appurtenances of the ship) these (apartments) were known (as the Kūpayatthitapanagara).

Even during the various schisms (which prevailed at subsequent periods) the Hatthālhaka priestesses uninterruptedly maintained their position at this establishment of twelve apartments. The before mentioned state elephant of the king, roaming at his will, placed himself at a cool stream in a certain quarter of the city, in a grove of kadambo-trees, and remained browsing there ;—ascertaining the preference given by the elephant to the spot, they gave it this name of “Hattālahan.”

*Athēka diwasañ hatthi nagañhi kabaldni sō, dipappasddakañ thērañ rājā sōpucchēhi tammanañ.
 “Kadambapuppigumbasmiñ thūpassa karanāñ itī icchēhatitī” mahāthēro mahārājassa abrawi.
 Sadhātukañ tattha thūpañ thūpassaghamēwacha khippañ rājā akūṛesi nichchañ janahitēratō.
 Sanghamittā mahāthēri suñḍagardhildasini dēvīnattā mihārassa wasandhuassa tassa sō,
 Wuddhātthini sāsanaṣṣa bhikkhūnañ hitāyacha, bhikkhūnīpassayañ aññañ icchhamānd wicakkhuna,
 Gantwā chētiyagēhantañ pavīvēkasukhañ subhañ diwāwihārañ kappēsi wihāra 1 usaldāma.
 Thēriyā wandanattāyā rājā bhikkhūnīpassayañ gantwā tattha gāṭaṇa sūhoi, gantwā tañ tattha wandiyā.
 Sammōditvā tēyasaḍḍhiñ tatthā gāṇakūraṇaṇaṇa tadassā natwa adhippāyañ adhippāyavidū widū.
 Samantā thūpagēhassa rammañ bhikkhūnīpassayañ Dēwānāpīyatissō sō mahārājā akādrayī.
 Hatthālakaṣampamhi latō bhikkhūnīpassayō Hatthālakaṇwihārōti wissutō dsi tēna sō
 Sumittā Saṅghamittā sō mahāthēri mahimati tasmīñhi wāsañ kappēsi rammē bhikkhūnīpassayē.
 Ewañ Lañka lōkahitañ sāsanaṇwiddhiñ sāsādhentō, ēsamaha duminō Lañkādāpē rannē Mēghawanasmin
 attā, dīghakālamānē abhūtāyattoti.*

On a certain day, this elephant refused his food : the king enquired the cause thereof of the thero, the dispenser of happiness in the land. The chief thero, replying to the monarch, thus spoke ; “ (The elephant) is desirous that the thūpo should be built in the kadambo grove.” The sovereign who always gratified the desires of his subjects, without loss of time built there a thūpo, enshrining a relic therein, and built an edifice over the thūpo.

The chief thēri Sanghamittā, being desirous of leading a life of devotional seclusion, and the situation of her sacerdotal residence not being sufficiently retired for the advancement of the cause of religion, and for the spiritual comfort of the priestesses, was seeking another nunnery. Actuated by these pious motives, repairing to the aforesaid delightful and charmingly secluded thūpo edifice, this personage, sanctified in mind and exalted by her doctrinal knowledge, enjoyed there the rest of noon day.

The king repaired to the temple of the priestesses to pay his respects to the thēri, and learning whither she had gone, he also proceeded thither, and reverentially bowed down to her. The mahārāja Dēwānāpīyatisso, who could distinctly divine the thoughts of others, having graciously consulted her, inquired the object of her coming there, and having fully ascertained her wishes, erected around the thūpo a charming residence for the priestesses. This nunnery being constructed near the Hatthālaka hall, hence became known as the “ Hatthālaka wiharo.” The chief thēri Sanghamittā, surnamed Sumitta, from her being the benefactress of the world, endowed with divine wisdom, sojourned there in that delightful residence of priestesses.

Thus this (bo-tree), monarch of the forest, endowed with many miraculous powers, has * stood for ages in the delightful Mahāmōgo garden in Lankā, promoting the spiritual welfare of the inhabitants of Lankā, and the propagation of the true religion.

In reference to the period at which the first portion of the Mahawanso was composed between A.D. 159 and 478.

Sujanappasādasuñvegatthāya kate Mahāvraṇṣe "bōlhiḍgamōṇāma" ikunavisatimō parichehkhēdō.

WISATIMO PARICHEHHEDO

*Atthārasahi wassamhi Dhammasōkassa rājīnō Mahāmēghawanārdnē mahābōdhi patitthahi
Tato dhūdasamē wassē mahēsi tassa rājīnō piyā Asandhimittā sāmā Sambuddhamāmikā.
Tatō chatutthamassamhi Dhammasōko mahipati tassadrakkhañ mahēsin tē thapēsi wisaṇḍa sayāñ.
Patotu tatiyē wassē sādārūpamānini "mayāpicha ayañ rājā mahābōdhiñ mamāyati,"
Iti kothawasāñ gantvā, attanō tattha kārīkū mandukantukayōgēna mahābōdhiṃagghāyati.
Tatō chatutthē wassamhi Dhammasōko mahāyaso anichchatūwasampattō sattatiṇṣasamā imā.
Dēwānanpiyatisōtu rājā dhammagunērato mahāwihārē nawakammañ tathā Chētiyapabbatē,
Thupārāmēcha nawakammañ nittāpittvā yathā rahanā, dipappasādalāñ thērañ pucheḥhi pucheḥhitakōwidan
"Kārāpēsāmaham, bhantē, wihārēsu bahu idha patitthapēttun thupēsu kahañ lucheḥhāmi dhātuyō."
"Sambuddhapattañ pūretvā Sumanendhatā idha Chētiyapabbatē rājā thapitā atthi dhātuyō."
"Hatthikkandhē thapetvā tā dhātuyō idhā ahara," iti wuttō sathērēna tathā āhāri dhātuyō.*

The nineteenth chapter in the Mahawanso, entitled "the arrival of the bo-tree," composed equally for the delight and affliction of righteous men.

CHAP. XX.

In the eighteenth year of the reign of Dhammasōko, the bo-tree was planted in the Mahāmēgawanō pleasure garden. In the twelfth year from that period, the beloved wife of that monarch, Asandhimittā, who had identified herself with the faith of Buddho, died. In the fourth year from (her demise), the rājā Dhammasōko, under the influence of carnal passions, raised to the dignity of queen consort, an attendant of his (former wife). In the third year from that date, this malicious and vain creature, who thought only of the charms of her own person, saying, "this king, neglecting me, lavishes his devotion exclusively on the bo-tree,"—in her rage (attempted to) destroy the great bo with the poisoned fang of a toad. In the fourth year from that occurrence, this highly gifted monarch Dhammasōko fulfilled the lot of mortality. These years collectively amount to thirty seven.

The monarch Dēwānanpiyatisso, impelled by his ardor in the cause of religion, having completed his undertaking at the Mahāwihāro, also at the Thupārāmo, as well as at the Chētiyo mountain, in the most perfect manner;—thus enquired of the thēro, the dispenser of joy to the land, who was endowed with the faculty of answering all inquiries: "Lord. I shall build many wihāros in this land: whence am I to obtain the relics to be deposited in the thūpas?" He was thus answered by the thēro: "O king, the relics brought hither by Sūmano, filling the refection dish of the supreme Buddho, and deposited at the Chētiyo mountain, are sufficient; transfer them hither on the back of a state elephant." Accordingly he brought the relics, and constructing wihāros at the distance of one yōjana

Wihāre kánayitwāna thánéyōjanayōjané dhātuyo tattha thūpésu nidhapési tathā rahan.
Sambudihabhuttapattantu rájá waththugare subhē thapayitwāna, pūjési nand pūjāhi sabbadd.
Panchasatthissarēhi mahāthérassa santike pabbāwajjāsi tatthāné "issarasamanakó" ahu.
Panchasatthēi wesshi mahathérassasantiké, pabbajjā wasitatthāne tathā "wessagiri," ahu.
Yāya Mahāmahindēna thérēna wāsitā guhā sapabbatē wihāresi sá "Mahindaguhā," ahu.
Mahāwihāraṇ pathamaṇ ; dutiyē Chētiyāwahanāṇ , Thūparāmantu tatiyāṇ thūpapubbangamaṇ subhāṇ ;
Chatutthāncha Mahābōdhiṇ patitthāpanamēwacha ; Thūpathānīya bhūtassa panchamaṇṇaṇa sūthukāṇ ,
Mahāchētiyathānamhi , silā thūpassackāruṇō , Sambudihagwēdhātussa patitthāpanamēwacha ,
Issarasamanāṇ chhatthāṇ , Tissawāpintu sattamaṇ ; atthamaṇ Pathamaṇ Thūpaṇ , nawaman Wessagiriwahanāṇ ,
Upāsikāwahanāṇ rammaṇ , tathā Hatthālhakawahanāṇ bhikkhunpassayē bhikkhunī phāsukāraṇa ,
Hatthālhakē ōsaritwā bhikkhunīmaṇ upassayō , gantwāna bhikkhusānghēna bhattaggaṇhāna kāraṇa ,
Mahāpālinmakāṇ bhattasālāṇ gharaṇ subhāṇ , sabbūpakaranupētaṇ sampannaṇ paricharikaṇ .
Tathā bhikkhu sahasassa parīkhāramuttamaṇ pawāranaya dānaṇcha annuwaṇa lamēwēcha .
Nangadipē Jambukōlawihāraṇ tamhipattanē , Tissamahāwihāraṇcha Pāchindānamēwacha .

from each other, at those places he enshrined the relics in thūpas, in due form ; and depositing the refection dish of the supreme Buddha in a superb apartment of the royal residence, constantly presented every description of offerings (thereto).

The place at which the five hundred (Issaró) eminently pious persons, who had been ordained by the chief théro, sojourned, obtained the name of " Issarasamanako."

The place at which the five hundred (wessé) bráhmans, who had been ordained by the chief théro, sojourned, obtained the name of " Wessagiri."

Wherever were the rock cells, whether at the Chētiyo mountain or elsewhere, at which the théro Mahindo sojourned, those obtained the name of " Mahindagūhā."

In the following order (he executed these works) ; in the first place, the Mahāwihāro ; secondly, the one called Chētiyo ; thirdly, completing previously the splendid Thupārāmo, the Thupārāmo Wiharo ; fourthly, the planting of the great bo ; fifthly, the designation of the sites of (future) dāgobas, by (an inscription on) a stone pillar erected on the site of the Mahāthūpo (Ruanwelli), as well as (the identification) of the shrine of the " Giwatti " relic of the supreme Buddha (at Mahiyangano) ; sixthly, the Issarasamanó ; seventhly, the Tissa tank ; eighthly, the Patamo Thūpo ; ninthly, Wessagiri wihāro ; lastly, the delightful Upāsikawihāro and the Hatthālaka wihāro ; both those at the quarters of the priestesses, for their accommodation.

As the priests who assembled at the Hatthālako establishment of the priestesses, to partake of the royal alms (distributed at that place), acquired a habit of loitering there ; (he constructed) a superb and completely furnished refection hall, called the Mahapāli, provided also with an establishment of servants ; and there annually (he bestowed) on a thousand priests the sacerdotal requisites offered unto them at the termination of " pawāranan." (He erected also) a wihāro at the port of Jambukōló in Nagapido ; likewise the Tissamahā wihāro, and the Pachina wihāro (both at Anurādhapura).

*Iti itāni lammāni Lankajrachitattihiko, Dēwanāpiyatisso sō laṅkindō puṇṇapanṇawā,
 Pathumyēva wassamhi kārāpēsi gunappiyō yāwajiwantu nēkāni puṇṇakammāni dchīni.
 Ayaṇ dīpo ahuphitō wijjitō tassardjino; wassānichattāḍisaṇ sō rājā rājjamaḷ drayī.
 Tassachchay taṇ kanittho Uttiyo iti wissutō rājaputtō aputtantaṇ rājjaṇ kārēsi sādḍhukaṇ.
 Mahāmahindathēroṭu Jinassāsanamuttamaṇ pariyatti paṭipattinīcha patiweḍḍhancha sādḍhukaṇ.
 Laṅkāḍīpamhi dīpetwā Laṅkāḍīpomahāgaṇi Lankāya sō satthukappō katwā Laṅkāḍhitaṇ bahuṇ.
 Tassa Uttiyārājassa jayawassamhi atthamē Chētiyapubbatē wassāṇ satthiwassōwa saṇḍwasi,
 Assayujamāssasva sukkapalakkhatthamē dinē parinibbāyī, tēnētaṇ dināṇ taṇḍamaṇ ahu.
 Taṇ sutwa Uttiyō rājā sōlasallasamappito gantwā, thēraṇcha wanditwā, kanditwā bahudhā bahuṇ.
 Asittaṇ gandhatelāyā lahuṇ sōwantadōṇiyā thēradōhankhipāpetwā taṇ doniṇ sādḍhupassitaṇ,
 Sowannaḷ utāḍḍramhi thapāpetwā alaṇkatē, kutāgaraṇ guṇuyitwā, kārēnto sādḍhukāḷikaṇ.
 Mahāḍācha janōghēna dātāna tatō tatō mahāḍācha balōghēna kārēntō pūjanduwitthiṇ.*

Thus this ruler of Lankā, Dēwanāpiyatisso, blessed for his piety in former existences, and wise (in the administration of human affairs), for the spiritual benefit of the people of Lankā, executed these undertakings in the first year of his reign; and delighting in the exercise of his benevolence, during the whole of his life, realized for himself manifold blessings.

This land became unto this monarch an establishment (perfect in every religious requisite). This sovereign reigned forty years.

At the demise of this king, his younger brother, known by the name of prince Uttiyo, righteously reigned over this monarchy, to which there was no filial successor.

The chief théro Mahindo, having propagated over Lankā the supreme religion of the vanquisher, his doctrines, his church discipline (as contained in the whole "pitakattaya"), and especially the means by which the fruits of the state of sanctification are to be obtained in the most perfect manner, (which is the Nawawidhalōkuttaro dhammō;) moreover this lord of multitudinous disciples,—a luminary like unto the divine teacher himself, in dispelling the darkness of sin in Lankā,—having performed manifold acts for the spiritual welfare of Lankā; in the eighth year of the reign of Uttiyō, while observing his sixtieth "wasso" since his ordination, and on the eighth day of the bright moiety of the month "assayujo," he attained "parinibbāna" at the Chētiyo mountain. From that circumstance that day obtained that name, (and was commemorated as the anniversary of the "thēraparinibbāna" day).

King Uttiyō hearing of this event, overpowered with grief, and irrepressible lamentation, repairing thither, and bowing down to the théro, bitterly wept over the many virtues (of the deceased). Embalming the corpse of the théro in scented oil, and expeditiously depositing it in a golden coffin (also filled with spices and scented oils), and placing this superb coffin in a highly ornamented golden hearse, he removed the hearse in a magnificent procession. By the crowds of people who were flocking in from all

*Alañkatēna maggēna bahudhālanī, atañ purañ ānayitwāna nagarē chāretwā rājawithiyē ;
 Mahāwihārañ dnetwā ēttha panhambadulē, kutāgārañ thapūpetwā sattāhañ so mahipati,
 Torādddhajapupphehi gandhapupphaghatichcha wihārañcha samantācha manditañ yojanattayañ,
 Ahū rājānubhāwēna dīpantu sakalanāpana ānubhāwēna dēvānañ tathewālanī, atañ ahu,
 Nāndipūjan krayitwā sattāhañ so mahipati puratthima disābhigē thērdnumbattha malahe,
 Kāretwā gandhachitākañ mahāthūpapadalakkhināñ karonto tattha netwāna kutāgārañ manoramañ,
 Chitakamhi thapūpetwā sakkārañ antimañ akā, Chētiyañ chetthakā dēsi gāhapetwāna dhātuyo
 Upāddhadhātūñ gāhetwā Chētiyē pabbatēpiñha sabhēsuca wihāresu thūpē kāresi 1 hattiyo,
 Isinō dēhanikkhēpañ katatthānumhi tassa tañ, wuchchatē bahumānēna "Isibhūmānganan" iti.
 Tatōppabbhūti ariyānañ samantā yojanantayē, sarirañ āharitwāna tamhi dēsamhi dayihati
 Saṅghamittā mahāthēri, mahābhinnā, mahāmātī, katwāna sāsanañ ichchānī tathā lū ahitañ bahūñ,
 Ekūna satthi wassā sa, Uttiyassēwa rāpino wassamhi nāwame, khēmē Hatthālhaka upassayē,*

directions, he celebrated a festival of offerings, which was (in due form) kept up by that great assemblage of the nation. Having brought (the corpse) through the decorated high way to the highly ornamented capital; and marching in procession through the principal streets of the city, having conveyed the coffin to the Mahāwihāro, this sovereign deposited it on the spot, which received the name of "Ambamālakó."

By the commands of the king, the wihāro and the space for three yōjanas round it were ornamented with triumphal arches, banners, and flowers, (and perfumed) with vases of fragrant flowers. By the interposition of the dēvos, the whole island was similarly decorated. For seven days this monarch kept up a festival of offerings. On the eastern side, at the Ambamālakó of the thēros, having formed a funeral pile of odoriferous drugs, and marched in procession round the great Thūpo; and the splendid coffin having been brought there, and placed on the funeral pile, he completed the performance of the last ceremony (by applying the torch to that pile). Collecting the relics of the thēro on that spot, the king built a dāgoba there.

The monarch, taking the half of those relics, at the Chētiyo mountain, and at all the wihāros, built dāgobas. The spot at which the corpse of this sanctified personage was consumed, being held in great veneration, obtained the name of "Isibhūmānganan."—From that time, the corpse of every "rahat" priest (who died) within a distance of three yōjanas, being brought to that spot, is there consumed.

The chief thēri Sanghamittā, who had attained the perfection of doctrinal knowledge, and was gifted with infinite wisdom, having fulfilled every object of her sacred mission, and performed manifold acts for the spiritual welfare of the land, while sojourning in the Hatthālhaka establishment; in the sixty ninth year of her ordination, and in the ninth year of the reign of king Uttiyó, achieved "parinibbānan."

Wasanti, parinibbāya. Ityā tassāpi / drayī thérassawīya sattāhan pūjāsakkāramuttamañ. Sabbū alaṇ / atā Lankā thérassawīya āsicha. Kūtāgāragatañ thērādhāñ sattadinachchaye, Nikkhamitvā nagarā, Thūpārāmapuratthato, Chittasālasampamhi mahābodhi padassayē, Thēryā muttathānamhi, aggikicchamaḥ drayī: thūpancha tattha kārēsi Uttiyo sō mahāpati, Pañchāpi tē mahāthērā thērāntthālayōpicha, tathānēka sāhassāni bhū / khu khīṇasawāpicha, Saṅghamittāppabhūtayō tāvañchālasathēryō khīṇasawā bhikkhunyo sāhassāni bahūnicha, Bahussulā, mahāpaṇḍ, winayālitthitāgamañ, jeyayitvāna kalēna piyātā nicchātānasañ. Dasawassāni so rajā rajjāñkārēsi Uttiyo, Ewañ anichchātā ēsa sabbalōkavināsini. Tañ, tañ atisāhasaṇ atibalañ nāwarīyañ, yō narō jānantōpi, anichchātāñ; bhavagatē nibbindatēncwacha nibbinno wiratīñ ratiñ, nahurutēpāpēhi, puññēhicha. Tassetāñ sā utimōhajalabalatā jānampi, sammuyhatiti.

Sujanappasā lasanwegatthāya katē Mahāwañse "Thēraparinibbānañ" nama wīsatimō parichehheḍo.

For her, in the same manner as for the thero, the monarch caused offerings and funeral obsequies to be kept up with the utmost pomp, for seven days. As in the case of the thero, the whole of Lankā was decorated (in veneration of this event).

At the termination of the seventh day, removing the corpse of the thēri, which had been previously deposited in the funeral hall, out of the city, to the westward of the Thūparāmo dāgoba, to the vicinity of the bo-tree near the Chētiyo hall; on the spot designated by the thēri herself, (the king) performed the funeral obsequies of consuming the body with fire. This monarch Uttiyo erected a thūpo there also.

The five principal thēros (who had accompanied Mahindo from Jambūdīpo), as well as those, of whom Ariththo was the principal; and in like manner the thousands of sanctified priests (also natives of Lankā); and inclusive of Sanghamittā, the twelve thēris (who came from Jambūdīpo); and the many thousands of pious priestesses (natives of Lankā); all these profoundly learned, and infinitely wise personages, having spread abroad the light of the "winay" and other branches of the faith, in due course of nature, (at subsequent periods) submitted to the lot of mortality.

This monarch Uttiyo reigned ten years. Thus this mortality subjects all mankind to death.

If mortal man would but comprehend the relentless, the all powerful, irresistible principle of mortality; relinquishing (the hopeless pursuit of) "sansāra" (eternity), he would, thus severed therefrom, neither adhere to a sinful course of life, nor abstain from leading a pious one. This (principle of mortality aforesaid) on finding his (man's) having attained this (state of sanctity) self paralyzed, its power (over him) will become utterly extinguished.

— — —

The twentieth chapter in the Mahāwansō entitled "the attainment of parinibbāna by the thēros" composed equally for the delight and affliction of righteous men.

EKAWISATIMO PARICHCHHEDO.

*Uttiyassa kanitthótu Mahásiwo tadachchayé, dasawassáni kárési rajjañ sujanavéwaló.
 Bhaddasálamhi só théré pasiditwá manoramañ kárési purindyañtu wihárañ nagarañganam.
 Mahasiwukanitthótu Súratisso tadachchayé, dasawassáni kárési rajjañ púruesu sálaró.
 Anappakañ punnaisiñ sanchayaná manoramé wiharé bahuké tháné krapesi mahipati.
 Purimáya Hatthikkhandhancha, Gónnagirikaméwacha,
 Wánguttaré pabbatamhi, Páchnapabbatawahayañ, Raherakasmín pabbatamhi tathá Kólambakálakan.
 Aritthapádé Lanákañ; purimáya Achchagallakañ, Girinélapatákandañ nagarañ uttaráyatu.
 Panchasatánéwamiñ wiharé puthawipati gañgáya orapdráñhi Laná adipe tahn tahn.
 Puré rajyancha rajjécha saññhiwassánu sálhukañ kárési ramné dhamména ratanattaya gárawa
 Suwannapindatissóti námañ rájápuré ahu, Súratisso tu námantu tassáhu rajjapattiya
 Assanawikaputtá dwe damilá Senn-Guttiká Súratisso mahipádañ tañ gahetwa mahabbala.
 Duwé wísati wassáni rajjañ dhamména lúrayuñ. Te gahetwá Asélotu Mutasiwassa attarajó.*

CHAP. XXI.

On his demise, Mahásiwo, the patron of righteous men, the younger brother of Uttiyo, reigned ten years. This monarch, complying with (the directions of) the thero Bhaddasálho, constructed a wiháro in the eastern quarter of the city, which was itself beauteous as Anganá (the goddess of beauty).

On his demise, Suratisso, the delighter in acts of piety, the younger brother of Mahásiwo, reigned ten years. This monarch, laying up for himself an inestimable store of rewards, built superb wiháros at many places, (viz.) to the eastward of the capital (near Dwáramandalo), the Hatthikkhandho; and in the same direction, the Gonnagiri wiháro: (also wiháros) at the Wanguttaro mountain; at the mountain called Páchno; and at the Rahérako mountain; ---in like manner at Kólambo, the Káloko wiháro, and at the foot of the Arittho mountain, the Laná wiháro. (Still further) to the eastward of Anurádhapura, near Rabagallako (different however from the wiháro of the same name built by Déwánanpiyatisso) the Achagallako wiháro; to the north of the city, the Girinélapatákando wiháro. This ruler of the land, a sincere worshipper of the "ratanattaya" during a period of sixty years, both before and after his accession, built in great perfection, and without committing any oppression, these, together with others, five hundred delightful wiháros, in various parts of the island, both on this and on the other side of the river (Mahawilliganga).

This king was formerly called Súwannapindatisso. From the time of his accession to the sovereignty, he acquired the appellation of Súratisso.

Two damilo (malabár) youths, powerful in their cavalry and navy, named Séno and Guttiko, putting to death this protector of the land, righteously reigned for twenty two years.

At the termination of that period, Asélo son of Mutasiwo, and the ninth * of the (ten)

*The names of nine of these brothers are given in the commentary Abhaya, Dewananpiyatisso, Uttiyo Mahaseno, Mahavago, Matabhaya, Suratisso Kiranamako and Aselo, omitting Uddhanchulabhaya, who is mentioned in the first chapter.

*Sodariyanañ bhātūnañ nawamā bhātū ō tato Anurādhapurē rājjañ dasavassāni kārāyi.
Chōlarattha idhāgama rājatthan Ujūḍḍiko Elāro nāma damilā gahetwāśēlabhūpatin,
Wassini chattrāsancha chattrān cha akārāy rājawohrasamayē majjhato mittasattusu.
Sayanussa sirōpasse ghantañ sudighayottaka lambapasi wirāwituñ ichchhantōhi winichchhayañ.
Eko puttucha dhītāhu ahesu tassarājino · rathēna Tissawapm sō garchchhantō bhūmipḍajjo,
Tarunañ wachchhu! aṇ maggē nipannaṇ sahadhenukañ hīwañ akkammachakkēna asañchichcha aghḍṭayi.
Gantwana dhēnu ghantañ tañ ghatteti, ghattitaya, sā Rājā tenēwa chul kēna sīsañ puttussa chhḍḍayi.
Dijapōtañ tālaru! khē ēlo sappo abha! khay · tañ pūtamatā sakunī gantwā ghantamaghḍḍayi.
Andāpetwāna tañ rāja kuchchhiñ tassa wiḍḍātiya, potaṇ tañ niharāpetwā tḍḍē sappāñ samappayi.
Ratanaggassa ratanattañ tassacha guṇasaratāñ ajānanṭopi so rājā chārittanupālayaṇ.
Chētiyapabbatañ gantwā bhikkhusaṇḍhañ parariya agachchhanto rathagatō rathassa yugakūṭiyā,
Akāsi jinathūpassa ēl adēssa bhanjanañ. Amachchā “dewa thūpō nō tayā bhinnōti?” dhu tañ.
Asanchichchakutepēso rājā oruyiha sanṭand “chakkēna mama sīsumpi chhindathāti,” pathē sayi.*

brothers (born of the same mother) putting them (the usurpers) to death, reigned at Anurādhapura for ten years.

A damilo named Elāro, of the illustrious “Uju” tribe, invading this island from the Chōla country, for the purpose of usurping the sovereignty, and putting to death the reigning king Asēlo, ruled the kingdom for forty four years,—administering justice with impartiality to friends and to foes.

At the head of his bed, a bell, with a long rope, was suspended, in order that it might be rung by those who sought redress. The said monarch had a son and a daughter. This royal prince, on an excursion to the Tisso tank in his chariot, unintentionally killed a full grown calf, which was on the road with its dam, by the wheel of the carriage passing over its neck. The cow repairing to the said bell (rope), threw herself against it.

The consequence of that peal of the bell was, that the king struck off the head of his son with that very wheel. A serpent devoured a young crow on a palmyra tree. The mother of the young bird, repairing to the bell (rope) flew against it. The king causing the said (serpent) to be brought, had its entrails opened; and extracting the young bird therefrom, hung the serpent up on the palmyra tree.

Although this king was ignorant of the “ratanattaya” as well as of its inestimable importance and immutable virtues, protecting the institutions (of the land), he repaired to the Chētiyo mountain; and offered his protection to the priesthood. On his way back in his chariot, a corner of a buddhistical edifice was fractured by the yoko bar of his carriage. The ministers (in attendance) thus reproached him:—“Lord! is our thūpō to be demolished by thee?” Although the act was unintentional, this monarch, descending from his carriage, and prostrating himself in the street, replied, “do ye strike off my head with the wheel of my carriage.” “Maharāja,” (responded the suite) “our divine teacher delights not in torture: seek forgiveness by repairing the thūpō.” For the purpose of replacing the fifteen stones which had been displaced, he bestowed fifteen thousand kahapanas.

"*Parahiñsañ, mahārāja, Satthā nō nēwa ichchhati; thūpañ pākātikañ kaṭwa hhamdépēhi; ahū tañ. Tē thapētun panchadasa pdsānē patitē tahiñ kdhāpanasahassāni adā pancha dussēwa so. Eka mahallikā wihi sōsētun ātapēhi. Dēwa akālē wassitwā, tassā wihiñ atēmayi. Wihiñ gahetwā gantwā sā ghantañ tañ sāmaggattayī. Akāwassañ sutwā, tañ wiśajjētū tamitthikañ, "Rāyā dhammañhi wāntō lālē wassañ lubhē," iti; tassā winichhasatthāya upawāsan nīpajjī sō. Baliggāhi dēwaputtō aṇṇō tējēna oṭṭhaṇṇo, gantwā chātummahārājāsantikañ tañ niwēdayi. Tē tamāḍāya, gantwāna Sakkassa patiweḍayū. Sakko paṇṇamāhūya kulēwassañ upādāsi. Baliggāhi dēwaputtō rājīnō tañ niwēdayi. Tādāppabhūti tañrajjē diwāditwō nawassatha. Rattindiwōnu satthāñ wassi yānamhimajjhimē puṇṇanā hīsuñ sabbattha khuddakā wātakānpi. Agatigamanadōsā muttamattā na īsō ananūhatakuḍḍitthipidisi pāpuniddhi agatigamanadosā sūddhaditthisamānōkathamīlabhimanussō buddhimānō jahēyyati.*"

Sujanappasādasāwēgatthāya kaṭe Mahāwanso "pancharājako" nāma ēkavīsatiṃ pariccheditvā.

A certain old woman had laid out some paddy to dry. The déwa (who presides over elements) causing an unseasonable shower to fall, wetted her paddy. Taking the paddy with her, she went and rang the bell. Satisfying himself that the shower was unseasonable, sending the old woman away and saying to himself: "While a king rules righteously the rain ought to fall at seasonable periods;" in order that he might be inspired with the means of giving judgment in the case, he consigned himself to the penance of abstinence. By the supernatural merits of the king, the tutelar déwa who accepted of his bāli offerings, moved with compassion, repairing to the four kings of déwas (of the Chatumahārāja world) imparted this circumstance to them. They, taking him along with them, submitted the case to Sakko. Sakko (the supreme déwa) sending for the spirit who presides over the elements, enjoined the fall of showers at seasonable hours only.

The tutelar déwa of the king imparted this (behest) to the monarch. From that period, during his reign, no shower fell in the day time; it only rained, at the termination of every week, in the middle of the night, and the ponds and wells were every where filled.

Thus, even he who was a heretic, doomed by his creed to perdition, solely from having thoroughly eschewed the sins of an "agati" course of life (of impiety and injustice), attained this exalted extent of supernatural power. Under these circumstances, how much more should the true believer and wise man (exert himself to) eschew the vices of an impious and iniquitous life.

The twenty first chapter in the Mahāwanso entitled "the five kings" composed equally for the delight and affliction of righteous men.

BAWISATIMO PARICHCHIEDO.

*Elárañ ghdāyitwāna rājāhu Dutthagāmint : tadatthañ dipanattāya anupubba kathā ayañ.
 Dēwānanpiyatissassa rañño dutiya bhātuko uparājā Mahānāgo nāmañhu bhatunōpiyō.
 Rañño dēvi saputtassa bālarājābhikāmī uparājawadhatthāya jātaçhittā niran tarañ ;
 Wāpi Tarachchhandmañ sā kārāpentassa pāhini ambañ wistēna yōjetwā thapetwā amba matthakē.
 Tassē puttō sahaḡatō uparājēna bālako bhājanē wīwartyēwa tañ ambañ kādīyā mari.
 Uparājā tatōyēwa sailārabalaḡdhanō rakkaḡ hituñ sakamattānañ Rohaḡḡhimukkhō aḡd.
 Yatthālaḡa wihārasmiñ mahēsi tassa gabbhīni puttāñ janēsi. Sō tassa bhātunāma mahāraya.
 Tatō ḡantwā Rohanañ, sō issarō Rohaḡē khilē mahābhogē Mahāḡmē rājjanē kārēsi khattiyō.
 Kārēsi sō Nāḡamahāwihārañ sakanāmañ, Uddhakandharakādīwa wihārē kārāyā bahu.
 Yatthālakatissō sō tassaputtō talachchayo, tatthēwa rājjañ kārēsi tassa puttōbhayō tuthā.
 Gōthābhayaḡutō Kākawannatissī ti wissutō, talachchayē tutha rājjañ sō akārēsi khattiyō.
 Wihāradēwī nāmāsī mahēsi tassa rājjanō saddhassu saddhāsampannā dhiḡd Kalyāni rājino.*

CHAP. XXII.

Dutthagāmini putting him (Eláro) to death, became king. To illustrate this (event), the following (is the account given) in ancient history.

The next brother of king Dēwānanpiyatisso, named Mahānāgo, had been appointed sub-king ; and he was much attached to his brother.

The consort (of Dēwānanpiyatisso) ambitious of administering the government, during the minority of her son, was incessantly plotting the destruction of the sub-king. She sent to him, while engaged in the formation of the Tarachchhā tank, an ambo fruit containing poison, which was placed the uppermost (in a jar) of ambos. Her infant son, who had accompanied the sub king (to the tank) at the instant of opening the jar, eating that particular ambo, died. From that very spot, for the preservation of his life, taking his family and his establishment with him, the sub-king escaped in the direction of the Róhana division.

(In the flight), at the Yatthala wihāro, his pregnant consort was delivered of a son ; to whom he gave the name of his (reigning) brother (and of the place of his nativity, Yatthālatisso). Proceeding from thence to Róhana, this illustrious prince ruled over the fertile and productive Róhana country, making Mahāḡamo his capital. He constructed a wihāro, bearing his own name, Mahānāgo, as well as Uddhankandaro and many other wihāros.

On his demise, his son, the aforesaid Yatthālakatisso, ruled over the same country. In like manner his son Gōthābhayo succeeded him. Similarly on the demise of Gōthābhayo, his son, the monarch celebrated under the name of Kākawannatisso ruled there. The queen consort of that sovereign of eminent faith was Wihāradēwī, the equally pious daughter of the king of Kalyāni.

*Kalyáni rājīnō Tissa dsi Uttiyandmakó, só dēwi sañyōga janitakódhó tassa kanitthakó,
 Bhītó tató paldyitwá ayyauttiyandmakó aññattha vasi: só dēso tēna tañ nāmakó ahu.
 Datwá rahassalēkhañ, só bhikkhuwēsaḍḍharañ narañ pāḍesi dēwiya; gantwá rājālwdré thitōtu só.
 Rājagēhē arahatā bhunjamānē sabbauā aññyamānō thērēna ruñño ghaṃamupāgami.
 Thērēna saddhiñ bhunjitwá ruñño saḍḍwiniggamē pāḍesi bhūmiyañ lēkhañ, pekḥhamāndya dēwiya;
 Saddhēna tēna rājā tañ niwattitwá, wilōkayañ natwāna lēkhasasandesañ kuḍḍhó, thērassa dummāti
 Thērañ tañ purisañ tañcha mārdpetwāna lōdhasā samuddasmiñ lhipāpēsi. Kuḇḇitwá tēna dēwatā,
 Samuddēnōthardāpēsuñ tañ dōsañ sōtu bhūpati attanō dhutarañ Suddhadewinnāma surupiniñ,
 Likkhitwā “rājadhītī” sowanṇukkhlīyā. luhūñ nīsilūpiya tatthēwa samuddasmiñ wisajjayi.
 Okkantañ tañ tatōlukē Kḍkawañño mahipati, abhischayaī tēndsi wihāropapadavahayā.
 Tissamahāwihārañcha, tatha, Chittalapabbatañ, Gamitṭhawālañ Kutāliñ wihāre ewamādikē,
 Kḍretwā suppasannēna manasā ratanattāyē, upaṭṭhahi saddā sañghañ pucchayaīchi chatubbhi só.*

Tisso, the sovereign of Kalyáni, had a brother named Uttiyo, who, terrified at the resentment borne to him on the king's detection of his criminal intercourse with the queen, fled from thence. This prince, called Uttiyo, from his grandfather (king of Anurādhapura), established himself in another part of the country (near the sea). From that circumstance, that division was called by his name. The said prince, entrusting a secret letter to a man disguised in the garb of a priest, dispatched him to the queen. (The messenger) repairing thither, stationed himself at the palace gate; and as the sanctified chief théro daily attended the palace for his repast, he also unobserved entered (with that chief priest's retinue) the royal apartment. After having taken his repast with the théro, on the king's leaving the apartment in attendance (on the théro), this disguised messenger catching (at last) the eye of the queen, let the letter drop on the ground. By the noise (of its fall) the king's (attention) was arrested. Opening it and discovering the object of the communication, the monarch, misled (into the belief of the chief priest's participation in the intrigue), became enraged with the théro; and in his fury putting both the théro and the messenger to death, cast their bodies into the sea. The déwatas, to expiate (this impiety), submerged that province by the overflow of the ocean. This ruler of the land (to appease the déwatas of the ocean) quickly placing his own lovely daughter Sudhádēwi in a golden vessel, and inscribing on it “a royal maiden,” at that very place launched her forth into the ocean. The king (of Mahágāmo) Kákawanno raised to the dignity of his queen consort, her who was thus cast on shore on his dominions. Hence (from the circumstance of her being cast on shore near a wiháro), her appellation of Wiháradēwi.

Having caused to be constructed the Tissamahá, as well as the Chittalapabbato, Gamitṭhawála, Kutáli, and other wiháros, (the king) zealously devoted to the “ratanataya” constantly bestowed on the priesthood, the four sacerdotal requisites.

At that period there was a certain sámanéro priest, a most holy character, and a

*Kōtipabbatanāmaṃhi wihāre Silawannawā tadda ahu sḍmaṇṇéro nāna puṇṇakaro sādā,
 Sukkhendrohanatthāya Aḷḷeṭṭhētiyaṇṇe thapēsi tini sōpāne pāsānaphalakāni sō.
 Adā pūṇiyadānacha wattaṇ saṅghassachākarā, sādā kilantakāyassa tassā bādho mahā ahu.
 Siwikaya tamānetwā bhikkhawā katawēdinō Silāpassaya pariwēna Tissārdmē upatthahuṇ.
 Sādā Wihāradēwiya rājagṛhē susankhatē purabhattaṇ mahālūnaṇ itawā saṅghassa saṇnatā,
 Pachchhābhattāṇaḍḍhamūlaṇ bhāsajjaṇ wasandānicha gāhayitwā gatāraṇaṇ sakkaronti yathārahā
 Taddā tathēwa katwā sā saṅghatthēraṇsa santilē, nisīdi dhammaṇaṇ dīsento thirō taṇ idamaḥrawi.
 "Māḥsāmpatti tumhēhi laildhāyaṇ puṇṇakammand, appumāḍōwa ḷḍatāḷḷō puṇṇakammē iḍḍānipi."
 Rwaṇwuttētū sū dha : "kiṇ sāmatti ayaṇ iḍḍā, yēsaṇ nō dāraḷḷā natthi ? waṇḥḍasāmpatti tēnatō ?"
 Chalaḇḇiṇṇō mahāthērō puttāḷḷābhamaḇēḷḷhiya : "gīḷḇasāmaṇṇeraṇ taṇ passa tēwiti ;" aḇrawi.
 Sā gantwā sannamaraṇaṇ sḍmaṇṇeramawēḇḥta ; "patthēhi mama puttattaṇ : sāmatti mahatthi nō."
 Nā iḇchchhatili katwāna, taddatthaṇ mahatiṇ subhaṇ pupphayajjaṇ kūrāyitwā punayāchi sumēḍhasō
 Ewampi nichchhamanassa atthāyupāyāḷōwidd, nānābhāsajja watthāni saṅghē datwātha yāchitaṇ.*

practiser of manifold acts of charity, residing in the Kōtipabbata wihāro. For the purpose of facilitating the ascent to the Akāsōchētiya wihāro (which was difficult of access) he placed in the (intervals of) three rocks, some steps. He constantly provided for his fraternity, the beverage used by priests, and performed the menial services due to the senior brotherhood. Unto this (sāmaṇéro), worn out by his devout assiduities, a severe visitation of illness befel. The priests who were rendering assistance (to the patient) removing him in a "siwika" to the Tissārama wihāro, were attending him in the Silāpasso pariwēno. The benevolent Wihāradēwi constantly sent from the well-provided palace the forenoon principal alms to the priesthood; and taking with her the evening meal, offerings of fragrant garlands, medicinal drugs and clothing, she repaired to the temple and administered every comfort. While she was in the performance of this duty, she happened to be seated near the chief priest; and the said thero in propounding the doctrines of the faith, thus addressed her: "It is on account of thy pious benevolence that thou hast attained thy present exalted position of prosperity. Even now (however) in the performance of acts of benevolence there should (on thy part) be no relaxation." On his having delivered this exhortation, she replied, "why? in what does this exalted prosperity consist? Up to this period we have no children, it follows therefore that it is the prosperity of barrenness." The chief thero, master of the six branches of doctrinal knowledge, foreseeing the prosperity which would attend her son 'replied' "Queen, look (for the realization of thy wish) to the suffering sāmaṇéro." Repairing to the dying priest, she thus implored of him: "Become my son: it will be to us (a result) of the utmost importance." Finding that he was not consentient, still with the same object in view, having held a magnificent festival of flower offerings, this benefactress again renewed her petition. On him who was thus unrelenting and on the priesthood (generally) the queen fruitful in expedients, having bestowed medicines and clothing, again implored of him (the dying sāmaṇéro). He (at last) consented to become a member of the royal family.

Patthēsi sō rōjakulañ sā tañ thānañ anēkadahā alankaritvā wanditvā yānamāruyihā pakkami.
Tatō chulō sāmaṇéro garhchhamāndya dēwiyā tassā kuchchhimhi nibhatti ; tañ jāniya niwatti sā,
Raṇṇo tañ sāsanañ datvā, raṇṇā sahapunagama, sarirahechchañ karetvā sāmānērasubhōpi tē
Tasmiṇyēva pariwēnē wasantā santamānasa mahāidānañ pawattēsūñ bhikkhusaṅghassa sabbañ.
Tassēwañ dohaḥ dsi, mahāpunnādyā dēwiyā, “usabhumattañ madhugandhañ katvā, ussisa kēsāyan wāmekarēna
passēna nipanna, sayanē subhe divedhasannañ sahasānañ bhikkhūnañ dinnasakāñ,
Madhuñ bhunyatū kāmāsi.” “Atha Elārarājino yodhānamaggaḍḍhassa sisachhindāsi dhowanañ,
Tassēva sisē thatvāna pātunchēva akāmayi.” “Anurādhapurassēva uppalaḥkhattatō pana,
Anituppalamālanhu amilā tappilāndhituñ tan dēwi rājino dha, Nemittē pucchhi bhūpati,
Tañ sutvā ahu nēmittā “dēwiputto nighadtiya damilē ; katvēkarajjañ ; sō sāsanañ jōlayissati.”
“Edisañ madhugandhañ yō dassēsi tassa edisā sampattiñ dēti rājāti ;” ghōsāpēsi mahāpati.
Gothasamudluwēlantē madhupunnāñ nukkujitañ nāwañ disvāna āchikkhi ranno janapāḥ naro.
Rājā dēwiñ tahiñ netvā, mandapamhi susaṅkhanē yatichchhitañ tāyamadhuñ paribhōga mahārayi.

She, causing his residence to be ornamented with every description of decoration, and bowing down and taking leave of him, departed, seated in her carriage. The sāmaṇéro expiring immediately afterwards, was conceived in the womb of the queen, who was still on her journey. Conscious of what had taken place, she stopped (her carriage); and having announced the event to the king, together with his majesty returned, and both performed the funeral obsequies of the sāmaṇéro; and for the priesthood sanctified in mind, resident in that pariwēno, they constantly provided alms.

Unto this pre-eminently pious queen the following longing of pregnancy was engendered.

First: that lying on her left side, on a magnificent bed, having for her head-pillow a honey comb, an “usabho” in size, and having given thereof to twelve thousand priests, she might eat the portion left by them.

Secondly: that she might bathe in the (water) in which the sword which struck off the head of the chief warrior of king Elāro was washed, standing on the head of that identical individual.

Thirdly; that she might wear unfaded uppala flowers, brought from the uppala marshes of Anurādhapura.

The queen mentioned these longings to the king, and the monarch consulted the fortune-tellers. The fortune-tellers, after inquiry into the particulars, thus predicted: “The queen’s son, destroying the damilos, and reducing the country under one sovereignty, will make the religion of the land shine forth again.” The sovereign caused to be proclaimed by beat of drums:—“Whosoever will discover a honey comb of such a description; to him will the king give a proportionate reward.” A native of that district seeing a canoe which was turned up on the beach near the waves, filled with honey, reported the same to the king. The rājā conducted the queen thither; and in a commodious building erected there, she had the means of partaking of the honey comb according to her longing.

Itaré dōhle tassá sampdētun mahāpati Wélusumananāmantān yōdhañ tatthanīyījyāi.
Sōnurādhapurañ gantwā rañño maggalawādhino gopakēna a'ā mettā, tassa kicchakañcha sabbadd.
Tassa wissatthatañ natwa pātowa uppalānāsīñ Kadambanatyātiré thapāpetwā asāñkītō.
Assañ netwā tamōrupiha, gankhītā uppalānāsīñ, nīwēlayitwā attanañ assawēgēna pakāmi.
Sutwā rājā gahētun tañ mahāyothanapēsāyī, dutiyasammatañ assañ aruṇiha sōnūdhāwī tañ.
Sō gumbanissitō assañ pīthēyēwa nīdīyā, entassa pīthitō tassa ubhayihāsiñ pasārayī.
Assawēgēna yuntassa sīsan ehiṇṇī : ubhō bhayē, sīsanādhāyā, sāyañ sō Mahāgāmanupāgami.
Dohaḷē tēcha sā dēwī paribhūṇīyā yatārurukhī ; rājā yothassa satkārañ kārapēsi yathārahañ
Sā dēwī samayē dhaṇṇaṇ janayī puttamuttamañ, mahārdyākulē tasmīñ ānandīrūha mahā ahu.
Tassā puññānubhāwēna tadāhēwa upāgamanū, nāndratanasumpunna sattānāwa tatō tatō, tassewa puññatējēna
Chhadāntakulātō lari, hatthichchhāpañ dhurītā thapetwā idhapaṇkāmī.
Taṇ tithasaratīramhī diwā gumbantārē thitāñ Kaṇḍulōndāna bālīsiko rañño dehikkhī tāwadē
Pēsetwāchariyī rājā tamandāpiya pēsāyī, Kaṇḍulo iti nāyittha dīṭṭhattā Kaṇḍulēna sō

For the purpose of gratifying her other longings, the ruler assigned the accomplishment of the task to the warrior named Wélusumano. He, repairing to Anurādhapura, formed an intimacy with the groom of the king (Eláro's) charger (named Sammato); and constantly assisted him in his work. Perceiving that the groom had relaxed in his vigilance, at the dawn of day, (previously) concealing some uppala flowers and a sword on the bank of the Kadambo river, without creating the slightest suspicion, leading the state charger (to the river), mounting him, and seizing the uppala flowers and the sword, and proclaiming, who he was, darted off at the full speed of the horse.

The king (Eláro), hearing of this event, dispatched his warrior (Nandisarathi) to seize him, mounted on the next best charger (Sirigutto). That warrior chased (the fugitive). (Wélasúmo) stationed himself in ambuscade in a forest (called the nigrodho forest in the Rohana division), retaining his seat on his horse. On the approach from behind of his pursuer, he drew his sword, and held it out (neck high). From the impetus of the horse, the pursuer's head was struck off. Taking possession of the head and of both chargers, on the same evening, he entered Mahagāmo; and the queen, according to her desire, gratified her longing. The king conferred favors on the warrior proportionate to his great services.

This queen, in due course, gave birth to a son endowed with marks predictive of the most propitious destiny. By the preternatural good fortune of the (infant prince), on the same day, seven ships laden with treasures arrived in different (parts of the island). By the same good fortune, a state elephant of the "Chhadanta" breed, bringing a young elephant (of the same breed) and depositing it here, departed. On the same day, an angler named Kandulo, finding this (young elephant) in a marsh near the harbour, reported it to the king. The rāja sending elephant keepers and having it brought, reared it. From its having been discovered by the fisherman Kandulo, it was named

Suwanabhajandīnañ punndindwā idhagatā iti raño niwāḍḍesūñ rājā tndharāpayi.
Puttassa nāma karaṇē mangalamhi mahipati dīdā lasasahassa saṅkhañ bhikkhusaṅghaṇ nimantayī
Ewañ chintesi : "yadī me puttō Lañ dāte lhiē rājañ gahetwā ; Sambuddhasānañ jōtayissati ;"
"Atthutture sahasasāwā bhikkhawō pawasantucha, sa'hē te uidhapattāncha chiwarañ pārupantucha ;"
"Pathamañ dakkhiṇaṇ pālañ ummāraṇtō thapantuchā, ēkacchhatta yutañ dhammakaralañ niharantucha."
"Gōtamōnāma thērocha patiganhātu puttalañ : sōcha saraṇasikkhdyō dētu." Sabhañ tathā ahu.
Sabhañ nēmittaṇ diwāna, tūtthachittō mahipati, dāwā saṅghassa pāpāsañ, nānañ puttassa karayī
Mahagāme nāya lattañ pitūndāmancha attanō ubhō lātōdāna ēkajhañ "Gāmini-Abhayō" iti
Mahagāme pawisitwā, nāwamē diwāsē tatō sangamañ dēwiyāsi, tēnagabbhamaganhi sā
Kālē jātāñ sutāñ rājā Tissuamañ a' drayī mahatā pārihārēna ubhō waddānsu dāra d.
Sitthappawēsa mangalākālē dwinnampi sā tarō bhikkhusatānañ punhannañ dāpayitwāna pāyasañ.
Tēhi upaddhē bhuttamhi gahetwā thokathōkēnañ sōwanasarakēnēsañ dēwiyā sabbhūpati ;
"Sambuddhasānañ tuṇhē yadī chhadhētha puttakā mājiratu khucchhigatāñ ilaṇ rotī" aḍḍapayī

Kandulo. Report having been made to the king that ships had arrived laden with golden utensils and other goods, the monarch caused them to be brought (to Mahagāmō).

At the festival held on the day on which the king conferred a name on his son, he invited about twelve thousand priests, and thus meditated : " If my son be destined, after extending his rule over the whole of Lankā, to cause the religion of Buddha to shew forth ; let at least eight thousand priests, all provided with robes and with uncovered dishes, now enter (the palace). Let them uncover with one hand their drinking basons, and let them cross the thresh-hold with their right foot foremost. Let the thēro Gōtamo undertake the office of naming my son, and let him inculcate on him the life of righteousness which leads to salvation." All (these silent supplications) were fulfilled accordingly.

Seeing every anticipation realized, the monarch exceedingly rejoiced, presenting the priesthood with rice dressed in milk, caused the ceremony to be performed of naming his child. Uniting in one the appellations of " Mahagāmō " the seat of his government, and (" Abhayō ") the title of his own father, he called him " Gāmini abhayō." On the ninth day (from that event), while residing at Mahagāmō, (the king) renewed connubial intercourse with the queen, whereby she became pregnant. On a son being born, in due course, the rājā conferred on him the name of Tisso. Both these children were brought up in great state.

On the day of the festival of piercing the ears of the two (princes), this affectionate (parent) again bestowed the alms of milk-rice on five hundred priests. The monarch, assisted by the queen, having collected into a golden dish a little from each of the partially consumed contents of the priests' dishes, and bringing (this collection to the princes) he put (a handful thereof in the mouth of each) and said : " My children, if ye ever become subverters of the true faith, may this food, when admitted into your stomachs, never be

Wihūdyā bhāsi tatthantē ubhō rājakumārāka pāyāsantañ aḥhunḥisu tutṭhachittū matañwiya.
Dasa dūwāḍḍasa wassēsu tēsu wimaṇṣaṇatthiko tuthcwa bhikkhu bhūgetwā tēsañ uditṭha bhōjanañ.
Gāhayitwā taṭṭhakēna thapāpetwā taṭṭhikē, tibhagañ ādrayitwāna, idamāha mahipati:
‘Kuladevatānañ no, tātā, bhikkhūnañ vimukkhānayañ nahessāmdti’ chintetwā bhāgañ bhunḥjathā manticha.”
‘Dwē bhātārē mayāñ nichchañ añṇamaṇṇaṇṇadubhaḥā ā bhawissāmdti’ chintetwā bhāgañ bhunḥjata manticha.”
Amatañwiya bhunḥjisu tē dwē bhāgē ubhōpicha ‘Nayujjhissāmu danilēhi’ iti bhunḥjatamañ iti.”
Ewañ wuttēsu Tisso sō pānind khipi bhōjanañ. Gāmini bhattapiṇḍantu khipitwā sayanañ gatō,
Saṅkuchitwā hatthapādañ nipajji sayanē sayāñ. Dwa gantwā tōsayanti, “Gāmaninēḷaḍabrawi,
‘Pasāritangō, sayanē, kin; avēsi sukhañ, suta?” “Gaggā pārdmhi dimild: itō goṭṭhamahō dāthi:”
“Kathañ pasāritāṇhaggan nipajjāmdti?” sōbravi. Sutwāna tassāḍhippadyāñ tuṇhi dsi mahipati.
Sō kamēndhhiwaddhento ahu sōlasawassihō puñṇawa yasawā dhitimā tējō balaparakkamō,
Chalāchuladyāñ gatiyāmbi pānino upenti puñṇēna, yathā ruchañ gatiñ ititi mantwā satalammahāddaro
bhawīyya puñṇupachayāmbi buddhimā.

Sujanappasāḍḍasañwēgaththiya katē Mahāwari i “Gāmini kumārāpasuti” nāma dāwāsatiṃ paricchēdō.

digested.” Both the royal youths, fully understanding the imprecation addressed to them, accepting the milk-rice, as if it had been heavenly food, swallowed it.

When these two boys had respectively attained their tenth and twelfth years, the king, wishing to ascertain their sentiments, having as before entertained the priesthood, gathering the residue of their repast into a dish, and placing it near the youths, thus addressed them, dividing the contents of the dish into three portions: “My children, eat this portion, vowing ye will never do injury to the priests, who are the tutelar déwatās of our dynasty. Again vowing ‘we two brothers will ever live in amity without becoming hostile, eat this portion.” Both of them ate these two portions, as if they had consisted of celestial food. (The king then said) “eat this vowing ‘we will never make war with the damilos’.” On being called upon to make this vow, Tisso flung the portion from him with his hand. Gāmini also spurned away his handful of rice, and retiring to his bed laid himself on it, with his hands and feet gathered up. The princess mother following Gāmini, and caressing him, inquired. ‘My boy, why not stretch thyself on thy bed, and lie down comfortably?’ “Confined (replied he) by the damilos beyond the river (Mahāwelliganga), and on the other side, by the unyielding ocean, how can I (in so confined a space) lie down with outstretched limbs?” The monarch on hearing the import of his reply, was speechless from surprise.

The prince, in due course, increasing in piety, prosperity, wisdom, good fortune and martial accomplishments, attained his sixteenth year.

The destination of every mortal creature being involved in uncertainty (from the frailties of mortality) it is only by a life of piety that the desired destination can be ensured. Bearing this truth constantly in mind, the wise man should indefatigably exert himself to earn the rewards of a pious life.

The twenty second chapter in the Mahāwanso, entitled “origin of Gāmini” composed equally for the delight and affliction of righteous men.

TEWISATIMO PARICHOTTHEDO.

Ballakkhaṇarūpēhi tñjō, jawagunēhēhu aggō ahu mdhākāyō sōcha Kaṇḍulawāraṇō.
Nandimittō, Sūranimilō, Mahāsōnō, Gōtthaimbaro, Thēraputtābhayō, Bharanō, Wélusumanō tathēwacha,
Khanjadēwō, Pussadēwō, Labhiyawasabhōpicha ; ētē dasamahā yōlthā tassādhēsū mahābālā.
Ahu Elārardjassa Mittōnūma chamūpati. Tassa Kummantagāmaṃhi, pācchinahandharājyā,
Chittapabbatasāmantā, ahu bhajiniyāsutō lōsohitawattthuguihō ; mātulasēwa namaḷō.
Dūramhi parisampantaṇ daharaṇṭaṇ lumdrakaṇ abajjhanandiyā katiyā nisadamhi abandhisun.
Nisadaṇ kaḍḍhatō tassa bhūmiyaṇ parisaṃpatō ummārā tikkamēnandi, sa jijjati yatō tatō.
Nandimittoti udyitta dasa nāgabalō ahu. Waddho naggara māgama sō upaṭṭhāsi mātulaṇ.
Thūpādisu asakkāraṇ karontē damilē tadā, ūruṇ akkamma pālēna hatthēna itarantu sō,
Gahetwā sampāḍḍetwā, bahiṇ lhipati. Thāmawā dīwā antaradhāpenti tēna khittāṇ kalēbaraṇ.
Damilanaṇ lhayāṇ diwā raṇṇō dōcchayissu ; “ taṇ sayōdhāganhathenanti,” wuttā : kātuṇ nāsakkhituṇ.
Chintēsi Nandimittō sō “ ewampi karatō mama, janakkhayō kiwalamhi ; natthi sāsanaḷōtanaṇ.”

CHAP. XXIII.

The before-mentioned magnificent state elephant Kandulo, supernaturally-gifted with strength and symmetry of form, was invaluable from his speed and docility. (Gāmini) had also ten powerful warriors, viz. : Nandimitto, Sūranimilo, Mahāsōno, Gōtthaimbaro, Thēraputtābhayo, Bharano, Wélusumano, as also Khanjadēwo, Pussadēwo and Labhiya-wasabhō.

King Elāro had a minister named Mitto. In his native village Kummantagāmo, situated in a division to the south east, near the Chitto mountain, lived his sister's son, who had a peculiarity of formation in certain members, and bore the name of his maternal uncle. (His parents) were compelled to tie to a stone, with a band round his waist, this infant son of theirs, who had acquired the habit of wandering far away. This thong (nandi) with which he was tied to the stone, by (the boy's) constantly rubbing it backward and forward against the ground at the threshold of the house, wearing through, was broken. Hence he obtained the appellation of Nandi-mitto, and acquired the strength of ten elephants. On attaining manhood, repairing to the capital, he attached himself to his uncle.

At that time, on a damilo being detected in offering any indignity to the dāgobas or other sacred edifices, this powerful (Nandimitto) was in the practice, after placing his feet on one of his (the offender's) thighs, seizing the other with his hand, and splitting him in two, of pitching the corpse beyond (the barrier of the town). The dēvos rendered invisible the corpses thus thrown away by him. Reports were made to the king of the obvious diminution of the damilos ; and on being answered, “ Seize him with the aid of the warriors ;” they were not able to enforce that order. This Nandimitto then thus meditated : “ From my present proceedings there is only a diminution of the people. There is

*"Róhane lhattiyá santi, pasannd ratanattayé ; tatthakatwá rājaséwañ ganhitwá damile lhillé,
 "Rajjañ dutwá khattiyāññāñ jōtayissañ buddhasāññāñ." Iti gantwá Gāmanissa tañ kumārassa sđwayi.
 Mđtuyá mantayitwá só sakkārantassa kārayi. Sakkatō Nandimittō só yodhō wasi tadantikē.
 Kākawannōtissarājā wāretuñ damilē saddā, Mahāgangāyatitthēsu rakkhañ sabbēsu kārayi.
 Ahu Dighābhayō nāma raññōññabhariyā sūtō, Kachchhakatitthiya gupgāya tēna rakkhamakārayi.
 Sō rakkhakaranatthāya samantā yōjananchayē mahākulamhā ēkēkañ puttāñ dūāpayi tahiñ.
 Kotthiwāññanapattē gāmakhaññakawitthikē sattaputtō kulapati sañgho nāmsā issaro.
 Tassāpi dūtāñ pāhēsi rājaputtō sutatthikō sattanāmo Nimilōdnā dasahatthi balō suto,
 Tassa akammasilattā khiyāntāchhapi bhātaro rūchayūñ : tassagamunāñ natumđā pitā pana.
 Kujjitwā sēsabbhātūñ pātōyēwa tīyōjanañ, gantwā suriyuggamēyēwa rājaputtāñ apassi tañ.
 Sō tañ wimañsanatthāya dūtē kicchē tīyōjayi : "Chētiyapubbatā sannē Dwāramāññalagāmakē,
 "Brdhmaño Kuñḍalō nāma wījjatē mē sahāyākō, samuddapādra bhañḍāni tassa wījjanti santikē ;
 "Gantwā tañ tēna dinndāni bhañḍāni idhāhara : " itiwatwāna bhōjetwā lekhaññatwā wisajjayi*

no revival of the glory of our religion. In Róhana there are sovereigns, believers in the 'ratanattaya.' Establishing myself in their courts, and capturing all the damilos, and conferring the sovereignty on those royal personages, I will bring about the revival of the glory of the religion of Buddho." With this view he repaired to the court of Gāmini, and disclosed his project. The prince having consulted his mother, received him into his service. The warrior Nandimitto, who was so befriended, established himself at the (prince's) court.

The monarch Kākawannatisso for the purpose of keeping the damilos in check, established guards at all the ferries of the principal river. This king had a son named Dighābhayo by another wife (than Wihāradēwī); by him the passage of the Kachchhāka ferry was guarded. In order that he might protect the country within a circumference of two yōjanas, he called out to attend that duty, a man from each family.

In the village Khandawitthiko, in the Kótiwāla division, there was an eminent caravan chief named Sangho; his seventh son Nimilo had the strength of ten elephants, and the prince desirous of enlisting him, sent a messenger for him. His six brothers derided his helplessness in every way, and his want of skilfulness; his parents therefore refused their consent to the invitation of the prince. Enraged with all his brothers, departing at dawn of day, before the rise of the sun, he reached that prince's post, a distance of three yōjanas. (The prince) to put his powers to the test, imposed upon him the task of performing distant journies. "In the village Dwāramāññalo, near the Chētiyo mountain (said he) my friend, the brāhman named Kandalo resides. In his possession there are rich articles (such as frankincense, sandal wood, &c.) imported from beyond the ocean. Repairing to him, bring hither such articles as may be given by him." Having put this injunction on him, and given him refreshment, he dispatched him giving him a letter.

Tatō nawayōjanamhi Anurādhānpurañ idañ pubbañhtyēwagañtwāna sō tañbrāhmaṇa madhassa :
"Wāpiyañ, tāta, nahatwā tēti " āha brāhmaṇo. Ilhānigata pubbatā nahātwā Tissawāpiyañ,
Makābodhincha pūjētwā ; Thūpārāmaṇha chētiyañ, nagarampawisitwāna, passitūñ sakalañ purañ,
Apanagandhanūldya, uttaradīwdratō tatō nikkhammuppalakhetamhā ganhitwā uppālānicha,
Upāgami brāhmaṇaṇ tañ Puṭṭhō tēnāha sō ; gati sutwā sō brāhmaṇo tassa pubbhāgamamiddhāgamañ,
Wimhito chintayī " ēwañ purisājjātiyo ayañ ; sachchhōntyañ Eldrō imañhatthē karissati "
"Tasmāyañ damilā sannē wāsetuñ nēwa arahati ; rājaputtassa pitunō santikē wāsamarahati."
Evamēwañ likhitwāna lekhañ tassa samappayi, punnawaddhawaṭṭhāni paṇḍakārē bahūnipi.
Datwā tañ bhōjayitwācha, pēsēsi sakasantikañ, Sō waddhamānachechhāy dyañ gantwā rājasunantikañ ;
Lekhancha paṇṇakārēcha rājaputtassa appayī, Tuttho āha "sahasēna pasādittha imanti" sō.
I-saṇ karissu tassayī rājaputtassa sēwakā. Sō tañ dasasahasēna pasāldpēsī ddrakañ.
"Tassa kēsañ likhāpetwā, gangāyēwa nahāpiya, punnawaddhanawatthayugañ, gandhamālancha sunḍaran,"
Sisañ dukūlatṭēna wethayitwā ; upāyayūñ." Attanōparihārēna bhallañ tassa addpayi.
Attanō dasasahassa agghanañ sayanañsubhañ, sayanaṭṭhañ, addpēsī tassayōdhassa khattiyō.

Reaching this capital Anurādhapura in the forenoon, being a distance of nine yōjanas from the (Kachchhāka) ferry, he met that brāhmaṇ. The brāhmaṇ observed : " My child, come to me after thou hast bathed in the tank." As he had never visited (the capital) before, bathing in the Tissa tank, making offerings at the great bo-tree and the Thūpārāma dāgoba, and for the purpose of seeing the whole capital, entering the town and purchasing aromatic drugs from the bazars, he departed out of the northern gate, and gathering uppalla flowers from the uppalla planted-marshes, presented himself to that brāhmaṇ. (On being questioned by him, he gave an account of his previous journey (in the morning) and his present one. The brāhmaṇ astonished, having listened to his statements, thus thought : " This is a supernaturally gifted man. Most assuredly if Elāro knew him, he would engage him in his service. It is therefore inexpedient that he should even lodge among the damilos. It will be desirable that he should be established in the service of the father of prince (Gāmini)." Embodying all this in a letter (the brāhmaṇ) gave it to him ; committing also to his charge some " punnawaddana " cloths, and many other presents ; and having fed him, dispatched him to his prince (Gāmini). This (Nimilo) reaching the prince's court at the hour at which shadows are most extended, delivered to the royal youth the dispatch and the presents. Pleased (at his feat, the prince addressing himself to his courtiers), said, " Reward him with a thousand pieces." The prince's other courtiers (from jealousy) irritated him (by derision). He (Gāmini) pacified the young man by giving him ten thousand, (and issued these directions to these courtiers) : " Let them re-conduct him into my presence, after having shaved his head and bathed him in the river, decked in two of the ' punnawaddana ' cloths, in beautiful fragrant flowers, and in a rich silk turban." (These orders having been complied with), the king caused his repast to be served by his own retinue. This royal personage moreover bestowed on the warrior, to sleep on, his own state bed, which had cost ten thousand pieces.

*Sá sabbañ élató latwá netwá mdtápítuntikañ ; mdtuyá dasasahassañ, sayanañ pitunó add.
 Tañyēwa rattin dāntwá, rakkhathānē adassayipahānē. Rājaputto tañ sutwá tuṭṭhamānó ahu.
 Datwá tassa paricchhedāñ pariwārajanāñ tathā datwá dasasahassāni pēsēsi pītusantikañ.
 Yōdhó dasasahassāni netwāmtā pītuntikañ, tēsañ datwá Kāḷawannatissardjamupdgami.
 Sō Gāmayikumdrassa tdmappēsi mahipati sakhattē Sūranimilō sō yōdhó wasitadantikē.
 Kulumbarikāṇṇilāyañ Hūnadañriwāpīgūmakē, Tissassa atthamō puttō ahosi Soṇandmakō,
 Sattawassikakālēpi tdlagachchhañ alunji sō: dasawassikāḷ dlamhi tdlē lunji mahabbalō.
 Kālēpi sō mahāsōṇō dasahatthibalō ahu. Rājā tañ tādīsañ sutwá, gahetwā pītasantikā,
 Gāmanissa kumdrassa aulāsi · pēsanathikō tēna sō laddhasakkhō yōdhó wasi tadantikē.
 Girindmēna janapadē gāmē Nichchēlawittikē dasahatthibalō āsi Mahāṇḍgassa attajā,
 Laluntakasarirattū ahū Gōṭakandmakō kārenti, kēli pariḥsañ. Tassajetthā chhabbdarō,
 Tē gantwā māsaḷhettatthañ lotṭhayitwā mahāwanañ tassa bhāgañ thapetwāna gantwā tassa niwēdayā.
 Sō gantwā tañ khaṇāyēwa rukkhē imbarasaṇṇitē lunjitwāna samāñ katwā bhumiñ gantwā niwēdayi.*

Collecting all the presents together, and conveying them to the residence of his parents, he bestowed the ten thousand pieces on his mother, and the state bed on his father. On the same night returning to his post, he stationed himself there: (from which circumstance he derived the appellation of Sūra-nimilo.

In the morning, the prince hearing of this feat was exceedingly pleased, and bestowing (severally) ten thousand pieces for himself and for the formation of his own suite, deputed him to the court of his father (Kākawanno). The warrior conveying his ten thousand pieces to his parents and giving them to them, repaired to the court of Kākawannatisso. This monarch established him in the service of prince Gāmini, and the said warrior continued in his service.

In a certain village, Hunadawri, which has a tank named Kannika, in the Kulumbiri division (of Rōhana), lived one Sōno, the eighth son of a person called Tisso, who in the seventh year of his age could pull up young cocoanut plants; and who in his tenth year, acquiring great bodily strength tore up (full grown) cocoanut trees. In due course he attained the physical power of ten elephants. The king hearing of his being such a person, taking him from his father, transferred him to prince Gāmini. The young hero who had been thus sent, protected by (the prince) lived in his establishment.

In the village Nichchēlawittiko, in the Giri division (of Rōhana), one Mahanāgo had a son possessing the strength of ten elephants. Being of low stature, he obtained the name Gōtakō, and he was addicted to frivolous amusements. He had six brothers senior to himself, who having undertaken the cultivation of a crop of māsa, and felled the forest trees standing on the ground,—reserving his portion of the forest, returning home, told him of it. He starting instantly, rooting up the imbarā trees growing there, and levelling the ground, returning, reported the same. The brothers proceeding thither and beholding this wonderful feat, returned to his residence applauding his exploit. From that cir-

*Gantwāna bhātarō tassa āsiwā kamantamabbhutañ, tassa kammañ kīttayantā, dganjīṇsu tadantikañ
 Tadupāḍḍya sō āsi Gōtāimbarandmakō ; tathēwa rājā pāhēsi tampi Gāmaṇisantiḷaṇ.
 Kōtipabbatasamantā Kattigāmaṃhi issarō Rōhanōnama gahapati jātañ puttakamattanaṇ.
 Samānandmakārāsi Gōtakābhayardjīnō dārakō ; sō balt āsi dasadwaddasa wassikō.
 Asakkuntēyyē pāsānē uchchāduṇ chatupanchahi, kilamānō khipi tadā sō kildgulakēwiya.
 Tassa sōlasawassassa pitā gadamakārāyi, aṭṭhāṇṇasaguldawattāñ, sōlasahattha dighakañ,
 Tāḍṇaṇ ṇḍlikērdāṇaṇ khandhē dhachcha tāya sō ; tē pātayitwā : tēnēwa yōḍhō sō pākātō ahu.
 Tathēwa rājā pāhēsi tamhi Gāmaṇisantikē upatthakō Mahāsumbathērassasi pitāpana.
 Sō Mahāsumbathērassa dhammañ sutwā kutumbikō, sotāpattiphalañ patto wihārē Kōṭapabbatē.
 Sōtasanyātasāṇwēgō ārochetwāna rājīnō, datwā kuṭumbamaputtassa pabbajī thērassantikē.
 Bhāwanaṇ anuyunjītwā arahattamapāpuni : puttō tēnassa pañṇāsi Thērdputtāḍḍha sō iti.
 Kappakandaragdamaṃhi kumārassa sutō ahu Bhāranōndma sō ; kālē dasadwaddasa wassikō,
 Dārakēhi wanaṇ gantwā anubandhitwā sāsē bahū, pādēna paharītwāna dwakhaṇḍaṇ, bhūmiyaṇ khipi.
 Gamikēhi wanaṇ gantwā sōlasawassikō pana, tathēwa pātēsi lahuṇ migagōkaṇṇasūkarē.*

cumstance he acquired the name of Gōtāimbaro. As in the former instance, the king established him also in the service of the prince.

In the vicinity of the Kōṭi mountain, at the village Kattigāmo, there lived a wealthy landed proprietor, named Rōhano. The son of king Gōtākābhayo conferred on his (Rōhano's) son the same name (Abhayo). He, about his tenth or twelfth year, acquired great strength. At that age, he could toss about stones which four and five men could not lift, as if he were playing at hand balls. His father had made for him, when he attained his sixteenth year, a staff thirty eight inches in circumference, and sixteen cubits long. Striking with this instrument the trunks of palmyra and cocoanut trees, he levelled them to the ground : from this feat he became a celebrated hero. The king established him also, in like manner, in the service of prince Gāmini. His (Abhayo's) father was the patron and supporter of the théro Mahasumbo. This wealthy person having heard the doctrines of buddhism preached by the théro Mahasumbo, at the wiharo of the Kōṭi mountain, attained the sanctification of "sotāpatti." Thereafter being disgusted (with a lay life), announcing his intention to the king, and transferring his property to his son, he entered into the priesthood in the fraternity of that théro. Excelling in his calling, he attained the sanctification of "arahat." From this circumstance his son was known by the name of "Thera-puttābhayo."

A certain chief of the village Kappakandaro had a son named Bharano. When he became ten or twelve years old, repairing to a wilderness with other boys, he chased many hares ; and kicking them with his foot, brought them down cut in two. When he had attained his sixteenth year, the villagers revisited this wilderness : he in the same manner

*Bharaṇo so mahāyodha tēnewa pakato ahū , tathewa rājā wasesi tampi Gāmanisanthikē.
 Girindmē janapadē Kutimbiringanagāmaḷē kutimbīwasabhōndma ahōsi tattha sammato.
 Wēlōjanapalo tassa Sumano Giribhōjalo saḍḍayassa sutō jātō paṇṇakādrupurussarā,
 Gantwa ubho saḷaṇṇā nāman, dāraḷassa akaruyūṇ ; taṇ puttāṇ attanō gēhē wāsēsi Giribhōjalo
 Tassēlo sindhawō, purisaṇṇā kinchinārōhituṇ adā diswātu Wēlusumanāṇ , “ayaṇ ārōhako mama
 Anurūpōti ;” “chintetwā puhaṭṭho hasitaṇ akā. Taṇ natwa bhōjakō “assaṇ drohātī ;” tamhā sō.
 So assaṇ dūhittwā, taṇ siḷhaṇ dhdwayi maṇḍalē. Maṇḍalē saḷalē assō ekabaddhō adassi sō.
 Nisīdi dhāwutō assa assabhāraṇwa pītthiyaṇ mōchētipi uttariṇ bandhētipi anddarō.
 Taṇ diswā parisā sabbā uḷl utthiṇ sampawattayi, Datwā dasa saḥassāni tassa sō Giribhōjalo.
 Rājānuchchhawikōyanti hattho raṇṇo adāsi taṇ, rājā taṇ Wēlusumanāṇ attanoyewa santike kāretwā
 tassa saḷḷāraṇ wāsēsi bahumānayaṇ.
 Nakulanaggaraṇ Kannikāyaṇḡāme Mahindadōnikē Abhayassattimō puttō dēwo namāsi thāmawa
 Isakaṇpana khanyantā Khanjadēwōti taṇ wiḷu, migawaṇ gūmawāsēthi saḡagantwāna sō tadā,*

expeditionally brought down the gókannaka elk and wild hogs. From this exploit, this hero became celebrated. Him also, in the same manner, the king established in the service of prince Gāmini.

In the district called Giri, in the village Kutimbiringano, there lived a wealthy chieft named Wasabho. He had (two) attached friends, a native of the Wēlu division, and one Sūmano of (Mahāgāmo) in the Giri division. At the birth of his (Wasabho's) son, both these persons, preceded by presents, visited him, and gave their own name (Wēlusūmano) to this child. The chief of Giri brought up this boy in his own house. He possessed a charger of the “sindhawo” breed, which no man could mount. This (animal) on seeing Wēlusūmano, thinking, “This is a man worthy of backing me,” delighted, neighed. The owner comprehending its meaning, said to the youth, “Mount the steed.” He, leaping on the charger, pressed him into full speed in a ring. (The animal) presented the appearance of one continuous horse in every part of the circus. Poising himself by his own weight on the back of the flying steed, the fearless youth repeatedly untied and rebound his scarf. The multitude who witnessed this exploit, gave him a simultaneous cheer. This wealthy proprietor of Giri bestowed ten thousand pieces on him, and (saying to himself), “This is a person worthy of being in the service of the king,” rejoiced in presenting him to his majesty. The monarch established the said Wēlusūmano in his personal service, conferring on him many honors and other favors.

In the Mahindadōniko division, in the village Kannikāya, near the city Nakula, the youngest son of one Abhayo, named Dēwo, was endowed with great bodily strength. Being (khanjanta) deformed in his foot, he became known by the name of Khanjadēwo. At that period, this individual going out with the villagers elk-hunting, and chasing the cattle which came to him, scared them by his dreadful shouts. This person would

*Mahise anubandhitwá, méhanté utthitutthite . hatthéna pádlégañhitwá bhametwá sisamatthaké,
 Asumha bhúmiñ chuññetwá tésañ atthini mduawó . tañ pawattiñ sunitwáwa Khanjadéwañ mahipati.
 wáresi ihariñetwá Gámanisséwa santiaké.
 Chittalapabbatásanné gáme Gawatandmaké Uppalassa sutó dsi Pussadéwóti námakó.
 Gantwásaha kumáréhi wihárañ só kumárákó bodhiyañ pūjitañ sañkhañ dādayanhami thāmawa.
 Asanipatasaddōwa saddó tassa mahó aká , ummattāwiya dsañ té bhitá saññēpi dāraaká ,
 Tena so asi Ummādapussadéwóti pákató . dhunusippañ akārési tassa wañsigatá pitá.
 Suddéwulhi, wijjūwélhi, wālawélhiha só ahu, wulakdpuñña sakata badilhañ chammañ satañ tathá.
 Asanódumbaramayañ atthasólasa angulañ, tathá ayó lōhamayañ padilhañ dwichaturangulañ .
 Nibbedhayati kanléna kando téna wisajjito, thale atthusañ yāti jalitu usahañ pana.
 Tañ sunitwá mahārājā pawattiñ pitusaññitá ; tampiññapayitwāna Gámanimhi awāsaya.
 Tuldādhrapabbatásanné wiharé Wāpīgāmaké Mattakutumbikó puttó ahu Wasabhandmakó.
 Tan sujatasarirattá Labhiyawañsaññāñ widu , so wisawassuddésamhi mahākāya baló ahú.*

also, seizing them by the leg and whirling them over his head, and dashing them on the ground, reduce their bones to powder. The king hearing these particulars, sent for Khanjadéwo, and established him in the service of Gámini.

Near the wiháro on the Chittalo mountain, in the village Gawato, lived the son of one Uppalo, named Pussadéwo. This valiant youth repairing to that wiháro, accompanied by other young men, and making offerings to the bo-tree, taking up his chank, sounded it. His blast was like a loud peal of thunder. All these youths were terrified unto (Ummāda) stupefaction. From this exploit, he acquired the name of Ummāda-pussadéwo, and his father taught him the bow exercise, which was the profession of their caste. He became a "sound archer," who shot guided by sound only (without seeing his object); a "lightning archer," (who shot as quick as lightning); a "sand archer," who could shoot through a sand bank. (The arrow) shot by him transpierced through and through a cart filled with sand, as well as through hides a hundred fold thick; through an Asóko (wood) eight inches, and an Udumbaro plank sixteen inches thick, as well as a plate of iron two, and a plate of brass four inches thick. On land, (his arrow) would fly the distance of eight usabhos, and through water one usabho. The maharāja hearing of this dexterity, sending for him from his father's house, established him in the service of Gámini.

Near the Tuldādhárá wiháro, in the village Wapigámo, lived one Wasabho the son of Mattakutumbikó. As he was endowed with great personal beauty, he acquired the appellation Labhiya Wasabho. At twenty years of age he attained extraordinary physical power, and was held in great repute. This powerful and extensive landholder

*Addya só katipayé puristýtwa arabhi khettatthiko, mahdwápiñ karontó tañ mahabbalo,
 Dasahi dwódasahi purisēhi wahitabbé nurēhipti, wuhantó pañsupiñdē só lahuñ wāpisaṃāpayi.
 Tēna só pākaṇḍo dsi. Tampi dāḍya bhūmipó datwā tañ tassasakkārañ Gāmaṇissa aṇḍsi tañ.
 "Wasabhasōḍakāñwārōti" tañ khettañ pākatañ ahu : twañ Labhiyawasabhō wasi Gāmanisantikē.
 Mahāyodhānametesāñ dasananampi mahīpati puttassa sakkārasamañ sakkārañ kārayi tadd.
 Amantetwā yōdhē tē dasūpicha disampati, "yodhē dasaḍasēkēkō, esathditi" uddhari.
 Tē tathēwānayañ yōdhē ; punarā mahīpati tassa yōdhasatassāpi tathēwa pariyeṣituñ.
 Tathā tē pānayañ yōdhē ; tassapāha mahīpati puna yōdhasahassassa tathēwa pariyeṣituñ.
 Tathū tē pānayañ yōdhē : sabbēsampiñdītdu tē ekādasa sahaṣṣāni yōdhā sata athōdasa.
 Sabbē tē laddhasakkārañ bhūmipdlēna sabbadā Gāmañirāyaputtēna tañ wasinsu pariwāriya.
 Iti sucharitañjamabbhūtañ suniyā narō matimā sukhatatthikō akusalapathatō parammukho
 kusalapathēbhīramēya sabbadditi.*

Sujanappasādasanwēgatthdya katē Mahāwansē "Yōdhalābhō" nāma tēwisatimo parichchēdo.

assembling a few laborers, undertook the formation of the tank (near the Tulādhara wihāro). He individually lifting up baskets of earth, which ten and twelve stout laborers could alone raise, expeditiously completed the formation of the embankment of the tank. From this feat he became celebrated. The king enlisting him also, and conferring favors on him, assigned him to Gāmini. The field (irrigated by this tank) became celebrated under the name of "Oḍakawāro of Wasabho." Thus Labhiya Wasabho was established in the service of Gāmini.

At that period the sovereign (Kakawanno) conferred his royal protection on these ten eminent heroes, in the same degree that he protected his son. Assembling these warriors, that provincial monarch issued these commands: "Let the ten warriors each enlist ten men." They enlisted soldiers accordingly. To these hundred warriors similarly the ruler gave directions that each should enlist (ten men). They engaged troops accordingly. Then the king again directed these thousand soldiers to select in like manner (ten men each). They also enlisted soldiers accordingly. The whole number embodied were eleven thousand one hundred and ten.

Thus a truly wise man, delighting in having listened to a wonderful result righteously brought about, avoiding the ways of unrighteousness, should incessantly delight in pursuing the paths of righteousness.

The twenty third chapter in the Mahāwanso, entitled, the "embodying of the warriors," composed equally for the delight and affliction of righteous men.

CHATUWISATIMO PARICHCHHEDO.

*Hatthassa dhanukammassa kusalokatupāsanō sō Gāmani rājasutō Mahāgāmi wast tadd ;
 Rāja rājasutañ Tissā Dīghawāpimhi wāsayi, draḷḷhituñ janapadañ sampannabalaḥḍhanañ.
 Kumāro Gāmani kālē sampassanto balañ sakañ, " yujjhissañ damilēhiti ;" piturañño kathāpayi.
 Rājā tañ anurakkhanto ; " oragaṇṇaṇ alaṇ iti," wāresi ydwa tatiyañ sō tathēwa kathāpayi.
 " Pitā mē purisō hontō nēwa wakkhati tēntdañ pilandhatuti ;" pēsēsi itthūlañkāmāssa sō.
 Rājā tassa kujjhittwā ; " karōtha kēmasañḷhaliñ ; tādānañ bandhayissāmi, nañnatk draḷḷhiyōhi," sō.
 Pādyittwāna Malayañ kujjhittwā pitunō agā Duttahattāddhayēwa pitari aḷu tañ Duttahagāmañi
 Rājātha drabhiḷḍtuñ Mahānuggalachētiyañ, sañḡhañ sannipātaya bhūpati. * * * * *
 Dwādasēttha sahaṣṣāni bhikkhu Chittalapabbatā ; tatō tatō dwādasēwa sahaṣṣāni samāgāmuñ.
 Katwāna Chētiyamahañ rājā sanghassa sammukhā ; sabbe yodhā samānetwā kārēsi sapathañ tadd.
 " Puttaññā kalahatthhūnā nagacehhiṣṣama nō ; iti aḷaṇsu sapathañ sabbe ; yudḷhañ tēnanāgāmuñ.
 Chatusatthi wiḥārē sō kārapēttwā mahipati ; tattakānēwa wassāni tathawā mari tahiñ tadd.*

CHAP. XXIV.

This prince Gāmini, who was skilled in the elephant, horse, and bow exercises, as well as in stratagems, was then residing at Mahagāmo; and the king had stationed his (second) son Tisso, with a powerful and efficient force, at Dīghawāpi, for the protection of his dominions (against the invasions of the damilos).

After a certain period had elapsed, prince Gāmini, having held a review of his army, proposed to his royal father, "Let me wage war with the damilos." The king only looking to his (son's) personal safety, interdicted (the enterprise); replying, "Within this bank of the river is sufficient." He, however, renewed the proposition even to the third time; (which being still rejected) he sent to him a female trinket, with this message: "It being said my father is not a man, let him therefore decorate himself with an ornament of this description." The monarch enraged with him, thus spoke (to his courtiers): "Order a gold chain to be made, with which I shall fetter him; not being able to restrain him by any other means." He (the prince) indignant with his parent, retiring (from his court) fled to (Kōtta in) the Malayā district. From this circumstance of his having become ("dutttha") inimical to his father, he acquired from that day the appellation, "Duttahagāmini."

Thereafter the king commenced the construction of the Mahanuggalo chētiyo. The ruler assembled the priesthood * * * * * twelve thousand priests from the Chittalo mountain; and from other places twelve thousand assembled there. When the great Chētiyo wiḥāro was completed, assembling all the warriors in the presence of the priesthood, the king made them take an oath. They thus swore: "We will not repair to the scene of conflict between thy sons." From this circumstance they (the princes) did not engage in that war.

The monarch (Kākawannatisso) having caused sixty four wiḥāros to be constructed, and survived as many years, then demised. The queen placing the corpse of the king

Raño sarirāṇ gāhetwā jantaydnēnd rājini, netwā Tissamahārāmaṇ taṇ saṅghassa niwēlayi. Sutwā Tissamahārāmaṇ naṇ gantwā Dīghawāpito, sarirakicchāṇ kāretwā sakkachchāṇ pituno sayāṇ. Mātaraṇ Kaṇḍulaṇ hatthiṇ ādiyitwā mahabbalō, bhātubhayā Dīghawāpiṇ agamsi lahuṇ tato. Taṇ pawattīṇ niwēdetuṇ Dutthagāmaṇi santikaṇ, lelhaṇ kutwā wisajjissuṇ sabbē machchā samāgatā. Sō Guttahālaṇ āgantwā, tatthachārē wisajjiya, Mahāgāmaṇupāgantwā sṇyāṇ rājibhisēchayi. Mātutthaṇ Kaṇḍulatthancha bhātulēlhaṇ wisajjiya; aladdhāyāwa tatiyaṇ yuddhāya tam upāgami. Ahū dwinnaṇ mahāyuddhaṇ Chulānganiyapitthiyaṇ; tattha nekasahassāni patiṇsu rājino nara. Rājācha Tissamachchā, walawācha Dīghathūlikā, tayōyēwa palāyissuṇ kumāro anubundhi tē. Ubhinnamantarē bhikkhu mādāyissu mahādharaṇ, taṇ diswā “bhikkhusaṅghassa kammaṇ,” iti niwatti sō. Kappakandaraṇḍijjyō Jāwamālittitthamgātō rājā Tissamachchā taṇ; “chhātajjhātā mayāṇ” iti Suwannaśarake lāhittabhattāṇ nīhara tassa: sō saṅghassadatābhūjanto; kāretwa chatubhūgikaṇ; “Ghosāhi kāmāmicchā” Tisso kāmāghosāya. Sūnitwā dibbasōtēna raño sikkhāya dāyako, Théro Piyaṅgulipattā; thēraṇ tattha niyōjasi tissaṇ Kutumbikasutaṇ: sō tattha nabhasāgamā.

on a low hearse, and removing it to the Tissamahā wihāro, introduced herself to the priesthood. Prince Tisso hearing of this event, hastening thither from Dīghawāpi, performed his father's funeral obsequies with great pomp. Taking charge of his mother and of the state elephant Kandulo, this powerful prince, dreading the attack of his brother, quickly departed thence (from Tissawihāro) to Dīghawāpi.

In order that this event might be made known at the court of Dutthagāmini, all (his father's) ministers having assembled and prepared a report, dispatched (a messenger) to him. He (the prince) repairing to Guttahālo, and having dispatched emissaries thither, repairing thence himself to Mahagāmo, effected the assumption of the sovereignty.

Having sent a dispatch to his brother, on the subject of his mother and the state elephant Kandulo, and his application having been refused even to the third time, he approached him in hostile array. A great battle was fought between these two princes at Chulānganiyapittiya, and many thousands of the king's men fell there. The king, his minister Tisso, and his mare Dīghathūlikā all three fled; and the prince pursued them. The priests raised up a mountain between these two (combatants). He (Tisso) seeing this miracle, desisted from his pursuit, declaring, “This is the act of the priesthood.” The king on reaching the Jāwamāli ferry of the Kappukandara river, addressing himself to his minister Tisso, said, “We are famished.” The (minister) presented to the (monarch) some dressed rice, placed in a golden dish (which he had kept concealed under his mantle). In order that he might not break through a rule invariably observed by him, of presenting a portion to the priesthood before he himself partook of it, dividing the rice into four portions, he said, “Set up the call of refection.” Tisso accordingly set forth the call. The théro (Gótamo) resident in the isle of Piyaṅgo, who had been the preceptor in religion of the king, having heard this call by his supernatural gifts of hearing, directed a théro named Tisso, the son of a certain Kutumbiko, to answer it; who accordingly repaired thither

Tassa Tissókard pattān dāḍya, dāsi rajino saṅghassa bhāgaṇ samadhdgaṇ rājā pattē lhipāpayi. Samabhdgaṇ lhipi Tissōcha ; samabhūgaṇ walawāy ica na icchhati tassā bhāgancha, Tissō pattamhi pakkipi Bhattassa puṇṇapattān taṇ adā thērassa bhūpati ; adā Gōlamatherassa sō gantwā nabbasā lakaṇ. Bhikkhūnaṇ bhunjdnaṇ datwā dlopabhdgasō panchasatūnaṇ sō théro laḍḍhēti taḍḍanti ; Bhāgēbhipattān pūretwā dāse khipi rājino gataṇ diwā, gahetwā taṇ Tissō bhijjēsi bhūpati Bhunjitwāna sayanchāpi, walawancha abhūjayi ; sannāhaṇ chumātaṇ latwā, rījā pattān wisajjayi. Gantwāna sō Mahāgāmaṇ samādāya balaṇ ; puna saṭṭhisahassaṇ yuddhāya gantwā yujjhi sabhdātā Rājā walawamāruhi ; Tissō Kaṇḍulahatthinaṇ dūtē bhātārō samāganjū yujjhamānaṇ taṇ taddā. Rājā kariṇ katwāntō walawamāḍalaṇ akā ; tathāpi chhidāṇ nōḍiswā langhāpētūṇ matīṇ akā, Walawāyalaṇ ghāpetwā hatthinaṇ bhāḍi opāri, tomaraṇ lhipi chammaṇcha yathāḍiriyanti piṭṭhiyaṇ Anēdāni sahasāni lūmāraṇa nāḍa tahiṇ, patiṇsu ujjhē ujjhantā bhijjinchēwa mahābalaṇ. Arōhakassa wēkallaṇ hatthimaṇḍang hayaṇ iti kundhō kartā taṇ chālentō rukkhamaḍamupāgami. Kumāro dūki rukkhāṇ hatthi saminupāgami tamāruhi paḍyantaṇ kumārānaṇubāndhi sō.

through the air. Tisso (the minister) receiving the refection dish from his hand, presented it to the king: the monarch deposited in the dish his own portion, as well as that reserved to the théro; Tisso (the minister) contributed his portion also: the mare likewise rejecting her portion, Tisso deposited that share also in the dish. The king presented this filled dish of dressed rice to the théro; who departing through the air, gave it to Gótamo théro. The said théro having bestowed these portions of rice on five hundred priests who were willing to partake thereof, with the remnants left by them, at the place where the meal was served, filling the dish again, he remitted it back through the air to the king. Tisso (the minister) watching the progress of the approaching dish, and taking possession of it, served the monarch with his meal. The ruler having taken some refreshment himself, and fed the mare, the said rāja gathering his royal insignia into a bundle, together with the dish, launched them into the air, (and they found their way to Gótamo).

Proceeding thence to Mahagámo, and taking with him an army of sixty thousand men, and hastening to make war, engaged in a personal contest with his brother. In the field of battle, in the course of the conflict, the two brothers approached each other; the king mounted on his mare, and Tisso on the state elephant Kandulo. The king galloped his mare in a circle round the elephant; but even then detecting no unguarded point, he decided on leaping his charger (at the object of his attack). Accordingly springing his steed over the head of his brother on the elephant, he launched his javelin at him, so that it might pass crossways between the back and the skin armour of the elephant (in order that he might display his superiority without injuring the animal, which was his own property). In that conflict many thousands of the prince's men fell in battle there; and his powerful army was routed. The elephant, indignant with his rider at the thought of having been mastered by an opponent of the female sex (the mare,) rushed at a tree, with the intention of shaking him (the prince) off. Tisso however scrambled up the

*Pawisitwā wihārañ, so mahāthēragharañ gatō nipaggi hetthā manchassa kumārō bhātunō bhayā.
 Pasdayt mahāthēro chiwarañ talttha manchakē. Rājā anūpadañ gantwā "kuhiñ Tissoti," pucchhatha.
 "Manchē natthi, mahārāja ;" iti thēro awdcha tañ : "hetthā mancheti" jānitwā, tato nekkhamma bhūpati,
 Samantato wihārassa rakkhañ karayi. Tappana manchakamhi nipajjetwā, datwā upari chiwarañ,
 Manchapādisu gaṇhitwā chātāro daharū yati mabbhikkhūniydmēna kumārāñ bahi niharun,
 Niyamānantu tañ ṇatwā idamdha mahipati ; "Tissa, twaṇ kuladēwānañ sist hutwāna nīyasi ?"
 "Balakkārēna gahanañ kuladēwēhi natthi mē : gaṇṇāni twaṇ kuladēwānañ sarēyydsi kadāchipi."
 Tatoyēwa Mahāgāmañ agamsi mahipati : andpēsicha tatthēwa mātarañ mātugdrawō
 Wassañi atthasatthiñ sō atthā dhammatthamānasō atthasatthi wihārēcha kārāpēsi mahipati.
 Nikkhāmitō sō bhikkhūhi Tissō rājasutō pana, Dighawāpīn tatōyēwa agamsi añṇatarō ;
 Kumārō gōdhagattasso Tissatherassa dha sō ; "sāpardhō ahañ, bhantē, khamdpassāmi bhātarañ."
 Weyyawachchakdrañ Tissāñ panchasatdnīcha bhikkhūnamddiyitwā sō thēro rājamupdgami.
 Rājaputtañ ṭhapetwāna, thēro sōpānamatthakē sasaṅghō pāwisi sabbe nisiddhiya bhūmipō.*

tree ; and the elephant joined his (destined) master (Gāmini), who mounting him, pursued the retreating prince ; who, in his dread of his brother, seeking refuge in a (neighbouring) wihāro, entered the apartment of the chief thēro there, and laid himself down *under* his bed. That priest threw a robe on the bed (to screen him). The king arriving, tracing him by his footsteps, inquired, "Where is Tisso?" The thēro replied to him, "Rāja, he is not *on* the bed." The monarch knowing from this reply that he was *under* the bed, at once left the premises, and planted guards round the wihāro. (In order to prevent the violation of the sanctity of the temple) having placed him (Tisso) on a bed, and covered him with a robe, four young priests lifting up the bed by the four posts, carried the prince out, as if he were the corpse of a priest. The king at once detecting who the person carried out was, thus addressed him : "Tisso, dost thou think it right to ride mounted on the heads of our tutelar gods? It is not my intention to take from our tutelar saints that which they appropriate to themselves. However, never again forget the admonitions of those sanctified characters." From that ver, ^{the} monarch repaired to Mahāgāmo, and had his mother conveyed thither with all the honors due to a royal parent.

That sovereign, a devoted believer in the doctrines of Buddha, who lived (altogether) sixty eight years, built in the Rōhana division (alone) sixty eight wihāros.

This child of royalty, Tisso, who had been protected by the priests, departed at once for Dīghawāpī, in the guise of a common person ; and to the thēro Tisso, who was afflicted with a cutaneous complaint, which made his skin scaly like that of the "godhō," he thus addressed himself : "Lord ! I am a guilty, fallen man ; obtain for me my brother's forgiveness." This thēro, taking with him Tisso in the character of a junior sāmanēro, the servitor of five hundred priests, repaired to the king. Leaving the royal youth at the foot of the stairs, the thēro entered the palace with his fraternity. The pious monarch having offered them seats, presented them with rice-broth, and other refreshments. The thēro

Upānaya yāgudulini théro patlañ pidhēsi sō, "kinti ?" wuttēbrāwī, "Tissañ dāya dātā ;" iti.
"Kuhīñ chorōti ?" wuttōwa ; thilattādhāñ niwēlayi. Wihāradēwī gantwāna chhādiyaññāsi puttakañ.
Rāydhā thērañ ; "Nāto wō dāsabhāwō iḍḍani no ? Sāmantrañ pēttha tumhēwa sattawassikañ,
Janakkhayañ, windēwa kḍḍahō nabhwēyya nō :" rājā "sañghassa dōsē," Sō "sañghō dañḍañ karissati."
"Hessatāgatakichchañ wō yāgaddiñ gañhathāti." Sō datwā tañ bhikkhusaṅgassa, pakkōsitwāna bhātarāñ,
Tatthēwa sanghamajjhamhi nisinno bhātarāssa, bhunjitwā ēkatōyēwa ; bhikkhusaṅghañ wisajjāyi.
Sassakammāni kāretuñ Tissañ tatthēwa pāhīni. Sayampi bhērinchāretwā sassakammāni kārayi.
Iti wēramantākawikkappachitañ samayanti bahuñ aṇi sappurissā iti chintiya ; kōhi narō matimā nabhwēyya
parissu sumantamanōti

Sujanappasāddasañwēgattāya katē Mahāwansē "Dwēbhātikayudhāñ" nāma chatuwissatimō parichchhēdo.

covered his dish (in token of declining the refreshment). On being asked, "Why?" he replied, "I have come accompanied by Tisso." The instant (the king) had said, "Where is that traitor?" (the théro) mentioned the place. The queen Wihāradēwī rushing out, folded her son in her arms (to protect him from violence). The monarch thus addressed (the théro): "Is it now that ye have discovered that we are in the condition of slaves to you? Had ye sent a sāmanēro of seven years of age even, most assuredly, neither the sacrifice of the lives of my people, nor our deadly strife would have taken place. The fault (added the king) is that of the priesthood." (The théro pleading guilty thereto, rejoined), "The priesthood will perform penance." "The impending penalty shall be inflicted on you at once: partake of rice-broth and other refreshments," (said the king), presenting them to the priests himself. Calling out for his brother, in the midst of the assemblage of priests, and seated with his brother, he ate out of the same dish (in token of perfect reconciliation;) and then allowed the priests to depart.

He immediately sent back Tisso (to Dighawāpi) to superintend the agricultural works in progress. He similarly employed himself also, calling out the people by the beat of drums.

Thus good men being sensible that violent resentment, engendered hastily by many and various means, is pernicious; what wise man would fail to entertain amicable sentiments towards others?

The twenty fourth chapter in the Mahawanso, entitled, "the war between the two brothers," composed equally for the delight and affliction of righteous men.

PANCHAWISATIMO PARICHCHIEDO.

Dutthagāmini rājātha katwāna janasaṅgahaṇ ; kunte dhātu nidhūpetwā, sayōggabalawāhaṇā,
Gantvā Tissanahārāmaṇ, wanditwā saṅghamaḥrawi ; “ Pāraṅgaṇaṇ gamissāmi, jōtētūṇ taṇ sāsanaṇ ahaṇ.”
“ Sakkātuṇ bhikkhu nō dētha ; amhēhi sahaḡāmito, maṅgalaṇchēwa rakkhācha bhikkhūnaṇ dassanaṇhītō.”
Aḡḡsi daṇḡakammaṭṭhaṇ saṅghō paṇḡasataṇ yaṭi : bhikkhusaṅgaṇaṇ tamāḡḡya tatō nikkhamma bhūpati.
Sādhūpetwāna malayē idhāgamanamanasaṇ, Kaṇḡulaṇ haṭṭhimāruhi, yōdhēhi pariwāḡḡlo,
Mahāḡḡbalakādyēna uddhāya abhinikkhami. Mahāḡḡmē nu sambaddhā sēḡḡḡḡ Guttahālaṇaṇ.
Mahiyāṅganamagammā Chhattaṇ damilamaggahi ; ghaṭetwā damilē tatṭṭhā ḡgantwā Ambatitṭhakaṇ,
Gūḡḡḡ pariḡhasampannaṇ Tittṭhamba damilampāna, ujjhaṇ chaṭṭhi māṭhi kataṭṭhaṇ mahabbālāṇ,
Māṭaraṇ dassayitwāna, tēna lēsēna aggaḡhi. Tatō oruḡhi, damilē tatṭṭha rājā mahabbālō,
Ekāhēnēwa gaṇḡhitwā Khēmaṇ katwā, mahabbālō balassadā dhanan ; tēna Khēmaṇmōti wachchaṭi.
Mahākotṭhantard sabbhē Dōṇē Gawaramaggahi ; Hālakōlē iṭariyaṇ Nālisōbbhamhi Nālikaṇ,
Dīḡḡḡḡbhayaḡallakamhi gaṇḡhi Dīḡḡḡḡbhayaḡpicha ; Kachchhatitṭhē Kawisīsaṇ chaṭumāsēna aggaḡhi.

CHAP. XXV.

Thereafter the rāja Dutthagāmini having made provision for the welfare of his people, and having enshrined in the point of his sceptre a sacred relic (of Buddha) ; accompanied by his military array, repairing to the Tissawihāro, and reverentially bowing down to the priesthood, thus delivered himself: “ I am about to cross the river, for the restoration of our religion. Allot some priests for our spiritual protection. Their accompanying us will afford both protection, and the presence of ministers of religion (which will be) equivalent to the observance of the services of our religion.” The priesthood accordingly allotted five hundred ministers of the faith (to attend the king in his campaign) as a self-imposed penance. The monarch accompanied by the priesthood departed.

Having had a road cleared through the wilderness for his march thither, mounting his state elephant Kandulo, and attended by his warriors and a powerful force, he took the field. His army formed on unbroken line from Mahagāmo to Guttahālo. Reaching Mahiyanganō, he made the damilo chief Chatto prisoner ; and putting the damilos to death here, he moved on to the Amba ferry. For four months he contended with a most powerful damilo chief at the post of the Amba ferry, which was almost surrounded by the river, without success. He then brought his mother forward (on the pretence of entering into a treaty of marriage), and by that stratagem made him prisoner. This powerful rāja thereupon pouring down on the damilos there, on the same day, took them prisoners. He conciliated the attachment (khēmo) of this great force ; and distributed the riches (of the plunder among them). From this circumstance, the place obtained the name of Khēmarāmo. He captured at Dōno, among the marshes in the great division Kotto, the chief Gavaro ; at Hālakōlo, the chief of that place ; at the Nāli marsh, the chief Nālika ; at Dīghabhayaḡallako, the chief Dīghābhayo ; and, after the lapse of four months, the chief Kawisiso, at the Kachchho ferry ; at the town Kōto, the chief of that name ; and subse-

Kótanangara Kótancha ; tatō Hálawabhánakañ wahitthe, Wahittadamilan, Bhámanichha gámanín, Kumbagámanhi Kumbancha ; Nandigámanhi Nandikañ, ganhi, Khánuñ Khánugámé dwétu Tumbunnamewacha, Mdlulañ bháginéyiyuncha Tumbununnámanána.sé ; Jambunchaggahi : só só gámóhu tañ tudawhayó
" Ajánitwó sakañ sēnañ ghđenti sujanañ " iti. Sutwána sachchakiriyañ akari tattha bhūpati.
" Rajjarukhāya wāydnó náyañ mama, sadāpicha Sambuddhasāsanassēwa thapandya ayañ mama."
" Tēna sachchēna, mé sēnā hāyōpagatabhañḍakañ jālawannañ wahōtūti," Tañ tathēwa tadā ahu.
Gangātiramhi damilā sabbe ghūtita.sēkū Wijitanagarañ ndma sarañalldāya pawisun.
Phdsuké anganē thāne khandhawārañ niwēsayi, tañ Khandhawārapitthēti ndnendhōsi pakatañ
Wijitana gurañ gđatthañ wimānsantō narādhīpō, diswō yantañ Nandimittāñ wisajjāpesi Kandulañ.
Ganhitun dgañ hatthiñ Nandimitto karēhitañ ubhōdantē pīlayitwā ukkutikañ nisīdayi.
Hatthi Nandimittōtu yasmā yattha ayujjhu, so tasmā tattha, katō gāmō Hatthipōrōti wuchchati.
Wimansetwā ubhō rājā, Wijitonagarañ agā Yōdhānam dakkhinawdrē sangāmō dsi hīnsanō
Puritthimamhi dwāramhi só Wélusumanōpanu anēkasanhē damilē, assdrulho aghđtuyi

quently, Hálawabhánako ; at Wahitta, the damilo of that name ; and at Bhámini, the chief of that name ; at Kumbagámo, the chief Kumbo ; at Nandigamo the chief Nandiko ; in like manner he took prisoner the chief Khánu at Khánugamo ; and at the town Tumbuno, two chiefs, an uncle and nephew, named Tumbo and Unno ; as well as the chief Jambo. Each village gave its name to him (the malabar chief in charge of it).

The king having heard this report, viz. : " His army is destroying his own subjects, without being able to distinguish them ;" made this solemn invocation : " This enterprise of mine is not for the purpose of acquiring the pomp and advantages of royalty. This undertaking has always had for its object the re-establishment of the religion of the supreme Buddho. By the truth of this declaration, may the arms and equipments of my army (in the hour of battle, as a mark of distinction) flash, as if emitting the rays of the sun." It came to pass accordingly.

All those damilos who had escaped the slaughter along the bank of the river, threw themselves for protection into the (fortified) town called Wijito ; and he also threw up a (khandhawáro) fortification in an open plain, on a spot well provided (with wood and water) ; and that place became celebrated by the name of Khandáwárapitthi. While this monarch was revolving in his mind the plan of attack on the town of Wijito, seeing Nandimitto passing by, let loose the state elephant Kandulo after him. Nandimitto, in order that he might arrest the charging elephant, seizing his two tusks in both his hands, planted him on his haunches. Wherever the place, and whatever the circumstance under which the elephant and Nandimitto wrestled ; from that circumstance the village formed in that place obtained the name of Hatthipóro (the elephant's contest).

The rája having satisfied himself (of the prowess) of both, commenced his assault on the town of Wijito. At the southern gate, there was a terrific conflict between the warriors (of the two armies). At the eastern gate, the warrior Wélusumanó, mounted on the charger (carried away from the stables of Eláro), slew innumerable damilos. The enemy

Diswadna tattha kiriyān, Kandulō tutthamānaso dāthāpilanawérantañ ckhaddhēsi paṭhamakañ tañ. Attanō pitthitōyēva pavésatthāya Kandulō niwattitwadna ólōki yóḍhañ tattha gajuttamo
" Hatthinā katamaggēna nappawekkhamañ ;" iti Nandimittō wickintetwā pākārañ hani bhdhund, So atthdrasa hatthuchchā pati atthusabhókira, ólōki Sūranimilañ anicchhhañ sōpi tañpathañ.
Lañghayitwadna pākārañ nagarabbhanturē pati ; bhinditwā dwarembhēkañ Gótō Sānōcha pāwisi Hatthi gahetwā rathachukkañ, Mitto sakatapanjarañ, ndlikerataruñ Ghóthō, Nimmalō lhaggamuttamañ, Tālarukkhhañ Mahāsōno, Thēraputto mahagadañ ; wisuñ, wisuñ withigatā damilē tattha chunnayūñ.
Wijitanagarañ bhinditwā, chatumdsēna lhattiyo tato Girilakañ gantwā, Giriyañ damilañ hani. Gantwā Mahēlanagarañ timahāparikhantatō kadambapuppawallhi samantā pariwāritañ,
Ekadwārañ duppawēsañ chatumdsē wasañ tahiñ, ganhi Mahelarájānañ mantayudhēna bhūmipō. Tatō Anurādhapurañ agachchhantō mahapati, khandhawārañ nivesēsi paritō Kāyapabbatañ.
Mdsamhi jettamū anhi talakañ tattha karayt, jalañ kil tahiñgnō Pōsēna nagaranhayō. Tañ yudhdhāyagatan sutwā rājānañ Dutthagāmaniñ amachchē sannipātetwā Elāro āḥa bhūmipo.
" Sō rājācha sayāñ yóḍhō ; yóḍhūchassa bahūkira ; amachchā, kinu kātābbañ, kinti māñnanti nu ?" Imē Dīghajantupubbhūtayā yóḍhā Elārājino , " suwē yudhdhan karissdna," iti tē nicchhayañ kuruñ.

This lord of elephants Kandulo, in order that he might enter the town close behind (Nandimitto) stopping there, looked around for the warrior. Nandimitto resolving within himself, " Let me not enter by the passage opened by the elephant ;" charged with his shoulder a rampart which was in height eighteen cubits, and in breadth eight "usabhos." It fell, and he looked towards Sūranimilo ; who disdaining to enter by that passage, leaped over the battlements into the heart of the town. Gótō and Sónō, each battering down a gate, likewise entered. The elephant seized a cart wheel, Nandimitto also a cart wheel, Gótō a palmyra tree, Nimilo an enormous sword, Mahasónō a cocoanut tree, and Thēraputto a great club ; and severally slaughtered the damilos, wherever they were met with scampering through the streets.

The king demolishing (the fortifications of) Wijito in four months, and proceeding from thence to the attack of Girilako, slew Giriyo the damilo. Marching on the town of Mahélo, which was surrounded on all sides with the thorny dadambo creeper, within which was a great triple line of fortification, in which there was but one gate of difficult access ; the king besieging it for four months, got possession of the person of the rāja of Mahélo by diplomatic stratagem.

The sovereign then preparing to assail Anurādhapura, threw up a fortification at the foot of the Kāsa mountain, in the month "jetthamūlo ;" and made a reservoir of water. He held a festival there to celebrate the completion of the reservoir. The village formed there acquired the name of Póso.

The reigning monarch Eláro, hearing of the approach of the rāja Dutthagāmini with hostile intent, assembled his ministers, and thus addressed these personages : " This rāja is himself a hero : he has also many valiant warriors (in his army) : counsellors, what should be done : what do ye advise ?" These warriors of king Eláro, commencing with Dīghajantu, came to this resolution : " Tomorrow we will attack him."

*Dutthagāmini rājāpi mantetwā mātuydsaha ; tassamatēna, lārēsi dwattiṇsa balakotthakē.
 Rājā cchattadhare tattha thapēsi, rājārūpakē ; abbhantarē kottakētu sayān atthāsi bhūpati.
 Eldrādja sannadithō Mahāpabbatahatthinaṇṇ dṛuyiha agamā tattha sayōggabalawāhaṇō,
 Sangamē wattamduamhi Dighajantu mahābbalo dūāyu khāgga phala'an yujjhamdno bhayānakō,
 Hatthē atthdrasuggantwā nabhanlaṇṇ rājārūpalaṇṇ cchinditwā asina ; bhindī pathamaṇṇ balakotthakaṇṇ.
 Ewan sēsēpi bhinditwa balakotthē mahābbalē thitān Gāmanirājēna balakotthamupāgami.
 Yōdhō sō Sūranimilō gacchhantaṇṇ rājīnōpari sātewā attanō ndmaṇṇ tannakkōsi mahābbalō
 Itaro "taṇṇ wadhissanti" kuddhō dksamuggami : itaro otarantassu phala' aṇ upandmayi.
 "Chhindāmi taṇṇ saphalakaṇṇ ;" iti chintiya sōpana phalakaṇṇ pahari khaggēna : taṇṇ munchi itarōpana,
 Kappento muttaphalakaṇṇ Dighajantu tahiṇ pati : utthāya Sūranimilō patilaṇṇ sattiyaṇ hani
 Saṇṇhaṇṇ dhama Phussadēwo : seṇā bhijjittha dāmili : Elāro nirattittha ; ghattēsuṇṇ damilēbahu.
 Tattha wāpījalaṇṇ dsi hatthāṇṇ lohitāwilaṇṇ ; tasmā Kulatthawāḍḍṇti nāmēnd wissutā ahu.
 Chardpetwā tahiṇ bhērāṇṇ Dutthagāmini bhūpati "Na hanissatu Elāraṇṇ maṇṇ munchiya parō iti ;"
 Sannadithō sayamūruyiha sannadithaṇṇ Kandulaṇṇ lariṇṇ, Elāraṇṇ anuṇandhantaṇṇ dikkhinadidwāramdāgami.
 Purē dakkhiṇadwāramhi ubhō yujjhiṇṇsu bhūmipā : tōmaraṇṇ khipi Elāro ; Gāmani taṇṇ awanchayī.*

The rāja Dutthagāmini also consulted with his mother. At her recommendation, he formed thirty two strong ramparts. The king displayed in each of these posts personifications of himself, with a royal standard-bearer attending on him ; while the monarch himself remained in an inner fortification.

King Elāro accoutred for battle and supported by his military array, mounted on his state elephant Mahapabbato, advanced on him. At the commencement of the onset, the valiant Dighajantu, with sword and shield in hand, striking terror by the fury of his attack, springing up eighteen cubits into the air, and piercing the figure which represented the king, took the first rampart. In this manner having carried all the other posts, he approached the fortification defended by Gāmini the rāja himself.

The powerful warrior Sūranimilo, shouting out his own name to him who was rushing at the king, taunted him. The one (Dighajantu) incensed, and replying, "Let me slay him first," made a leap at him. The other met the assailant with his shield. Saying to himself, "I will demolish him and his shield at once," (Dighajantu) slashed at the shield with his sword. The other cast the shield at him. Dighajantu plunging at that unresisting shield, fell with it ; and Sūranimilo springing up, slew the prostrate (enemy) with his sword. Phussadēwo sounded his chank, and the army of damilos gave way: Elāro rallied it, and many damilos were slain. The water of the tank at that place was discolored by the blood of the slain ; and from that circumstance the tank has been celebrated by the name of "Kulattha."

The monarch Dutthagāmini then making this proclamation by beat of drums, "No other person but myself shall assail Elāro ;" accoutred for combat, mounted on his well-appointed state elephant Kandulo, in his pursuit of Elāro, reached the southern gate. These two monarchs entered into personal combat near the southern gate of the city.

*Wijjāpēsicha dantēhi tañ hatthiñ saḥatthind ; tōmarañ khipi Elārañ ; sahatthi tattha sō pati.
 Tattha wijitasangāmo sayōggabalaṃwāhanō Lankān ekādapattañ sō katvāna pārisi purañ.
 Puramhi bhērincharāpētīvā samantā yōjanē janē, sannipātiya kārēsi piṇṇā Elārārājīnō.
 Tañ dēha patitattānē lūtāgārēna jhāpayi, chētiyañ tattha kārēsi parihāramadāsicha.
 Ajjāpi Lañāpatinō tañ parēsa sāmipagā, tēnēva parihārēna nāvālapenti tūriyañ
 Ewañ dwattīṃsa damilarājānō Dutthagāminī gāṇhitvā elachchuttēna Lañādrājama¹ dsi sō.
 Bhinnamhi Wijitanagarē yōdhō sō Dīghajantukō Elārassa niwēdetvā bhāgintēyyassa yōdhatañ,
 Tassa Bhallukandamassa bhāgintēyyassa attanō pēsayidhāgamatthāya : tassa sutvāna Bhallulo,
 Elārañ dādāhādiwasā sattamēdiwasē idha purisānañ sūhassēhi satthiyāsaha otari.
 Otiṇṇō sō sunitvāpi patitañ tassa rājīnō “yujjhissāniti,” lajjāya Mahatitthā idhāgamā.
 Khandhāwarañ niwēsēsi gāmē Kōlambahālakē. Rājā tassāgamañ sutvā, yujjhāya abhinekkhami,
 Yuddhasannāha sannadilhō hatthimāruyiha Kaṇḍulañ, hatthassarathayōlthēhi pattihicha anūnakō.
 Ummādaphussadēwo sō dipē aggadhanuggahō itasadhā yuddhasannadlho, sēsayōdhārha anwaguñ,*

Eláro hurled his spear: Gámini evaded it; and making his own elephant charge with his tusks the other elephant, and hurling at the same time his javelin at Eláro, he and his elephant both fell together there.

There this conqueror, in the field of victory, surrounded by his martial might, reducing Lanká under the shadow (of one canopy of dominion), entered the capital.

Summoning within the town the inhabitants of the neighbourhood, within the distance of a yōjana, he held a festival in honour of king Eláro. Consuming the corpse in a funeral pile on the spot where he fell, he built a tomb there; and ordained that it should receive honours (like unto those conferred on a Chakkawatti). Even unto this day, the monarchs who have succeeded to the kingdom of Lanká, on reaching that quarter of the city, whatever the procession may be, they silence their musical band.*

In this manner, Dutthagámini having made prisoners thirty two damilo chieftains, ruled over Lanká sole sovereign.

On being defeated at Wijito, the warrior Dīghajantu reminding Eláro that his nephew was a warrior of repute, sent a mission to the said nephew Bhalluko, to hasten hither. Receiving this invitation, he landed on this island on the seventh day after Eláro's crimation, at the head of sixty thousand men.

He who had thus debarked, though he heard of the death of his king, considering it a disgrace (to retreat), and deciding, “I will wage war;” advanced from Mahatittha hither (to Anurádhapura,) and fortified himself at the village Kōlombahálako.

On receiving intimation of his landing, the rāja, who was fully equipped with an army of elephants, cavalry, chariots of war, and infantry, accoutring himself with his martial equipments, and mounting his elephant Kandulo, set out to give him battle. The warrior Ummádaphussadēwo, the most expert archer in the land, equipped with his five weapons of war, and the rest of the warriors also set out.

* These honors continued to be paid to the tomb of Eláro, up to the period of the British occupation of the Kandyan territory

Pawattētumule yuddhē, sannuddhō Bhalluko tahiñ, rājābhimukhamāyāsi. Nāgarājātu Kandulō, Pañwēgamaudibhāwatthañ pachchōsal ki sanīñ sanīñ: vāndpi sālūhiñ tēnēwa pachchōsal ki sanīñ sanīñ. Rājāha, -- Pubbe yuddhēsu atthawīsatiyā, ayañ na pachchōsal ki; kiñ etañ Phussadēwati ?” Aha so, “ Jayō no paratō, dēwa jayabhumī mayangajō, pachchō sal kati pekkhanto ; jayatthānamhi thassati.” Nāgotha pachcho sal i tva, Puradēwassapassatā Mahāwihārādsimantē atthāsi suppatitthitō. Pattrathite nāgarajō Bhalluko damilō tahiñ, sājūhimu ha mdgantwā ubhattē mahipatiñ. Mukhañ pidhaya khaggēna, rājā al lōsi tampana “ Rañño mukhañhi pātēmi ” iti : khandancha so khipi. Acheha so khaggatalañ khandō pati bhumiyañ : “ mukhē widdhōsmi,” sañnaya, uki utthiñ Bhallukō akā. Rañño pachchā nissinnō so Phussadēwo mahabbalō, khandāñ khipi mukhē tassa ghattentō rājākundalañ. Rājānañ pūlatō katwā, patamānassa tassatu, khipitwā aparañ khandāñ, wijjhītwa tassa chhannulañ, Rājānañ sīsatō katwā, pātisi lahu hatthako. Bhallukē patite tasmīñ jayandō pawattatha. Phussadēwo tahiñyēwa nāpētū dōsamattano, kannawallīñ salāñ jetwā pasatañ lōhitañ sayāñ,

When the conflict was on the point of taking place, Bhalluko, who was also accoutred for battle, charged immediately in front of the rāja. Kandulo, the monarch of elephants, to break the shock of that attack, backed rapidly ; and with him the whole army receded alertly. The king remarked to Phussadēwo, “ What does this mean : he has never before given ground in the previous twenty eight battles he has been engaged in ? ” “ Victory (replied Phussadēwo) is in the rear. This elephant seeking that field of triumph, is receding. O king, he will make his stand on the spot where victory awaits us.”

The elephant continued retreating in the direction of the temple of Puradēwo (on the northern side of the great cemetery) ; and steadily planting himself there, took up his position within the consecrated boundary of the Mahawiharō.

When the elephant thus made his stand, Bhalluko the damilo, presenting himself before the protector of the land, ridiculed him on his retreat. The king guarding his mouth with (the handle of) his sword, reproached him in return. Retorting, “ Let me strike the rāja’s mouth ; ” (Bhalluko) hurled his spear at him. The said javelin striking the handle of the sword (which guarded the rāja’s mouth) fell to the ground. Bhalluko having vauntingly announced his intention, “ Let me hit him in the mouth,” set up a shout (at the effect of this throw). The valiant warrior Phussadēwo, who was seated behind the king (on the elephant), hurling his javelin at the mouth of this (boasting enemy), happened to graze the ear-ornament of the monarch. Throwing a second spear at him (Bhalluko) who was thus falling (backwards) with his feet towards the rāja, and hitting him on the knee, the said expert elephant-rider quickly fell (respectfully) with his head presented to the king. At the fall of the said Bhalluko the shout of victory was set up.

Phussadēwo to manifest his contrition on the spot (for having grazed the ear-ornament of the king with the spear), split his own ear at the part to which the ring is inser-

Rañño dassési. Tañ diwā rāya nañ puchchhi "kiñ ?" iti, "Rāyādaṇḍo katō mēti" sōahōcha. Mahipati "Ko tē dosoti ?" wattōcha, dha "kundaḷaghattanañ." Adōsañ dōsasaññ dya, kimē tañ kari, bhaddika." Iti watwā mahārājā, katañnu, eḍamūhacha ; "kaṇḍānuchchhawikō tuyihañ saḅkarō hessatē mayd." Ghātetwā damilē subbē rājā laddhayaṇō tatō pāsadutalamāruyiha, sihāsana gatō tahiñ, Natakamachcha majjhamhi, Phussadēwassa tañ sarañ ānāpetwā thapāpetwā, puññēna ujukantalañ, Kaḍḍapanēhi khaṇḍantañ asittō uparūpuri chhādāpetwāñā, dāpēsi Phussadēwassa tañ khañ. Narindapāsādātālē, narindōtha alaṅkatē, sugandha dipujjalitē, nāṇḍagandhasamyutē, Nātakajanayōgēna acchekharāhi, wiḥhūsitē, anagghattharandkinnē mūḷukē sayanē subhē, Sayitō sirisampattiñ mahatiñ apipēkkhiya, katañ akkhōhini ghātāñ sarañitd ; na sukhañ labhi, Piyaṇḍāpī arahantō natwā tañ tassa takkitañ, pāḥesuñ uttharahantō tamassāvētumissarañ, Agamma tē majjhayamē rājadwāramhi ōtaruñ, niwēdi wehḍammanā pāsāda talawāruhuñ. Wanditwā tē mahārājā nistiddiya dsant, katwā wiwīḷhasakkūrañ, puchchhi dgatakdraṇaṇ.

ted ; and himself exhibited to the monarch his streaming blood. Witnessing this exhibition, the king asked, "Why, what is this ?" He replied to the monarch, "It is a punishment inflicted by myself, for an offence committed against majesty." On inquiring, "What is the offence committed by thee ?" he replied, "Grazing the ear-ornament." "My own brother ! (exclaimed the king) what hast thou been doing ; converting that into an offence which is the reverse of one !" Having made this ejaculation, the monarch, who knew how to appreciate merit, thus proceeded : "A reward awaits thee from me, proportionate to the service rendered by the throw of the javelin."

After having subdued all the damilos, the victorious monarch (on a certain day) ascending the state apartment, and there approaching the royal throne, in the midst of his officers of state ; and while surrounded by the charms of music and revelry, caused Phussadēwō's javelin to be brought, and to be deposited formally on the royal throne by this assembly ; and heaping (gold) over and over again above this javelin, and thereby concealing it with pahapannas, at once made a present thereof to Phussadēwō.

On a subsequent occasion, while seated on this throne, which was covered with drapery of exquisite value and softness, in the state apartment lighted up with aromatic oils, and perfumed with every variety of incense, and spread with the richest carpets, attended by musicians and choristers decked (as if belonging to the court of the dēwō Sakko) ; this monarch was pondering over his exalted royal state, and calling to his recollection the sacrifice of countless lives he had occasioned ; and peace of mind was denied to him.

The sanctified priests resident at Piyaṇḍāpī, being aware of this visitation of affliction, deputed eight "arahat" priests to administer spiritual comfort to the monarch. These personages arriving in the night, descended at the palace gate ; and with the view of manifesting that they had journeyed through the air, they rose (through the air) to the upstairs state apartment. The maharāja bowing down to them, and shewing them every mark of attention (by washing their feet and anointing them with fragrant oil), caused them

"Piyyagudipé saṅghéna pésitá, manujddhipa; tammassa sayitun amhé" iti. Rdjá pundha té,
 "Kathanu, bhanti, assaso mama hessali; yéna mé akkhóhini mahaséna ghdto kdrápito?" iti.
 "Sāggamaggantarūyocha natthi té téna lammund: diyaḍḍhamanujācchéttha ghātītā, manujddhipa;"
 "Saraṇesu thitō ilō, panchasilepichāparō, michchādīṭṭhicha, dussilā, sésa pasusamāmatā."
 "Jōtayissasi ché" watwé "bahudhā Buddhasāsanā; manōpilēhañ tasmā twañ wiñōdaya, narissara."
 Iti wutto mahārdjā tēhi assasamdgatō, wanditwā té wisajjētwa sayitō. puna chintayi.
 "Wīd saṅghéna dhārāñ mabbhunjettha kadācchipi," iti mātāpitā hārē sapiṇsisu daharecha nō.
 "Adatwā bhikkhusaṅghassa bhuttañ atthinu no?" iti. Adassa pātardasamhi ēlañmarichawaddhian,
 Saṅghassa atthapetwāna paribhuttañ satīwīd, "tadattāhañ daṇḍalammañ mé kattabbanticha," chintayi,
 Etti té nēka kōti idha manujaganē ghātītē chintayitwā, kāmānañ hētu etiñ manasicha kayirā sādhu
 dānawantañ sabbēsañ ghātānāñ tañ manasicha kayirā nichchatañ sādhu sādhuñ, twañ dukkhā pamok-
 khāñ, subhagatimathawā pāpunēyyachirēndī.

to be seated on the throne; and inquired the object of the visit. "O ruler of men! (said they), we have been deputed by the priesthood at Piyyagadipo, to administer spiritual comfort unto thee." Thereupon the rāja thus replied: "Lords! what peace of mind can there be left for me, when under some plea or other, I have been the means of destroying great armies, an akkhóhini in number?" "Supreme of men! from the commission of that act there will be no impediment in thy road to "saggó" (salvation): herein no more than two human beings have been sacrificed;—the one person had been admitted within the pale of the salvation of the faith; the other had attained the state of piety which enabled him to observe the five commandments. The rest being heretics are sinners, and on a par with wild beasts;" and added: "As thou wilt cause the religion of Buddho to shine forth in great splendor; on that account, O ruler of men, subdue this mental affliction."

The mahārāja who had been so admonished, and who had been restored to peace of mind, having bowed down to and allowed them to depart; thereafter, extended on his bed, thus meditated: "In my childhood, my father and mother administered an oath to me, that I should never take a meal without sharing it with the priesthood. Have I, or have I not, ever partaken of a meal without sharing it with the priesthood?" While pondering thus, he recollected that (he had ate) a round chilly, at his morning meal, in a moment of abstraction, without reserving any part of it for the priesthood; and decided thereupon, "It is requisite that I should perform penance on that account."

Reflecting on the numberless kōtis of human lives sacrificed by these persons (Duttagāmini and his army); a truly wise man, influenced by his abhorrence of such indiscriminate slaughter, pondering on this calamity, and steadfastly contemplating the principle of mortality; by these means, the said pious man will speedily attain "mokkha," (the emancipation from all human affliction); or, at least, will be born in the world of the dēwas (which leads to that final emancipation).

Sujanappasaddasānīgatthāya katī Mahāwānsē “Dutthagāminīvijayō” nāma panchawīsatiṃ paricchhēdo.

CHHABISATIMO PARICCHHEDO.

Ekacchhantañ karitvāna Lankarājjañ mahāyaso : thānantarañ sañwidahi yōdhānañ sō yathā rahan.
Thēraputtābhayō yōdhō diyyamānañ na icchhitañ; pucheḥhitocha “kimatthanti ?” Yuddhamatthitimbrawi.”
“Eharājīkatē yuddhā kināmantaḥcha ?” pucheḥhicha “Yuddhañ kilēdāchōrēhi, karissāmi sudaḥḥayañ.”
Ichchēwamdha tañ rājā punappuna nistidhaya; punappunañ sō yāchitvā raññ dnuññāya pabbaji.
Pabbajitvācha kālēcha arahattamapḍpuṇi, panchakhiñsawā satañ pariwdrō ahōsicha.
Chhattamangalasattādhē ghattē, gatabhayōbhayō rājā katābhikkhō sō mahādwibhawēna sō,
Tissawāpimādhikā widhind samalañkatañ, kilituñ abhisittānañ chārittañch dnuññakhituñ.
Raṇṇō paticeḥhantañ sabban, upayānasatānēcha Marichawattiwihārassa thānamhi ṭhāpayisucha.
Tatthēwa thūpaṭṭhānamhi sadhātūñ kuntamuttamañ ṭhāpēsuñ kuntadhāraḥ ujukā rājamānusa.

The twenty fifth chapter in the Mahāwanso, entitled, “the triumph of Dutthagāmini,” composed equally for the delight and affliction of righteous men.

CHAP. XXVI.

This potent monarch having reduced the dominions of Lankā under one government, according to their deserts conferred honorary distinctions on his warriors.

The hero Thēraputtābhayō rejected the reward offered to him : and being asked, “What does this mean ?” replied, “The war is not over.” (The king) again asked, “Having by war reduced this empire under one government, what further war can there be ?” He thus rejoined, “I will make war to gain the righteous victory over our insidious enemies, the sinful passions.” Again and again the rāja attempted to dissuade him : but again and again Thēraputtābhayō renewing his application, with the king’s consent entered into the priesthood. Having been ordained, in due course he attained “arahat,” and became the head of a fraternity of five hundred sanctified ministers of religion.

On the seventh day after the elevation of his canopy of dominion, this inaugurated, fearless monarch, (hence also called) Abhayō rāja, with a splendid state retinue (preceeded to) the Tissa tank to celebrate an aquatic festival, with every description of rejoicing; and to keep up a custom observed by his anointed predecessors.

The whole of the king’s royal attire, as well as a hundred tributes (presented to him during that festival) were deposited on (a certain spot, which became) the site of the Marichawatti wihāro; and the royal suite who were the sceptre-bearers, in like manner deposited in an erect position, on the site of the (future) dāgoba of that name, the imperial sceptre.

Sahoródhó mahárájá kálitwá salilé diwá, sáyamāha. "Gamissāma : kuntañ waddhitha bhó," iti Chhēletuñ tañ nasaḷḷhinsu kuntañ rāyādhikārikā, gandhāmalilāhi piyesuñ rājasēd samāgatā. Rājā mēhantañ achchhērañ diwā tañ hatthamānasā, wiḥāya tattha drakkhañ, pawisitwā purañ. Tatō. Kuntañ parikkhipāpetwā chētiyañ tattha kārāyi, thūpañ parikkhipāpetwā wiḥārañcha ukārayi, Tthuwaṣṣēhi nitthāsi wiḥāro sō narissarō ; sañghañ sannipatēsi wiḥāramahākāraṇḍ. Bhikkhūnañ sataṣaṣṣāni taḍa bhikkhuniyō, pana nawutinañ saḥassāni abhawiṇsu samāgatā. Tasmiñ samāgamē sañghañ idumāha mahipati : "Sañghañ, bhantē, wissaritwā, bhunjiṃmarichawatthikañ." "Tassa tañ dandakammañ mē bhawatuli aḷḷayāñ, sacchētiyañ marichawatthin wiḥārañ sumanōharañ " Patigāhētu tañ sañgho," iti. Sō dakkhinōdakañ pāpetwā bhikkhusaṅghassa wiḥārañ sumaṇo aḷḷ. Wiḥāre tañ samantācha mahantañ maṇḍapañ subhañ kāretwā, tattha saṅghassa mahādhānañ pawattayī. Pālē patitthapetwāpi jalē, Abhayawāpiyā, katō sō maṇḍapō āsi . sēsōkāṣē katānaka ? Satthāhañ annapāṇādiñ datwāna maññādhāpō aḷḷ sāmānañ sabbañ parikkhārañ mahārahañ. Aha sata saḥassagghō parikkhārosi āditō ; antē saḥassagghanaḷḷo ; sabbañ sañghowa tañ labhi. Yuddhēdānēcha sūreṇa sūriṇḍ, ratanattayē, paṇḍumalacchittēna, sāsanujjōtanatthiṇḍ,

The mahārāja, together with his suite (thus undressed), having sported about (in the Tissa tank) ; in the afternoon, he said, " Let us depart : my men, take up the sceptre." The royal suite, however, were not able to move the said sceptre. Attended by all the guards who accompanied the monarch, they made offerings thereto, of garlands of fragrant flowers.

The rāja witnessing this great miracle, delighted thereat, posting a guard round the spot (to which the sceptre was fixed), returned to the capital. Thereafter, he inclosed the sceptre in a chētiyo, and encompassed that dāgoba with a wiḥāro.

In three years that wiḥāro was completed, and the monarch invited the priesthood to a great festival. Those who assembled on that occasion, of priests, were in number one hundred thousand ; and there were ninety thousand priestesses. In that assembly, the ruler of the land thus addressed the priesthood : " Lords ! forgetting the priesthood, I have (in violation of a vow), at a chilly : for that act, this infliction is visited on me. (In expiation thereof) I have constructed this delightful wiḥāro, together with its chētiyo : may the priesthood vouchsafe to accept the same." Having made this address, relieved in mind, pouring the water of donation on the hand of the priesthood, he bestowed this wiḥāro on them. Having caused a superb banqueting hall to be erected around that wiḥāro, he there celebrated a great festival of alms-offering to the priesthood. The hall thus erected, on one side reached the Abhaya tank :—who will undertake to describe the (dimensions of the) other sides ? For seven days having provided food and beverage, he then bestowed every description of sacerdotal equipments of the most costly kind. The first offering of sacerdotal equipments was worth one hundred thousand, and the last a thousand pieces. The priesthood exclusively obtained all these.

Independently of the incalculable amount of treasures expended, commencing with the construction of the thūpo, and terminating with the alms-festival, in making offerings to the

*Raññā katunund tēna thūpaḥḍā paṇḍitō, wihāramahantāṇi pūjetuṇ ratanattayaṇ,
Parichchattadhandnettha anagghāni wimunchiya, sēsāni honti ekāya ūnawīsati lōtiyō.
Bhōyā dasaddhiwidhadosa-widūsitāpi paññādwissasakittīhi janēhi pallāhontēwa. pañchagunayōga-
gahitasārdā: icchassa sārāgahaṇē matimā ghateyyādi*

Sujanappasādasānīwēgattāyakattē Mahāwāṇse “Marichawattīwihāramahō,” nāmachhabhāsati-mō parichchhēdō.

SATTAWISATIMO PARICHCHHEDO.

*Tato rājā wicintesi wissutaṇ sūssutaṇ sutaṇ, mahāpuñño sādā punṇo paññāya, katanichchhaya.
Dipappasādakō thērō rājīnō ayiyakassachē ēwaṇ kīrḍha “Nattū tē, Dutthagāmaṇi bhūpati,”
“Mahāpañño mahāthūpaṇ, Soṇṇamālīṇ manōramaṇ, wisaṇ hatthasataṇ uchechaṇ kārēssati andgattē,”
“Punō uposathāgārāṇ nāndārdtanamaṇḍitaṇ nāvabhūmaṇ karitwāna Lōhapāsādāmetwacha.”
Iti chintiya bhūmindō likhitwēwaṇ, thapāpitaṇ pēkkhāpēnto rājagahē thitaṇ ēwa karanādikē.*

“ratanattaya;” the rest of the wealth (laid out) on this spot, by this monarch,—who was as indefatigable in war as in acts of charity, sincerely attached to the “ratanattaya,” endowed with purity of mind, and wise in the application of his means,—amounted to nineteen kōtis.

If by men endowed with wisdom the five evils (loss by confiscation, by robbery, by water, by fire, and by the animal creation) attendant on the acquisition of wealth were thoroughly understood, they would thereby realize the five rewards of virtue, (love of mankind, good-will of pious men, character for piety, lay-sanctity, and regeneration in the Déwalōka heavens). The wise man therefore ought to secure to himself the treasure of this knowledge.

The twenty sixth chapter in the Mahāwanso, entitled, “the festival of offerings at the Marichawatti wihāro,” composed equally for the delight and affliction of righteous men.

CHAP. XXVII.

Subsequently (to the construction of the Marichawatti wihāro and chētiyo) this monarch, who was endowed with superlative good fortune, and with wisdom as well as beneficence, was meditating on a tradition which originated (with Mahindo), and had been perpetuated to his time (from generation to generation) without interruption.

The thēro (Mahindo), who had shed the light of religion on this land, had thus prophesied (to Déwānanpiyatisso) the ancestor of the king: “Thy descendant, Dutthagāmini, a most fortunate prince, will hereafter build the great splendid thūpo Soṇṇamālī (Ruanwelli), in height one hundred and twenty cubits; as well as the Lōhapāsādo, to serve as an “uposathō hall,” embellished in every possible manner, and having nine stories.

*Taṇ disvā sumanā rājā dāma rāmauttamaṇ dlekkhatulyaṇ dāresi Līhapāsādamuttamaṇ.
 Kammdrambhanakālewa chaturāramhi chdgawā atthattā sata sahasāni hiraṇṇaṇiṭṭhapāpayi.
 Putasahassawatthāni dandā dandā thapāpayi, gulatēlasakkharamādhūpurāhanē a chdtiyō.
 Amūlakaṇ kammamētha nakitab' dnti sabhāsiya, agghapetvā kataṇ lammaṇ, tēsaṇ mūlamaddāpayi,
 Hatthasatā hatthasatā dsi ekēkapassatō; uccchato tattakāyēvā, pāsālohi chaturmūlā.
 Tasmiṇ pasādasethasmiṇ ahesuṇ nawabhūmiyō; ekēkissā bhūmiyā dēha lūtāggrasatānicha;
 Kūtāggrānti sabbāni sajjhūtā bhachitānahuṇ; pavālawēdī ā tēsaṇ nādratanabhūsitā,
 Nādratanachittāni tēsaṇ padumakānicha; sajjhukīṇkīnikāpanti parikā hittāwa tā ahu.
 Sahassaṇ tatthā pāsāle gabbhā asuṇ, sasaṇ hātā nādratanābhachitā sīhapajjara nettawā.
 Nariwāhana ydāntu sutvā Wessawānassa, sō tādākdramā dāresi majjhē ratanamāḍapaṇ,
 Sīhawiyagghādirūpīhi dēwatārupākhichā ahu, ratanamayihēsa thambhēhichā wibhūsitō.
 Mutājāla parikkhēpō māḍapantō samantatō, pavālawēdī dēhetthā pubbē wuttawīlā ahu.
 Sattaratana chittassa wēmajjhē māḍapassatu, ruchirō dantapallāṇhō rammō phalākasānharō.
 Dantamayāpassayetha, suwāṇṇamaya sūriyō, sajjhumayō chandimā dēha, tārācha muttakāmayā.*

king. The monarch on examining the same, delighted therewith, repairing to the celebrated garden (Mahāmēgho), according to the plan of that renowned palace, constructed the pre-eminent Lōhapāsādo

The munificent rāja at the very commencement of the undertaking deposited at each of the four gates eight lacs (to remunerate the workmen). He deposited also at each gate, severally, a thousand suits of clothing, as well as vessels filled with sugar, buffalo butter, palm sugar, and honey; and announced that on this occasion it was not fitting to exact unpaid labor: placing therefore high value on the work performed, he paid (the workmen) with money. This quadrangular palace was one hundred cubits long on each of its sides, and the same in height. In this supreme palace there were nine stories, and in each of them one hundred apartments. All these apartments were highly embellished; they had festoons of beads, resplendent (like) gems. The flower-ornaments appertaining thereto were also set with gems, and the tinkling festoons were of gold. In that palace there were a thousand dormitories having windows with ornaments (like unto) jewels, which were bright as eyes.

Having heard of the beauty of the conveyance used by the females attached to the dēwo Wessawano, he (Dutthagāmini) caused a gilt hall to be constructed in the middle of the palace in the form (of that conveyance). The hall was supported on golden pillars, representing lions and other animals, as well as the dēwatās. At the extremity of this hall, it was ornamented with festoons of pearls, and all around with beads as before described.

Exactly in the centre of this palace, which was adorned with (all) the seven treasures, there was a beautiful and enchanting ivory throne, floored with boards. On one side (of this throne formed) exclusively of ivory, there was the emblem of the sun in gold; on another, the moon in silver; and (on the third), the stars in pearls. From the

*Nādratana padumāni tattha tattha, yathā rahan, jātakānicha tatthiwa dsuñ sōwannalatantari.
 Mahagghapachchattaranē pullāñhēti manōramē, manōhardsi thapilā ruchirū dantawijāni.
 Pawdāpādulān tattha phulī amha patitthitañ, setachchhatlāñ sajjulāpāñ pallāñkōparisōbhatha.
 Sattaratanaamayā nettha atthamangalānicha; chatuppadāñ pantiā manimuttantard ahu.
 Rajatanha ghañhāñ panti ehantantālambikā: pāsālachchatlāpallāñkā mañdāpāsuñ anagghikā.
 Mahaggha pañdāpāsi manchapithāñ yathārahañ tathēwa bhūmmattharāñ kambalānicha mahārāhañ.
 Achāmakumbhī sowayya ulukōcha ahū; tahiñ pāsāla paribhōgēsu sēsūcha kathāwākā?
 Chārupākākaraparindrō sō chhatulwārakotthālō pāsālo lāñlātō sōhi Tāwatinsasabhdāwiya.
 Tambalohutthikāhēsō pāsālo chhādītō ahu: Lōhapāsālawōhūrō tēna tassa ajdyatha.
 Nitthitē Lōhapāsālo sō sañgha sannipātayi rūjā sañghēsannipatiā Marichawattimāhēwiya.
 Puthujjānāwa atthañsu tahiñ pathama bhūmiyāñ: tēpitakā dutiyā: Sōtāpattidāyāpana
 Ekkiyēcha atthañsu tatiyādisu bhūmisu; arahantōcha atthañsu uddhāñ chhatūsu bhūmisu.*

golden corners or streaks, in various places as most suitable in that hall, bunches of flowers, made of various gems, were (suspended). On this most enchanting throne, covered with a cloth of inestimable value, an ivory fan* of exquisite beauty was placed. On the footstool (of the throne), a pair of slippers ornamented with beads, and above the throne the white canopy or parasol of dominion, mounted with a silver handle, glittered. The eight "mangalika" thereof (of the canopy) were like unto the seven treasures, and amidst the gems and pearls were rows of figures of quadrupeds; at the points of the canopy were suspended a row of silver bells. The edifice, the canopy, the throne, and the (inner) hall were all most superb.

The king caused it to be provided suitably with couches and chairs of great value; and in like manner with carpets of woollen fabric: even the ladle (usually made of a cocoanut shell) of the rice boiler was of gold. Who shall describe the other articles used in that palace? This edifice surrounded with a highly polished wall, and having four embattled gates, shone forth like the (Wéjaanta) palace in the Tāwatinsa heavens. This building was covered with brazen tiles; hence it acquired the appellation of the "brazen palace."

At the completion of this palace the rāja assembled the priesthood. They attended accordingly, as in the instance of the Marichawatti festival. There, on the first floor, the "pathujjana" priests (who had not attained the state of sanctification) exclusively arranged themselves. On the second floor, the priests who had acquired the knowledge of the "tēpitaka." On the three succeeding floors, commencing with the third, those arranged themselves who had acquired the several grades of sanctity, commencing with the "sotāpatti." On the four highest floors, the "arahat" priests stationed themselves.

* The fan borne by the Buddhist priests; which, till very recently, has been bestowed in Ceylon on the appointment of a chief priest, as the official emblem of his office.

*Nañghassadatiwá pásádañ dakkhindobupurassarañ, rájá datwá mahádánañ sattáhañ pubbakañweya,
Pasádamha wattáni mahábhágena rájind anagghani þapetwana akésuñ líñsakótiyó
Nissáre dhananichayé, wisésañ sárañ yé dánañ pariganhayanti sádhupañná, te dánañ wipulam pítaçhatta-
sanga, yattdánañ hitaparamá, dadanti, éwanti.*

Sayanappasádasanwígatthdya katté Maháwansé "Lóhapásádamahó" ndma sattawisatimo paricchhedo.

ATTAWISATIMO PARICCHHEDO.

*Tató só sataśahassañ wissajjetwá mahípati kárápéti mahábhodhipáñañ suláramuttanañ.
Tató purañ pawisuntó thúpaþþháne níwésitañ passitwána siliyúpañ saritwá pubbañ sntin -
"Káressámi maháthúpañ" iti haþþhó. Mahátalañ druyiha rattin bhunjitwá, sayitó iti chintaya,
"Damilé madlamáduéna lóhóyañ pilitó ; mayá nasakká balimubharituñ - tañ wajjiya balin áhan,
"Kárayantó maháthúpañ, kathañ dhumína itthiká uppácessámi ?" ichchéwan chintayantassa chintitan,
Chhattamhi déwatá jáni : tató lóldhalañ akú déwesú. Natwá tañ Sakko Ifissa, amman tamabruwe*

The rája having bestowed this palace on the priesthood, pouring the water of donation on their right hand ; and, according to the former procedure, having kept up an alms-festival of seven days, independent of the cost of the invaluable articles provided for this palace-festival, the expenditure incurred by this munificent monarch amounted to thirty kótis.

Some truly wise men, even from perishable and unprofitable wealth derive (the rewards of) imperishable and profitable charity. By setting aside the pride of wealth, and seeking their own spiritual welfare, they bestow like unto him (Dutthagámini) largely in charity.

The twenty seventh chapter in the Maháwanso, entitled, "the festival of the Lóhapaśádo," composed equally for the delight and affliction of righteous men.

CHAP. XXVIII.

Thereafter, this monarch caused a splendid and magnificent festival of offerings to the bo-tree to be celebrated, expending a sum of one hundred thousand.

Subsequently, while residing in this capital, noticing the stone pillar planted on the (intended) site of the (Ruanwelli) thúpo, and recurring to the former tradition, delighted with the thought, he said : "I will construct the great thúpo." Reascending his upstairs palace, and having partaken his evening repast, reclining on his bed he thus meditated : "The inhabitants of this land are still suffering from the war waged for the subjection of the damilos : it is not fitting to exact compulsory labor ; but in abandoning the exercise of that power, how shall I, who am about to build the great thúpo, procure bricks without committing any such oppression ?" The tutelar deity who guarded the canopy of dominion knew the thought of the personage who was thus meditating. Thereupon a discussion arose among the déwas. Sakko obtaining a knowledge thereof, thus addressed himself to

*" Itthakatthañ chétiyassa rājā chintesi Gāmini: gantwā purdyōjanamhi gambhira nadiyantiké,
 " Māpési itthakāntattha' iti. Sakkéna bhāsito Wissakammo ilhagamna mdpési tattha itthikā.
 Pabbhité ludlakó tattha sunakhéhi wanañ agā, gódhadrūpéna dassési ludlakān bhummadéwatā.
 Luddó tañ anubandhantó, gantwā diswāna itthakā, antarahitāya góthāya itichintési só tahiñ.
 " Kārcu kāmókira nō mahāthūpañ mahipati, upāyanamīlañ tassa " iti gantwā niwédayi.
 Tassa tañ wachanañ sutwā piyañ janahitappiyo, rājā kārési sakkārañ mahattañ tūthamānasó.
 Purāpubbhattarē dēsi yōjanattaya matthaké Achārawitthigūmamhi solasakarisi talé,
 Sowannabājā lūthinsu wiwīdhāni pamānato widatthukā aṭṭhamānāni angulikāni hetṭható.
 Suwānapunnantañ bhūmīñ diswā tañ gāmasasikā suwānapātiñ dāyā gantwā rañño niwédayuñ.
 Purā pachāpassamhi sattāyōjana mattha' é gangāpār: Tambapitṭhē tambalōhañ samutṭhahi.
 Tañ gāmi' d' tambalōhañ bijamāyā pāliyā rājānamupasañkamma tamatthāncha niwédayuñ.
 Pubbadakkhinādisamhi puratō chatuyōjanē Sumanawāpīgāmmhi utṭhahīnsu mañi bahū.
 Uppalakuruwindhē missakēntwa Gāmi' d' dāyā pāliyā ewa gantwā rañño nuwédayuñ.*

Wissakammo: "The rāja Gāmini is meditating about the bricks for the chétiyo. Repairing to the bank of the deep river (Kadambo) a yōjana from the capital, there do thou cause bricks to be produced." **Wissakammo**, who had been thus enjoined by Sakko, proceeding thither caused bricks to be produced.

In the morning a huntsman repaired with his dogs to the wilderness in that neighbourhood. The déwatā of that spot presented himself to the huntsman in the form of a "gódhō." The sportsman chasing the "gódhō" came upon, and saw the bricks; and from the circumstance of the "gódhō" vanishing, he there thus thought: "Our sovereign is desirous of constructing the great thūpo, this is a (miraculous) offering to him." Hastening (to the king) he reported the same. Hearing this agreeable report of the huntsman, the overjoyed monarch, delighting in acts of benevolence towards his people, conferred on him great favors.

In a village named Achārawattārámo, situated three yōjanas to the north east of the capital, on a space of ground sixteen karissa in extent, golden sprouts of various descriptions sprung up, in height one span, (with a root) one inch under ground. The villagers discovering this ground covered with gold, taking a cupful of this gold and repairing to the king, reported (the circumstance).

At the distance of seven yōjanas, in the south east direction from the capital, on the bank of the river (Mahāwelliganga) in the Tambapitto division, a brazen metal rose to the surface. The villagers taking a cupful of these brazen sprouts, and repairing to the rāja, reported the circumstance.

In the south east direction from the capital, at the village Sumanawāpi, distant four yōjanas, a quantity of gems rose to the surface; among which there were intermingled the cinnamon stone and sapphire. The villagers taking the same in a cup, and repairing to the rāja, reported the circumstance.

Puratō dakkhiṇopassē atthayōjanamatthakē Ambalattikolalīnamhi rajataṇ uppajjatha.
Nagardwaniyo ēkō ādāya sakatē bahu, Malayā singiwērūdiṇ anētun Malayāṇ gat ;
Lénassa awidūramhi sakutāni ṭhapāpiya, patōdaddrunichehantō drulhō taṇ mahindharaṇ,
Chātipamānēkapakkaṇ paḷkabhāreya nāmītaṇ diwō panasay tthinchu pāsānatthancha taṇ phalaṇ,
Wanttāṇ wdsiyd chhetwō " dassamagganti " chitiyā ; kālāṇ ghōsēsi saḷdhāya. Chattārōṇsawdgumuṇ.
Hattthō sō tēbhiwāletwō, niddāpiya sādārō, wdsiyā wantasāmantā tarhaṇ chhetwō apassayaṇ.
Muñchitwō wḍapunnantaṇ yūsanpattēhi dīpiya, chaddāro yūsapūrē tē pattē tē samadāsi sō.
Tē taṇ gahetwō paḷkūmuṇ. Kālāṇ ghōsēsi sō puna, anṇē lūhdsawō thērd chaddāro tattha āgamuṇ.
Tēsan pattē gahetwō sō pana samenjēbhi pūriya, aḷāsi tēsaṇ : paḷkāmura tēyō ; ēko napakkami.
Rajatassa padassettūṇ bōbhutwa tatōhi sō, nisajjā lēnasannamhi tāminjā paribhujatha.
Sēsāminyā wanijōpi bhujitwō yāwālatthal aṇ bhandikāyān gahetwāna sēsā thērapaddugō ;
Gantwāna thērampassitwō wēydwachchhamakāsīcha : thērocha lēnawdrēna tassamaggaṇ amḍpayi.
Thēraṇ wandīpiya, sō tēna gachchhantō lēnamadāva lēnawāramhi thatwāna passitwō rajatampi sō.
Wdsiyd dhanitwāna rajatanti wijāniya ; gahetwēlaṇ sajjhupindaṇ gantwāna sakatanlihaṇ,

Eight yōjanas to the southward of the town, in a cave called Ambalattikōlo, silver was produced. A certain merchant of the capital, who was proceeding to the Malayā division to procure saffron and ginger in the said Malayā division, taking many carts with him, wishing to get a switch, stopping his carts in the neighbourhood of this cave, ascended a hill. Observing a fruit of the size of a "chāti" attached to a branch of a jack tree, which fruit was bending with its weight, and resting on a rock ; severing the same (from the branch) with an adze, at the stalk of the fruit, and saying to himself, "This is precious: I must give it (to the priesthood);" in the fervor of his devotion, he set up the call of refection. Four sanctified priests presented themselves. This delighted and devoted person, bowing down to them and causing them to be seated, with his adze paring all round the point at which the stalk adhered to the fruit, so that no skin was perceptible, and pulling out (that stalk) he poured into their dishes the juice with which (the cavity of) the stalk was filled. The four brimming dishes of jack fruit juice he presented to them. They accepting the same, departed. And (the merchant again) shouted out the call of refection ; and four other sanctified characters presented themselves there. Receiving their dishes also from them, he filled them with the pods of the jack fruit. Three of them departed : one remained. This particular (priest) in order that he might point out the silver to him, seating himself at the mouth of the cave partook of the jack pods. The merchant having ate as much of the rest of the pods as he wished, taking the residue in a jar, he followed the footsteps of the priest. Having reached this spot, he beheld the théro there, and showed him the usual attentions ; and the théro pointed out to him the path to the entrance of the cave. (The merchant) bowing down to the théro, and proceeding by that (path) discovered the cave. Stopping at the mouth of the cave, he perceived the silver. By chopping it with his adze, he satisfied himself that it was silver. Taking a handful of the silver and hasting to the carts, and

*Sakattāni thapapetvā, sayjhupināntamādiya, lahuṇ Anurādhapuraṇḍāgama warawānījo,
 Dassetvā rajatanāraṇḍa tamatthampi niwēdayi Puratō pachechhimē passē, pañchayōjanamatthalē,
 Urūwēlapattāne muttā mahamalakamattiyō pawdāntarikasaddhiṇ samuddā thalamoḥkamun,
 Kewattha ta sapēhi hitvā rāsīn katvāna ēkalō, pāṭiya anayihvāna muttā sahaḍḍawālaṇḍa.
 Rājanamupasaṇḥamma tamatthampi niwēdayuṇ. Puratō uttarēpassē satta yōjana matthakē,
 Pēliwāpīl agamassa wupīṇ paḥkhantakandurē jayinsu wēlukāpīṭṭhē chātūro uttamā mani nisaddāpotappamā-
 nā ummāpupphani bhāsubhā.*

*Tē diwā sunahōluddo āgantvā rājasantikaṇ “ ēwarūpāmaṇi ditthāmayā ” iti niwēdayi.
 Itthakāddāni etānī mahāpunnō mahāmātī mahāthupatthamuppannā nassōti tadahēva sō.
 Yathānurupasaḥkārāṇ tēsaṇ katvā sumānasō etē rakkhītē katvā sabbāni dharūpuyi.
 Khēdampikāyapayasayha machintayitvā, puṇṇaṇ pasannamanasō pachitāṇhi ewaṇ ; sādhiṭī sādhanasatāni
 sukkhā karāni : tasmā pasānnasōwa karēyya puṇṇanti.*

Sujanappasādasānwēgatthēya katē Mahāwān : “ Mahāthupaṇḍādhanaḷābhō, ” nāma aṭṭhawīsatiṃ parichechchēdō

leaving his carts there, this eminent merchant conveying this handful of silver, quickly repairing to Anurādhapura, and exhibiting it to the rāja, explained the particulars.

To the westward of the capital, at the distance of five yōjanas, at the Urūwēlapattano, pearls of the size of “ nelli ” fruit, together with coral beads, rose to the shores from the ocean. Some fishermen seeing these, gathering them into one heap, and taking (some of) the pearls and coral in a dish, and repairing to the king, reported the event to him.

To the northward of the capital, at the distance of seven yōjanas, in the stream flowing through the broken embankment of the tank of Pēliwāpīgāmo, four superb gems, in size a span and four inches, and of the color of the ummā flower, were produced. A huntsman discovering these, repairing to the court reported, “ Such and such gems have been discovered by me.”

It was on the same day that this most fortunate monarch heard of the manifestation of these bricks and other treasures, to be used in the construction of the Mahā thūpo. The overjoyed (king) conferred favors on those persons (who brought the news of these miraculous productions), as in the former instance (to the huntsman); and maintaining them under the royal protection, caused all these things to be brought (to the capital).

Thus, he who delights in the accumulation of deeds of piety, not being deterred by the apprehension of its being attended by intolerable personal sacrifices, readily finds a hundred sources of wealth. From this (example) the really religious man should devote himself to (deeds of) piety.

The twenty eighth chapter in the Mahawanso, entitled, “ the acquirement of the materials for the construction of the Mahā thūpō,” composed equally for the delight and affliction of righteous men.

EKUNATINSATIMO PARICHCHEDO.

*Ewañ samatté samhāré wēdkhē puñṇamsiyañ patté, wēdkha nakkhatté, Mahathūpatthamārabhi.
 Hāretwāna tahiñ yūpañ, thūpaññānamakhānaya, satahatthé mahīpālo thira kātumanēkadhā,
 Yōdhēhi dharāpetwā gulahāsānāḥ tahiñ, kuṭṭhē dhañḍpetwā pāsāṇé, chuñṇitē atha,
 Chammdwanaddhapālāhi mahdhatthiḥi maddiyi, bhūmiyādhirābhāwatthā, atthānattawichakkhaṇō,
 Akasagangā patitatthāne Satatatintaké mattikā sukhumā tāttha samantā tīṇsayoṇā ;
 "Nawanitā" mattikā tēsa sukhumattā pawuchchati : khīṇḍawā sāmāṇēṭṭā mattikañ dharuñ tatō.
 Mattikā attharāpēsi tāttha pāsānākoṭthimé ; iṭṭhahakā attharāpēsi mattikōpari issarō.
 Tassōpari ; kharañ suddhañ kuruwindāñ tatōpāri : tassōpari ayōjāṇā ; maru ontu tato parañ.
 Ahañ sāmāṇēṭṭhi Himawanta sugandhakañ, santharāpēsi bhuminālo palēkanta tatōpari.
 Sildyō santharāpēsi phalikkasāñtharōpari ; sabbatthamattikā kichchē nawanitawhayā ahu.
 Nīyōsēna kapitthassa sannirēna rasodaké atthāṇgulañ bahalātō lohapaḍḍhañ silōpari,
 Manōsildya tilatṭṭasanti tīya tatōpari sattangulañ sajjhupaddhañ santharēsi rattṭṭasabhō.*

CHAP. XXIX.

Thus the collection of the materials being completed, (Dutthagāmini) on the full moon day of the month of "wesākho," and under the constellation "wesākho," commenced the Mahā thūpo.

The protector of the land, removing the stone pillar (which bore the inscription); and in order that (the structure) might endure for ages, excavated by various expedients a foundation for the thūpo there, one hundred cubits deep.

This monarch, who could discriminate possibilities from impossibilities, causing by means of his soldiers (literally giants) round stones to be brought, had them well beaten down with pounders; and on the said stones being pounded down accordingly, to ensure greater durability to the foundation, he caused (that layer of stones) to be trampled by enormous elephants, whose feet were protected in leathern cases.

At Satatatintako,—the spot where the aerial river (flowing out of the Anótatthō lake) descends, spreading the spray of its cataract over a space of thirty yōjanas in extent,—there the clay is of the finest description: the same being thus exquisitely fine, it is called the "nāwanita" clay. This clay, sanctified sāmānēro priests (by their supernatural powers) brought from thence. The monarch spread this clay there, on the layer of stones trod down (by elephants); and over this clay he laid the bricks; over them a coat of astringent cement; over that, a layer of "kuruwinda" stones; over that, a plate of iron; on the top of that, the ruler of the land spread the incense of the déwas, brought by the sāmānēros from Himawanta; over that layer of "phalika" stone, he laid a course of common stones. In every part of the work the clay used was that which is called the "nāwanita." Above the layer of common stones, he laid a plate of brass eight inches thick, embedded in a cement made of the gum of the "kapittho" tree, diluted in the water of the small red cocoanut. Over that, the lord of chariots laid a plate of silver seven inches thick, cemented in vermilion paint, mixed in the "tila" oil.

*Mahāthūpatiṭṭhāna thānē tvaṇ mahīpati kāretvā parikkammāṇi wippassanne chētasa,
 Asādihi sukkapaṭṭhassa diwasamhi chatuddasē, kāretvā bhikkhusaṅghassa sannipātamidāṇ vadi.
 'Mahāchētiyamattṭhaya, bhaddantā, mangaliṭṭhakaṇ patiṭṭhāpessaṇ swē ettha : sabbō saṅghō samētu nō.'
 Buddhapujapayōgēna mahājanahitatthikō ;" Mahājanō pōsathiko gandhamdlāli gaṇhiya,"
 "Mahādhupa patiṭṭhānaṇ yātu suwē" iti. Chētiyattṭhānaḥhusayā amachchēcha niyōjayi.
 Anūpittē narindēna Muninō piyagdrawā anēkihi pakārēhi tataṭṭhānamalankaruṇ.
 Naggaraṇ sakalanchēwa magganchēwa idhāgataṇ anēkihi pakārēhi alankāriya bhupati.
 Puḥhātēcha chatuddwdrē naggarassa ṭhapāpayi nahapittē nahāpakēchēwa kappakēcha bahu tathā.
 Wattṭhācha garuḥhamdlācha annāni madhurānicha mahājanatṭhaṇ bhumindō mahājanahitēratō.
 Paṭiyattāni etāni sdayitvā yathāruchiṇ pōrājānapaddchēwa thupattṭhānamupdgamuṇ.
 Sumanāḥhitēhi nēkihi ṭṭhānantarawidhānatō drakkhitō amachchēhi yathāṭṭhānaṇ mahīpati.
 Sumanāḥetdhi nēkihi dēwakapaṇṇupamdhicha nātākēhi paribbūhō sumanāḥitāpasādhitō ;
 Chattālisasahassēhi narēhi pariwārītō nānū turiya saṅghutṭhā dēwardjawiḥḥsawā,
 Mahāthūpatitṭhānaṇ ṭṭhānāṭṭhānawichakkhaṇō aparāṇhē upāganji, nandayanāto mahājanaṇ.*

The monarch, in his zealous devotion to the cause of religion, having made these preparatory arrangements at the spot where the Mahā thūpo was to be built ; on the fourteenth day of the bright half of the month "asala," causing the priesthood to be assembled, thus addressed them : "Revered lords ! initiative of the construction of the great chētiyo, I shall tomorrow lay the festival-brick of the edifice : let all our priesthood assemble there." This sovereign, ever mindful of the welfare of the people, further proclaimed : "Let all my pious subjects, provided with buddhistical offerings, and bringing fragrant flowers and other oblations, repair tomorrow to the site of the Mahā thūpo."

He ordered his ministers (Wésakho and Siridēwo) to decorate the place at which the chētiyo (was in progress of construction). Those who were thus enjoined by the monarch, in their devotion and veneration for the divine sage (Buddho), ornamented that place in every possible way. The ruler of the land (by instructions to other parties) had the whole capital, and the road leading hither, similarly decorated.

The ruler of the land, ever mindful of the welfare of the people, for the accommodation of the populace, provided, at the four gates of the city, numerous baths, barbers, and dressers ; as well as clothing, garlands of fragrant flowers, and savory provisions. The inhabitants of the capital, as well as of the provinces, preparing according to their respective means tributes of these kinds, repaired to the thūpo.

The dispenser of state honors, guarded by his officers of state decked in all the insignia of their full dress, himself captivating by the splendor of his royal equipment, surrounded by a throng of dancing and singing women—rivalling in beauty the celestial virgins—decorated in their various embellishments ; attended by forty thousand men ; accompanied by a full band of all descriptions of musicians ; thus gratifying the populace, this monarch in the afternoon, as he knew the sacred from the places that were not sacred, repaired to

*Aññuttarasahasasā sō sđakāni ðāpiya, puñabaddhāni majjhamhi chatupassē tatōpana.
 Wāthāni rūsiñ kāresi anēkāni mahipati madhusappigulādīcha mangalatthāñ ðāpāpayi,
 Nārdāsēpi dgañjuñ bahawō bhikkhawō idha: idhadipatthasāñghassa kākathāwa ighāgamē?
 Thērasīti sahasāni bhikkhu dāya dgamā Rājāgahassa sāmāntā Indaguttō mahāgañi.
 Sahassāni Isipattāna bhikkhunañ dwādasādiya Dhammasēno mahāthēro chētiyaññānamāgamā.
 Sattāñ bhikkhusahasāni dāya iddhamāgama Piyadassi mahāthēro Jētārdmawihārātō.
 Wēsālīmāhāwanatō thēroru Buddhavarakkhitō aññārasasahasāni bhikkhuddāya dga.
 Kōsambīghosītārdmō thēroru Dhammarakkhitō tēssa bhikkhusahasāni dāya idhamāgamā.
 Dāya Yujjēniyañ thēro Dikkhīndagiriñ yati chāttārisahasāni dgoru Dhammarakkhitō.
 Bhikkhunañ satasahasānañ saññisahasāni chādiya Puppahapūrē Sōkārāma thēro Mittinnānamakō.
 Duwē satasahasāni sahasāni asītīcha bhikkhu gahetwānttiyo thēro Kasmīramāñḍalē.
 Chāttārisahasāni sahasāni chāttīcha bhikkhu Pallawabhoggamhā Mahādēwo mahāmati.
 Yōnānaggārdāsanna Yōnamādhānamarakkhitō thēro tīnasahasāni bhikkhu dāya dgamā.
 Wīñjhātawiwattāniyā sēnāsānūtu Uttaro thēro saññisahasāni bhikkhu dāya āgamā.
 Chittaguttō mahāthēro Bōdhimāñḍawihārātō tīssa bhikkhusahasāni dāyitwā idhāgamā.*

the site before-mentioned of the Mahā thūpo, as if he had himself been (Sakko) the king of dēwas. The king moreover deposited in the centre and at the four corners (of the thūpo) a thousand, plus eight, bundles of made-up clothing. The various descriptions of cloths (not made up) the sovereign deposited in a heap; and for the celebration of the festival, he caused to be collected there honey, clarified butter, sugar, and the other requisites.

From various foreign countries many priests repaired hither. Who will be able to render an account of the priests of the island who assembled here? The profound teacher Indagutto, a sojourner in the vicinity of Rājagaha, attended, accompanied by eight thousand thēros. The mahā thēro Dhammasēno, bringing with him twelve thousand from the fraternity of the Isipattana temple (near Bārānesi), repaired to the site of the thūpo. The maha thēro Piyadassi from the Jēto wihāro (near Sāwatthipura) attended, bringing with him sixty thousand priests. The thēro Baddharakkhito attended from the Mahawanno wihārō of Wēsālī, bringing eighteen thousand priests. The chief thēro Dhammarakkhito, attended from the Ghositā temple of Kōsambīā, bringing thirty thousand priests with him. The chief thēro Dhammarakkhito, bringing forty thousand disciples from Dakkhināgiri temple of Ujjēni, also attended. The thēro named Mittinno, bringing sixty thousand priests from his fraternity of one hundred thousand at the Asōko temple at Puppahapura. The thēro Rettinno, bringing from the Kasmira country two hundred and eighty thousand priests. The great sage Mahādēwo with fourteen lacs and sixty thousand priests from Pallawabhago; and Maha Dhammarakkito, thēro of Yōna, accompanied by thirty thousand priests from the vicinity of Alasaddā, the capital of the Yōna country, attended. The thēro Uttaro attended, accompanied by sixty thousand priests from the Uttanā temple in the wilderness of Wīñjhā. The maha thēro Chittagutto repaired hither, attended by thirty thousand priests from the Bōdhimando. The maha thēro Chandagutto

*Chandaguttó maháthéro Wanawásapailésató dgdsitisahassaní ddiyetwá yati idha.
 Súriyaguttó maháthéro Keldsamaháwihárató chhannawatisahassani bhikkhu ddiya dgama.
 Bhikkhúnañ d'pawásinañ dgatánancha sabbasó gañandya parichchhédho pórāñhi nabbsito.
 Samdgatnañ sabbésañ bhikkhúnañ tañ samdgamé wuttá khināsawūyēwa té chhannawati kótiyo.
 Te mahachetiyaṭṭhānañ pariwārtitwá yathārahañ majjhé thapétwá oḷsañ rañṇó aṭṭhañsa bhikkhawó.
 Pawisitwá tahiñ rājá bhikkhusanghañ tathāyitañ diswá pasannachittēna wanditwá hatthamānasó,
 Gandhamdlābhi pūjetwá, katwána tipalakkhinañ, majjhé punṇaghaṭṭatṭhānañ pawisitwá samangalañ,
 Suvaṇṇakhlē putimulakhañ paribbhanadaṇḍakañ ranjatēna katañ suddhañ suḍḍhapiti balālayó,
 Gahōyitwá amachchéna maṇḍitēna sujātina abhimangalabhūtēna bhūtaabhūtipardyanó.
 Mahāntaṇ chētiyāwaddhañ kārētūñ katanichchhayó bhūmapayitumdraddhó parikammaṇakatabhūmiyañ.
 Siddhatthó námandmēna maháthéro mahiddhiko tathākarantañ rājānañ Dighadassi niwdrayi;
 "Ewañ mahantañ thūpancha ayañ rājdrabhissati: thūpé uniṭṭhittēyēwa maraṇaṇ assa hessāti.
 "Bhawissati mahantōcha thūpó duppatisankharó;" iti sōṇḍgatañ passañ mahantantañ niwdrayi.
 Sañghassacha anuññadya thērd sambhāwa ōdyacha mahantañ kattukāmōpi gañhitwá thērabhāsitañ.*

repaired hither, attended by eighty thousand priests from the Wanawáso country. The maháthéro Súriyagutto attended, accompanied by ninety six thousand priests from the Kéláso wiháro. The number of the priests of this island who attended, is not specifically stated by the ancient (historians). From all the priests who attended on that occasion, those who had overcome the dominion of sin alone are stated to be ninety six kótis.

These priests, leaving a space in the centre for the king, encircling the site of the chētiyo in due order, stood around. The rája having entered that space, and seeing the priesthood who had thus arranged themselves, bowed down to them with profound veneration; and overjoyed (at the spectacle), making offerings of fragrant garlands, and walking thrice round, he stationed himself in the centre, on the spot where the "punnagato" (filled chalice) was deposited with all honors. This (monarch) superlatively compassionate, and regardful equally of the welfare of the human race and of spirits, delighting in the task assigned to him, by means of a minister, illustrious in descent and fully decorated for the solemn occasion, to whom he assigned a highly polished pair of compasses made of silver, pointed with gold, having at the place before-mentioned prepared himself to describe the circle of the base of the great chētiyo, by moving round (the leg of the compass; at that instant) the inspired and profoundly prophetic great théro, named Siddhattho, arrested the monarch in the act of describing (the circle), saying, "This monarch is about to commence the construction of a stupendous thūpo: at the instant of its completion he is destined to die: the magnitude also of the thūpo makes the undertaking a most difficult one." For these reasons, looking into futurity, he prohibited its being formed of that magnitude. The rája, although anxious to build it of that size, by the advice of the priesthood and at the suggestion of the théros,

*Thérassa upadéséna tassa rájá akdrayi majjhimán chétiyowaŋŋhañ patitŋhápétumitŋhiká.
 Sowaññarajatéchéwa ghaŋé majjhé ŋhapápayi aŋŋhaŋŋha aŋŋhítussádhó pariwáraya té pana.
 Atthuttarasahassanacha ŋhapáŋési nawé ghaŋé aŋŋhuttaré aŋŋhuttaré watthánantu saté pana.
 Itthiká pariwáŋŋaŋŋa ŋhapáŋési wisúñwisúñ sammatténa amachchéna áhussiténá anékhádh.
 Tató ékañ gdhayitwá nánámangalasammatañ puratthimadissádháŋt paŋhamáñ mangalitŋhikañ,
 Patitŋhápési sakkaehchañ manúññé gandhakaddamé jdtisumanapuppésu pújittésu tahiñ pana.
 Ahósi puthawikámpo sésá sattapi sattahi patitŋhápési machchéhi, mangulánicha kárayi.
 Ewañ dsálhi mdsusa sakkapakkábhí sammatté upósathé pannarasté patitŋhápési itŋhiká.
 Chátuddisañ ŋhité tattha maháthéré ándsawé wanditwá pújayitwácha suppatitó kaména só.
 Pubbattaráñ disañ gantwá Piyadassiñ ándsawañ wanditwána maháthéráñ aŋŋhási tassa santiké.
 Mangalañ tattha waŋŋhento tassa dhammamabhási só thérassa désand tassa janassahósi sdtthiká.
 Chátálissasahassánañ dhámmábhissamayo ahu, chátálissa sahassahassánañ sáŋtáŋŋiphaláñ ahu.
 Sahassáñ sakadágámi ándgámiŋa tattaká sahassáñyéwa arahantá tatthádhésuñ gihijand.
 Atthávasasahassáni bhikkhú bhikkhuniyópana chuddastýéwa sahassáni arahanté patitŋhahúñ.*

adopting the proposal of the théro (Siddhattho), under the direction of that théro described, for the purpose of laying the foundation bricks thereon, a circle of moderate dimensions. The indefatigable monarch placed in the centre eight golden and eight silver vases, and encircled them with eight (silver) and eight (golden) bricks. He also deposited one hundred and eight new (earthen) vases, and around each of the eight bricks he deposited one hundred and eight pieces of cloths.

Thereupon by means of the especially selected minister, who was decorated with all the insignia of state, causing to be taken up one of those bricks, which was surrounded with all the pageantry of festivity, (the king) deposited it there on the eastern side, with the prescribed formalities, in the delicious fragrant cement formed out of the jessamine flowers which had been presented in offerings: and the earth quaked. The other seven bricks also he caused to be laid (severally) by seven state ministers, and celebrated great festivals. Thus those bricks were laid during the bright half of the month "asála," on the fifteenth day, when the moon attains its utmost plenitude.

The overjoyed monarch having in due order bowed down and made offerings to these mahá théros, victors over sin, at each of the four quarters at which they stood; repairing to the north east point and bowing down to the sanctified mahá théro Piyadassi, stationed himself by his side. The said (mahá théro) on that spot raising the "jaya mangala" chant, propounded to him (the monarch) the doctrines of the faith. That discourse was to that (assembled) multitude an elucidation (of those doctrines). Forty thousand lay persons attained superior grades of sanctity; forty thousand attained the state "sótápatti;" a thousand "sakadágámi;" the same number "anágámi;" and a thousand also, in like manner, attained "arahat." Eighteen thousand priests and fourteen thousand priestesses also attained the sanctification of "arahat."

*Ewaṃ pasannamatind ratanattayamhi chāgādhimuttamanasā janatā hitēna lōkathasiddhi paramā bhawatitī,
ṇatvā sabbādinēka guṇayōgaratīṃ karēyyatī.*

Sūjanappasādasanēgatthāya katt Mahāwaṇsī "thūpādrāmbhō nāma". *Ekūnatīsatiṃ parichchēdo.*

TINSATIMO PARICHCHĒDO.

*Wanditwāna mahārājā sabbāṃ saṅgha nimantayī ; "yāwachētiya nīṭṭhāna bhikkhāṇ gāṇhatha mē," itī.
Sāṅgho taṇ nāddhiwāsēsi anupubbēna sō pana yachantō yāwasattāhaṇ sattāhamadhiwāsanaṇ.
Alattāhō paḍḍhabhikkhūhi tē laddhā sumanōwa sō attādrasasu thānēsu thūpatthānaṇsamantatō,
Maṇḍapē kṛdayitwānaṇ mahāddānaṇ pawattayī sattāhaṇ tattha saṅghassa tatō saṅghaṇ wisajjayī.
Tatō bherin chardpetwā iṭṭhaka waddhaki lahuṇ sannipātēsi tē dsuṇ panchamattasatānihi,
"Kathaṇ karissasi ?" raṇṇekō pucchēhitō, dha bhūpatīṇ "pessiyānaṇ sataṇ laddhāpaṇsunaṇ sakaṭaṇ ahaṇ,"
"Khēpayissāmi" ekdhan, taṇ rājā paṭibhāyī : tatō upaḍḍhupaddhancha "paṇsudwē ammanānicha."*

From this example (of Dutthagāmini) by the truly wise man, whose mind, in his implicit faith in the "ratanattaya," is bent on the performance of charitable actions, and who is devoted to the welfare of the human race, the conviction being firmly entertained that the advancement of the spiritual salvation of the world is the highest (attainable) reward; imbued by the spirit of faith, and by other pious impulses, he ought zealously to seek that reward.

The twenty ninth chapter in the Mahāwanso, entitled, "the preparation for the (construction of the) thūpo," composed equally for the delight and affliction of righteous men.

CHAP. XXX.

The mahārāja reverentially bowing down to the whole priesthood, thus addressed them : "Whatever the term of the ~~period~~ may be, during which the chētiyo will be in process of completion, (for that period) accept your maintenance from me." The priesthood did not accede to this (proposition). He then by degrees (reducing the term of this invitation), solicited them to remain seven days. Having succeeded in gaining their acceptance of the seven days' invitation from one half of the priesthood, the gratified monarch causing edifices to be erected, on eight different spots round the site of the thūpo, for the priests who had accepted the invitation, there he maintained the priesthood by the assignment of alms for seven days. At the termination thereof he allowed the priesthood to depart.

Thereafter, by the beat of drums, he expeditiously assembled the bricklayers : they amounted to five hundred in number. One of them being asked by the king, "How much work canst thou perform?" he replied to the monarch, "I will in one day complete work sufficient to contain the earth drawn by a hundred men in carts." The rāja rejected him. Thereafter (each of the five hundred bricklayers) decreasing the quantity of work by half,

Ahañsu. Rājā baṭṭibāhi chaturō tēpi waḍḍhaki. Athēkō paṇḍitō wyaktō waḍḍhaki dha bhūpatin.
"Udukkhalē koṭṭhayitwa, ahañ, suppehi waḍḍhittē, piyāpayitwā nisadē ekañ paṇānamammanāñ."
Iti wutte anuññasi tiṇḍḍinettha nō siyūñ chētiyamhiti bhūmindō Indatulliyā parakkumō.
"Kiñ saṇṭhāyañ chētiyañ tañ karissasi tuwañ ? iti. Pucchhitañ tañ khaṇāyēwa Wissakammō tamdwiṣi.
Sōwanṇapatin tōyassa purāpetwāna wuḍḍhaki paṇḍinā wārimdāya wāripitthiya mḍhani.
Phalikkāgolasadisañ mahdubbūlamuttāhi ; "ōbhissāñ karissanti ;" tussitwā tassa bhūpati,
Sahassaggañ watthayugañ tathālekkadrapādukaḥ kaḥpaṇāni dvādasasahasāni madāpayi.
"Itthakā dhardpassañ apilente kathañ naṛē ?" iti. Rājā wichintēsi rāttin ; paṭwana tañ maru,
Chetiassa chatuddwāre dharitwāna itthakā rāttin rāttin ṭhapāyissu ēkēkha paḥonakā.
Taṇ sutwā sumaṇo rājā chētiyēkammachārabhi ; "amulamettakammancha nakḍabbanti" nāpayi
Ekēkasmiñ dvārasmiñ ṭhapāpēsi kaḥpaṇē solasasahasāni watthānissu bahūnicha.
Wiwidhancha alaḥkkaṇa khajjabhojjañ sapṇakañ gandhamdagulādiccha mukhāwāsakupanchakañ .
"Yathādruchilañ ganhantu kammañ katwā yathā ruchiñ : " tē tathēwa apēkkhitwā adañsu rājakammikā.

at last they stated two "ammanans" of sand. The four bricklayers (who gave this answer, also) the rāja dismissed. Thereupon an intelligent and expert bricklayer thus addressed the monarch : " I (will do the work of) one 'ammanan' of sand, having (first) pounded it in a mortar, sifted it in a sieve, and ground it on a grinding stone." On this offer being made, the ruler of the land, omnipotent as Sakko himself, being aware that on this thūpo no grass or other weed ought to be allowed to grow, inquired of him, " In what form dost thou propose to construct the chētiyo ?" At that instant Wissakammo (invisibly) came to his aid. The bricklayer filling a golden dish with water, and taking some water in the palm of his hand, dashed it against the water (in the dish) ; a great globule, in the form of a coral bead, rose to the surface ; and he said, " I will construct it in this form." The monarch delighted, bestowed on him a suit of clothes worth a thousand, a splendid pair of slippers, and twelve thousand kaḥāpanas.

In the night the rāja thus meditated : " How shall I transport the bricks without harassing laborers ? " The déwas divining this meditation, night after night brought and deposited at the four gates of the chētiyo bricks sufficient for each day's work. The delighted monarch being informed of this (miraculous proceeding), commenced upon the construction of the chētiyo ; and caused it to be proclaimed, " It is not fitting to exact unpaid labour for this work." At each of the gates he deposited sixteen lacs of kaḥāpanas ; a vast quantity of cloths ; food together with beverage, served in the most sumptuous manner ; garlands of fragrant flowers ; sugar and other luxuries ; and the five condiments used in mastication ; (and issued these directions) : " Having performed work according to their inclination, let them take these things according to their desire." Pursuant to these directions the royal servants, permitting the workmen to make their selection, distributed these things.

*Thupakammasahāyatthanā ekō bhikkhu nitmayān mattikāpiṇḍamaddya attand abhisaṅkhatān,
 Giantwāna chētiyatthānān wāpachitwā rājakammikē, adāsi : taṇ waddhakissa gaṇahantōyēwa jaṇi so.
 Tassakāraṇa wilitwāna tatthōhosi kutuhalaṇ, kammanān rājā sutwāna, dgutō puchchhi waddhakīn.
 "Dēwa, ekēna hatthēna pupphānāddya bhikkhawō, ekēna mattikā piṇḍaṇ mayihaṇ ahaṇ pana ;"
 "Ayaṇ āgantukō bhikkhu, ayaṇ nēwasikō iti jānāmi dewāti." Wacho sutwā rājā samappayi,
 Ekaṇ balatthān dassetūn mattikāddayakaṇ yaṭiṇ sō balatthassa dīpēsi : sō taṇ raṇṇo niwēdayi.
 Jatimakulakumbhē sō mahābōdhingantē tayō thapāpetwā balatthēna rājā dāpēsi bhikkhunō.
 Ajānitwā puṇayitwā thitassē tassa bhikkhunō balatthō taṇ niwēdēsi : tadd taṇ jāni sō yaṭi.
 Kelidētē janapadē Piyangallaniwāsikō thērō chētiyakammamiṇ saḥāyattaṇ nīkamayaṇ,
 Tassitthikā waddhakissa ṇḍakō idha dgato ; tatthitthikā pamantēna ṇatwā katwāna itthakaṇ ;
 Kammiḱe wanchayitwāna waddhakissa adāsi taṇ : sō taṇ tattha niyōjēsi kōḍhahamāhōsicha.*

A certain priest, desirous of contributing his personal aid in the erection of this thūpo, brought a handful of earth prepared by himself (in the manner before described). Repairing to the site of the chētiyo, and eluding the king's overseers (who had been enjoined to employ paid laborers only) delivered that (handful of earth) to a bricklayer. He, the instant he received it, detected (the difference). This evasion (of the king's order) being made known, it led to a disturbance. The king hearing of the affair, repairing to the spot, interrogated the bricklayer. (He replied), "Lord! priests are in the habit, holding flower-offerings in one hand, of giving me a handful of earth with the other: I am only able, lord, to distinguish that such a priest is a stranger, and such a priest is a resident person here; (but I am not personally acquainted with them).

The rāja having heard this explanation, in order that (the bricklayer) might point out the priest who gave the handful of earth, sent with him a "balatthō," (one of the messengers who enforce the authority of the king). He pointed out the (offending priest) to that enforcer of authority, who reported him to the rāja. The king, (in order that he might fulfil his own vow of building the dāgoba exclusively with paid labor, yet without compelling the priest to violate the rule, that priests should never accept any reward or remuneration), had three jars filled with fragrant jessamine and mugreen flowers deposited near the bo-tree; and by the management of his messenger he contrived that they should be accepted by the priest. To the said priest who was standing there (at the bo-tree) after having made an offering (of these flowers), without having discovered (the trick played), the messenger disclosed the same. It was then that the priest became conscious (that the merit of the act performed by him had been cancelled by the acceptance of these flowers).

A certain thēro, the relation of the aforesaid bricklayer, resident at Piyangullo in the Kēliwāto division, impelled by the desire of contributing towards the construction of the chētiyo, and having ascertained the size of the bricks used there, and manufactured such a brick, repaired thither; and deceiving the superintendents of the work, presented the

*Rājā sutwāna tañ, dha ; " nāpētun sakkōte tamittikañ ? " " jānantopi nasakkōti ; " rājānañ dha wadduka.
 " Jāndsi twañ théranti ? " wutto ; " amātihsī. " So tañ nāpanatthañ appēsi balatthañ tassa bhūpati.
 Balattho tēna tañ natwā rājānuññādyupagatō Katthahālapariwēnē thērañ passiya, mantiya.
 Thērassa gamandhancha gatathānancha jāniya : " tumhēhi sahagachchhāmi sakaṅgāmanti " bhūsiya.
 Rañño sabbañ niwēdēsi ; rājā tassā adāpayi watthuyugañ sahasaggañ mahaggañ rattakambalañ,
 Sāmaṇakē parikkharē bahukē sakkharampicha, sugandhatēlanāliha dāpetwā anusāsi tañ :
 Thērēna sahagantwā, sō puna diwāsi Piyaṅgallakē thērañ sītāyachchāyāya sōlakāya mīdiya,
 Sakkharapānakañ datwā pādē tēlēna makkhiya updhandhi yōjetwā parikkharē upānāyi.
 " Kūlupagassa thērassa gahitā mē imē mayā watthuyugantu puttassa sabbandāni dadāmi wō.
 Iti watwānu datwā tē gahetwā gachchhatō pana wanditwā, rūjāwachasā rañño sandēsamdha sō.
 Mahāthūpē kayiramānē bhatiyākammakārakā anēkasaṅkabhī janā pasāind sugatiñ gatā.
 C'hittappasādamattēna sugatē gati uttamā labbhatīti wīditwāna thupapūjañ kartā budhō.*

brick to the bricklayer. He used the same, and a great uproar ensued. The instant the rāja was informed of it, he inquired of the bricklayer, "Canst thou identify that brick?" Though he knew it, he replied to the king, "I cannot identify it." (The monarch) again asking, "Dost thou know the théro?" thus urged, he said, "I do." The monarch, that he might point him out, assigned to him a "balatthō." The said messenger having identified (the priest) by means of him (the bricklayer); pursuant to the commands of the rāja, proceeded to the Katthālo piriwēno; and sought the society of, and entered into conversation with, this théro. Having ascertained the day of the théro's intended departure, as well as his destination; he said, "I will journey with thee to thy own village." All these particulars he reported to the rāja, and the king gave him a couple of most valuable woollen cloths, with a thousand pieces; and having also provided many sacerdotal offerings, sugar, and a "neli" full of scented oil, dispatched him on this mission. He departed with the théro; and on the following day, at the Piyaṅgallako wihāro, having seated the priest at a cool, shady, and well watered spot, presenting him with sugared water, and anointing his feet with the scented oil, and fitting them with the slippers, he bestowed on him the priestly offerings with which he was intrusted. "This pair of cloths and other articles belonged to a certain théro who is attached to me as if he were a son: accepting them from him, I now give them all to thee." Having thus spoke, and presented (the théro) with these things; to him who was departing, having accepted them, the "balatthō" in the precise words of the king, delivered the royal message.

Many asankiyas of paid laborers in the course of the construction of the thūpo becoming converts to the faith, went to "sugato." The wise man bearing in mind, that by conversion alone to the faith the supreme reward of being born in heaven is obtained, should make offerings also at the thūpo.

*Etthewa bhatiyākamman karitwā itthiyāduwē Tdwatinsambi nibbattā mahāthupamhi nīthittē.
 Awajjitwā pubbakamman diṭṭhakammaphalā ubhō gandhamāḍḍiyitwāna thūpaṇ pūjētumdgatā.
 Gandhamāḍḍhi pūjētā chētiyaṇ dhiwandiyaṇ. Tasmiṇ khaṇē Bhātiwankawāsi théro Mahāsiwo,
 Rattibāgē " mahāthūpaṇ wandissdmīti," dgato, tā diwāna mahā sattapaṇṇirukkhamapassinō,
 Adassitwāna, attānaṇ passī sampattimābbhutaṇ, thatwā tā saṇwandandya pariyōsanaṇ apuchchhi ta ;
 " Bhāsatō sakalō dipō dēhobhāsēna wō idha ; kinnukamman karitwāna dewalokaṇ itō gatā ?"
 " Mahāthūpē lataṇ kamman ;" tassa dhaṇsu dēwatā. Ewaṇ Tathāgattiyēwa pasāddhi mahapphalō,
 Puppāyānattayaṇ thūpē itṭhiḍḍhi chitaṇ chitaṇ samaṇpathawiyd katwā itṭhimattōwa sālayaṇ.
 Nawawārē chitaṇ sabbaṇ ewaṇ āsadayiṇsu tē. Atha rājā bhikkhusaṅghaṇ sannipātamakārayi,
 Tatthāsīti sahasāni saṇnipātamhi bhikkhawō. Rājā saṅghamupāgama pūjētā dhiwandiya.
 Itṭhakōsidanē hētuṇ puchchhi · saṅghō wiydkatō " nō sidanattaṇ thupassa iddhimantīhi bhikkhuhi,*

Two women who had worked for hire at this place, after the completion of the great thūpo were born in the Tāwatinsa heavens. Both these (women), endowed with the merits resulting from their piety in their previous existence, calling to mind what the act of piety of that previous existence was, and preparing fragrant flowers and other offerings, descended (at a subsequent period) to this thūpo to make oblations. Having made these flower and other offerings to the chētiyo, they bowed down in worship.

At the same instant the théro Mahāsiwo, resident at the Bhātiwanko wihāro, who had come in the night time, saying, " Let me pray at the great thūpo ;" seeing these females, concealing himself behind a great " sattapanni " tree, and stationing himself unperceived, he gazed on their miraculous attributes. At the termination of their prayers he addressed them thus : " By the effulgence of the light proceeding from your persons the whole island has been illuminated. By the performance of what act was it, that from hence ye were transferred to the world of the déwas ?" These déwatās replied to him : " The work performed by us at the great thūpo." Such is the magnitude of the fruits derived from faith in the successor of the Buddhas !

As by the bricklayers the thūpo was successively raised three times to the height of the ledge on which the flower-offerings are deposited, (on each occasion) the inspired (theros) caused (the edifice) to sink to the level of the ground. In this manner they depressed (the structure) altogether nine times. Thereupon, the king desired that the priesthood might be assembled. The priests who met there were eighty thousand. The rājā repairing to the assembled priesthood, and making the usual offerings, bowed down to them, and inquired regarding the sinking of the masonry. The priesthood replied, " That is brought about by the inspired priests, to prevent the sinking of the thūpo itself (when completed) : but now, O mahārāja ! it will not occur again. Without entertaining any further apprehensions, proceed in the completion of this undertaking." Receiving this reply, the

"Katañ itaṇ, mahārāja, na idāni karissa té appatatta makutwā taṇ mahādhupaṇ samāpaya."
Tan sutwā sumano rājā thupakammakārayi: pupphayānēsu dasasu iṭṭhaḷā dasakōṭiyō.
Bhikkhusaṅgho samaṇēsaṃ Uttaraṇ Sumanampicha chētiyādhutugabbhatthaṇ pāsāno méghawaṇṇahe,
'Aharathāti" gōjēsuṇ. Tē gantwā Uttarakuruṇ asiti ratanāyama, witthāre rawibhāsuri,
Atthangulāni bahalē, ganṭhi pupphē nibhē subhē, chhaméghawaṇṇapāsānō dharinsu ghanē tatō.
Pupphāyānassa upari majjhē itaṇ nipātiya, chatu passamhi chaturō manjusaṇwiya chhādiya.
Ekampidahanthāya disābhāgē puratthimē adassanaṇ karitwā, te thapayinsu mahidilhikā.
Majjhamhi dhutugabbhassa tassa rājā akārayi ratanamaya bōdhirukkhaṇ sabbākāramanoramaṇ.
Atthārasa rataniko khandhō sakkhassa paṇṇachā, pawdāmaya mulō so, indantlē patitṭhita,
Nūsuddharajataṭakkhandhō manipattēhi sōbhita, hēmāmaya pandupatta phalōpawālān aṇḍakuro.
Atthangulikā tassa khāndē pupphalatāpicha chatuppādānaṇ paṇṭicha, haṇṣapaṇṭicha, sōbhana.
Uddhanchadruchitānāntē muttā kiṇṇiniyālaṇ suwāṇṇaḡhaṭapaṇṭicha dāmaṇicha tahiṇ tahiṇ.
Chitānachatukōṇamhi muttāmaya kalāpakō, nawasata sahasagghō ēkēkō asi lambikō;
Rawichandatrarūpāni nānāpadumākāṇicha, ratāṇṭwahi kulāṇicha witāne appitānahuṇ.
Atthuttarasahasāni wattāṇicha wiḍḍāṇicha mahagghanaṇ rangāni witāni lambitānahuṇ

delighted monarch proceeded with the building of the thūpo. At the completion for the tenth time up to the ledge on which flower-offerings are deposited, ten kōtis of bricks (had been consumed).

The priesthood for the purpose of obtaining (méghawaṇṇa) cloud-colored stones, for the formation of the receptacle of the relic, assigned the task of procuring them to the sāmanēros Uttaro and Sumano, saying, "Bring ye them." They, repairing to Uttarakuru, brought six beautiful cloud-colored stones, in length and breadth eighty cubits, and eight inches in thickness, of the tint of the "ganṭhi" flower, without flaw, and resplendent like the sun. On the flower-offering ledge, in the centre, the inspired thēros placed one (of the slabs); and on the four sides they arranged four of them in the form of a box. The other, to be used for the cover, they placed to the eastward, where it was not seen. For the centre of this relic receptacle, the rāja caused to be made an exquisitely beautiful bo-tree in gold. The height of the stem, including the five branches, was eighteen cubits: the root was coral: he planted (the tree) in an emerald. The stem was of pure silver; its leaves glittered with gems. The faded leaves were of gold; its fruit and tender leaves were of coral. On its stem, eight inches in circumference, flower-creepers, representations of quadrupeds, and of the "hanso," and other birds, shone forth. Above this (receptacle of the relic), around the edges of a beautiful cloth canopy, there was a fringe with a golden border tinkling with pearls; and in various parts, garlands of flowers (were suspended). At the four corners of the canopy a bunch exclusively of pearls was suspended, each of them valued at nine lacs: emblems of the sun, moon, and stars, and the various species of flowers, represented in gems, were appended to the canopy. In (the formation of) that canopy were spread out eight thousand pieces of valuable cloths of various descriptions, and of every hue. He surrounded the bo-tree with a low parapet, in different parts of which gems and pearls of the size of a "neli" were studded. At the foot of the bo-tree

*Bódhiñ parikkhipitwāna nānaratana wēdikā mahamālakamuttāhi satthārētu tadantari.
 Nānaratana pupphānañ chatugandhudakassacha punnā punnaghata panti bodhimulē katānahuñ.
 Bódhipācchana pannattē pallañkēpi anagghakē sōwannabuddhapātimañ nistāpēsi bhāsurañ.
 Sarirāwayawd tassā patimāya yathārahañ nānāwanñēhi ratanēhi katdsuruchirā ahuñ.
 Mahābrahmā thitō tattha rajatachchhatta ilhārālō ; wijayuttarasankhēna Sakkocha abhisēka dō :
 Wīnāhatthō Panchasikō ; Kālanāgo sandākiñ , sahasahatthō Mārōcha sahatthivahakiñkaro ;
 Pācīnapallañ kanibhū sēsatisu disdsupi , kōti , kēti , dhanagghachu pallañkā atthanūhuñ.
 Budhiñ ussisañ ē katwō nānaratanamanāñtiñ kōti dhanagghakāñyēwa paññattañ sayanañ ahuñ.
 Sattasattā dānēsu tatthattā yathārahañ adhikāre akārisi . Brahmadyāchanamēwachā ,
 Dhammachakkappavattincha ; Yasopabbajanampicha ; Bhaddawaggyapabbayañ ; Jatilānañ damanampicha ;
 Bimbisārdgamanchāpi ; Rājagahapawēsañ , Wēluwanassa gahanañ ; asiti sāwakē tathā ;
 Kapilawatthugamanañ ; tathēwa ratanachāñkamañ ; Rāhulo Nandapabbayañ ; gahanañ Jētawanassacha :*

rows of vases filled with the various flowers represented in jewellery, and with the four kinds of perfumed waters, were arranged.

On an invaluable golden throne, erected on the eastern side of the bo-tree (which was deposited in the receptacle), the king placed a resplendent golden image of Buddha, (in the attitude in which he achieved buddhohood, at the foot of the bo-tree at Uruwēla, in the kingdom of Magadha). The features and members of that image were represented in their several appropriate colors, in exquisitely resplendent gems. There (in that relic receptacle, near the image of Buddha), stood (the figure of) Mahābrahmā, bearing the silver parasol of dominion; Sakko, the inaugurator, with his "wijauttara" chank; Panchasikho with his harp in his hand; Kālanāgo together with his band of singers and dancers; the hundred armed Māro (Death) mounted on his elephant (Girimēkhālo), and surrounded by his host of attendants.

Corresponding with this altar on the eastern side, on the other three sides also (of the receptacle) altars were arranged, each being in value a "kōti." In the north-eastern direction from the bo-tree there was an altar arranged, made of the various descriptions of gems, costing a "kōti" of treasure. The various acts performed at each of the places at which (Buddha had tarried) for the seven times seven days (before his public entry into Bārānesi), he most fully represented (in this relic receptacle); as well as (all the subsequent important works of his mission: viz.,) Brahmā in the act of supplicating Buddha to propound his doctrines: the proclamation of the sovereign supremacy of his faith (at Bārānesi): the ordination of Yaso: the ordination of the Bhaddawaggi princes: the conversion of the Jatila sect: the advance of Bimbisāro (to meet Buddha): his entrance into the city of Rājagaha: the acceptance of the Wēluwamo temple (at Rājagaha): his eighty principal disciples there (resident): the journey to Kapilawatthu, and the golden "chankama" there: the ordination of (his son) Rāhulo and of (his cousin) Nando: the acceptance of the Jēto temple (at Sāwatthipura): the miracle of two opposite

*Ambamulēpdtihirañ; Tāwatīnsamhi dēsanāñ; dēwōrohanapdtihirañ; thērapaṇhasamāgamañ;
 Mahāsamayasuttantañ; Rdhulowddamēwacha; Mahāmangalasuttaṇṇa; Dhanapālasamāgamañ;
 Alawakangulindluncha; Apaldladamanampicha; Pārdyanakāsamitañ; dyuwossajanañ tathā;
 Sūkaramaddawagahanañ; singiwanṇayugassacha; pasannōdakapānanacha, parinibbānamēwacha;
 Dēwamanussa paridēwan, thērēnapāddawandanañ; dahanāñ agginibbānañ; tattha ukkāramēwacha;
 Dhdtuwibhāṇa Dōntēna. Pasādajatakānicha yēbhuyēna a/ drēsi jātakūni sujdtind.*

results performed at the foot of the ambo tree (at the gates of Sāwatthipura): his sermon delivered in the Tāwatinsa heavens (to his mother Māyā and the other inhabitants of those heavens): the miracle performed unto the dēwas at his descent (from the heavens, where he had tarried three months propounding the “abhidhammapitaka”); the interrogation of the assembled thēros (at the gates of Sankapura, at which he alighted on his descent from the Tāwatinsa heavens, and where he was received by Sāriputto at the head of the priesthood): the delivery of the “Mahāsamaya” discourse (at Kapilawatthupura, pursuant to the example of all preceding Buddhos): the monitory discourse addressed to (his son) Rāhulo (at Kapilawatthupura after he entered into priesthood): the delivery of the Mahāmangala discourse (at Sāwatthipura, also pursuant to the example of preceding of Buddhos): the assembly (to witness the attack on Buddho made at Rājagaha by the elephant) Dhanapālo: the discourse addressed to Alawako (at Alāwipura): the discourse on the string of amputated fingers (at Sāwatthipura): the subjection of (the nāga rāja Apalālo at * * * * *): the (series of) discourses addressed to the Parāyana brāhman tribe (at Rājagaha); as also the revelation of (Buddho’s) approaching demise (communicated to him by Māro three months before it took place at Pāwanagara): the acceptance of alms-offering prepared of hog’s flesh (presented by Chandayo at Pāwanagara, which was the last substantial repast Buddho partook of): and of the couple of “singiwanṇo cloths (presented to Buddho by the trader Pukusso, on his journey to Kusinānagara to fulfil his predicted destiny): the draught of water which became clear (on the disciple Anando’s taking it for Buddho from the river Kukuta, the stream of which was muddy when he first approached it to draw the water): his “parinibbāna” (at Kusinānagara): the lamentation of dēwas and men (on the demise of Buddho): the prostration at the feet (of Buddho on the funeral pile) of the thēro (Mahā Kassapo who repaired to Kusinānagara by his miraculous powers from Himawanto to fulfil this predestined duty): the self-ignition of the pile (which would not take fire before Mahā Kassapo arrived): the extinction of the fire, as also the honors rendered there: the partition of (Buddho’s) relics by the (brāhman) Dōno. By this (monarch) of illustrious descent, many of the “Jātaka” (the former existences of Buddho) which were the best calculated to turn the hearts of his people to conversion, were

Wessantarajđukantu withhūrēna akdrayi: Tusitapuratōyāwa bodhimundañ tathēwacha.
Chatuddisañtē chattārō mahārajā thitā ahu; tettiñsa dewaputtācha; dwattiñsāwa kumđriyo,
Yakkhasēndpati; aññhawisaticha, tatōpari anjalimpaggahādētāwā, pupphapunnaghañ tato;
Nachchakādētāwā turīyāwādakādētāwā dīdyagāhākādēwā pupphasakkhā dharā tathā,
Padumāniggdhādētāwā aññe dētāwā nēkadhā; ratanagghiya panticha dhammachakkāna mētāwā;
Khaggādhārā dēwapanticha, dētāwā pālīdhārā tathā; tēsañ sirasē panchahatthā gandhatēssa pūritā,
Dukūlawaddhikāpantī sadā pajjalitā ahu; phalikhaggi chatukkaññe tēlētēcha mahāmaññi,
Suwaññamānimmuttānañ rūsiyowajirassacha; chatukkaññesu chattārō katā hēsuñ pabhassarā.
Mēdawañnakapāsāna bhittiyāñyēwa ujjalā wījjutā appitā dsuñ dhdtugabbhēhi bhūsitā.
Rūpakānettha sabbāni dhdtugabbhē manōramē ghanakotimdhēmassa kārāpēsi mahīpati.
Indaguttō mahādhērō chhalabhinnō mahāmāti kammādhītthāyāko ettha sabbañ sañwidahī imāñ.
Sabbañ rājiddhiyā itañ, dētāwānācha iddhiyā, iddhiyā ariyānācha asambaddhāñ patitthitāñ.

also represented. He caused Buddho's acts during his existence as Wessantara rāja to be depicted in detail; as well as (his history) from the period of his descent from Tusitapura, to his attaining buddhohood at the foot of the bo-tree. At the farthest point of the four sides (of the relic receptacle) the four great (mythological) kings (Dattarattho, Wirulho, Werūpakkho and Wessawanno) were represented: thirty three déwas and thirty two princes: twenty eight chiefs of yakkhos: above these again, déwas bowing down with clasped hands raised over their heads: still higher (others bearing) vases of flowers: dancing déwas and chanting déwas: déwas holding up mirrors, as well as those bearing bouquets of flowers: déwas carrying flowers, and other déwas under various forms: déwas bearing rows of boughs made of jewels: and among them (representations of) the "dhammachakko:" rows of déwas carrying swords: as also rows bearing refectory dishes. On their heads, rows of lamps, in height five cubits, filled with aromatic oil and lighted with wicks made of fine cloth, blazed forth. In the four corners of the receptacle a bough made of coral, each surmounted with a gem. In the four corners also shone forth a cluster, each of gold, gems, and pearls, as well as of lapis lazuli. In that relic receptacle on the wall made of the cloud-colored stone, streams of lightning were represented illuminating and setting off (the apartment). The monarch caused all the images in this relic receptacle to be made of pure gold, costing a "kóti." The chief théro Indaguttō, master of the six branches of doctrinal knowledge, and endowed with profound wisdom, who had commenced the undertaking, superintended the whole execution of it himself. By the supernatural agency of the king, by the supernatural agency of the déwatās, and by the supernatural agency of the arahat priests, all these (offerings) were arranged (in the receptacle) without crowding the space.

Tiṭṭhañ tañ sugatañcha pūjīyatarañ lōkuttamañ nittamañ dhātuñ tassa wichuññitañ janahitañ dsiñsataṃ pujiya puññantañ sāmāmicchamechcha matima saddhāguṇalañkatō tiṭṭhantañ, sugatañwiyassa muninō dhātuncha sampūjayēti.

Sujanappasādasenwīgathāya katē Mahāwansē “ dhātugabbhāramaṇō ” nāma tinsatimō parichchhēdō.

ĒKATINSATIMO PARICHCHĒDO.

*Dhātugabbhamhi kammdni nīṭṭhā petwā arindamō, sannipṭṭaṇṇā kṛdayitwā sañghassa itamaḍṛuwi :
“ Dhātugabbhamhi kammdnt mayā nīṭṭhapīḍṇipī ; suwē dhātu nīḍhessāmī, bhantē, jāṇṭha dhātuyō.”
Idaṇ watwā mahārājā nangaraṇā pḍwisi. Tatō dhātuñ dharakaṇ bhikkhuñ bhikkhusanghō wichintiya,
Sōnuttarañ nāmayātīñ Pūjāpariwēnawdsikaṇ, dhātuharaṇakammamhi jalabhīṇṇaṇ nīyōjayi.
Chāḍrikaṇ charamanamhi Nāṭhe lōkēhīḍyahi, Nanduttarōti nāmēna gangḍtiramhi mḍnawō,
Nimantetwābhisambadhhañ sahasaṇghaṇ abhōjayi : Satṭhā, Payāgapattṭhānē sasaṇghō nḍwamāruhi.*

By the truly wise man, sincerely endowed with faith, the presentation of offerings unto the deity of propitious advent, the supreme of the universe, the dispeller of the darkness of sin, the object worthy of offerings when living, and unto his relics when reduced to atoms, and conducing to the spiritual welfare of mankind, being both duly weighed ; each act of piety will appear of equal importance (with the other) ; and as if unto the living deity himself of felicitous advent, he would render offerings to the relics of the divine sage.

The thirtieth chapter in the Mahawanso, entitled, “ the description of the receptacle for the relics,” composed equally for the delight and affliction of righteous men.

CHAP. XXXI.

The vanquisher of foes (Dutthagāmini) having perfected the works to be executed within the relic receptacle, convening an assembly of the priesthood, thus addressed them : “ The works that were to be executed by me in the relic receptacle are completed ; tomorrow I shall enshrine the relics. Lords, bear in mind the relics.” The monarch having thus delivered himself, returned to the city. Thereupon the priesthood consulted together as to the priest to be selected to bring the relics ; and they assigned the office of escorting the relics to the disciple named Sōnuttaro, who resided in the Pūjā pariwēno, and was master of the six departments of doctrinal knowledge.

During the pilgrimage (on earth of Buddho), the compassionating saviour of the world, this personage had (in a former existence) been a youth of the name Nanduttāro ; who having invited the supreme Buddho with his disciples, had entertained them on the banks of the river (Ganges). The divine teacher with his sacerdotal retinue embarked there at Payāgapattana in a vessel ; and the thero Bhaddaji (one of these disciples)

Tattha Bhaddaji thérōtu jaḷabhinṇō mahiddhikō, jaḷapakkhalināṭṭhānaṁ diswā bhikkhū idaṁ wadi :
"Mahāpāṇādo mayā wuttō suwaṇṇayo pāsādo patitō ettha, pañcawīsati yōjanā ;
"Taṁ pāpunīwā gangāya, jaḷaṁ pakḷhalitaṁ idha." Bhikkhu asadāhantānaṁ Satthunō taṁ niwēdayuṁ.
Sattāha "Laṇḍhaṁ bhikkhunaṁ wiṇōdihiti." Sō tatō ṇḍpetuṁ Brahmālōkēpi wasawattisamatthataṁ,
Iddhiyā nabhamuggantwā sattatālasamē thito, Dussathūpaṁ Brahmālōke ṭhapetwā waddhītē kattē,
Iddhānēwā, dassayitwā janassa, puna taṁ tahiṁ ṭhapayitwā ; yathādhānē iddhiyā gangamāgatō.
Pādaṅgutthēna pāsādaṁ gaḥetwā thūpikāya sō, ussāpetwāna, dassetwā janassa lhipitaṁ tahiṁ.
Nanduttaro mānawakō diswā taṁ pāṭihariyaṁ ; "paḍānattamahaṁ dhātuṁ pahu dṇayituṁ" sayāṁ.
Iti paṭṭhayaī tēnētaṁ saṅghō Sōnuttaraṁ yaṭiṁ tasmiṁ kammē niyōjēsi, sōlasawassikaṁ api,
Ahārāmi kutō dhātuṁ ?" iti saṅghamapucchhi sō. Kathēsi saṅgho thērassa tassa "tā dhātuyo" iti :
"Parinibbānamanāmaṁhi nipannō Lōlandiyakō dhātuhilōkahitaṁ kātuṁ Dewindamabruwi.
'Dewindatthasu dōṇṭsu mama sātradhātusu, ēkaṁ, dōṇaṁ Rāmagāme Kōliyēhicha sakkataṁ.'

master of the six branches of doctrinal knowledge, and endowed with supernatural powers, observing a great whirlpool (in the river), thus spoke to the fraternity : "Here is submerged the golden palace, twenty five yōjanas in extent, which had been occupied by me, in my existence as king Mahāpānādo (at the commencement of the "kappo.") The incredulous among the priests (on board), on approaching the whirlpool in the river, reported the circumstance to the divine teacher. The said divine teacher (addressing himself to Bhaddaji) said, "Remove this scepticism of the priesthood." Thereupon that individual, in order that he might manifest his power over the Brahmālōka heavens, by his supernatural gift springing up into the air to the height of seven palmira trees, and (stretching out his arm), brought to the spot (where he was poised) the Dussathūpo, (in which the dress laid aside by Buddho as prince Siddhatto, on his entering into priesthood) was enshrined in the Brahmālōka heaven, for its spiritual welfare ; and exhibited it to the people. Thereafter, having restored it to its former position, returning to the (vessel on the) river, by his supernatural powers he raised from the bed of the river the (submerged) palace, by laying hold of it by a pinnacle, with his toes ; and having exhibited it to the people, he threw it back there. The youth Nanduttaro seeing the miracle, spontaneously (arrived at this conviction :) "It will be permitted to me to bring away a relic appropriated by another."

On account of this occurrence (which had taken place in a former existence), the priesthood selected Sōnuttaro a (sāmanēro) priest, sixteen years of age, for the execution of this commission. He inquired of the priesthood, "From whence can I bring relics?" The priesthood thus replied to this therō : "The relics are these. The ruler of the universe, when seated on the throne on which he attained 'parinibbānan,' in order that he might provide for the spiritual welfare of the world, by means of relics, thus addressed himself to (Sakko) the supreme of dēwas, regarding these relics : 'Lord of dēwas, out of eight 'dōnas' of my corporeal relics one 'dōna' will be preserved as an object of worship by the people of Kōliyā (in Jambudīpo): it will be transferred from thence

‘Nágálókañ tatónitañ, tatō nagehi sakkatañ: Lañl dātipē mahāthūpē niddhānāya bhawissati.’
“Mahākassapathérōpi dighadassē mahāyati Dhammasōkanariññelāna dhātuwittharakāraṇa,
“Rājagahassa sāmāntō ranno Ajātasattuṇo kārāpentō mahādhātu niddhānañ sādhu sakkatañ,
“Satta dōnāni dhātunañ āharitvāna kārāyī, Rāmagāmaṃhi doṇantu Satthuchittaññundaggahi.
“Mahādhātu niddhānāñ Dhammasōkōpi bhūpati passitvā atthamaññōyañ dūḍḍetvā matīñ aka
“Mahāthūpē niddhānāññāñ vihītañ tañ dīnēnīti; Dhammasōkañ niwārēsuñ tattha lhiṇḍasawa yati.
“Rāmagāmaṃhi thupōtā Gangdīve kaṭṭipana bhijjī gangāya ōghēna; sōtu dhātukarāṇḍakō,
“Samuddaṇṇa pawisitvāna, dūvadhābhinne jāle takhā, nānārātana pīthamhi atthā rasminsamākulō,
“Nāga dāssvā karāṇḍaṇ tañ Kālanāgassa; ājino Manjērīkanagabhawanañ updamma niwēdayuñ
“Dasakōṭi sahasāṭhi gantvā nagēhi so takhā dhātūnañ abhipujēntō netvāna bhawanañ sakañ,
“Sabbdratanamayāñ thūpañ tassopari gharān tatthā mūḍḍetvā sahaṇḍēki sadda pūjēsi sādaro.
“Araḥkhōmahatā tattha; gantvā dhātu idhānaya; suvā dhātuniddhāmaṃhi bhūmipālo karissati.”

to Nágálóka, where it will be worshipped by the nágas; and ultimately it will be enshrined in the Mahá thūpo, in the land Lanká.

‘The pre-eminent priest the théro Mahá Kássapo, being endowed with the foresight of divination, in order that he might be prepared for the extensive requisition which would be made (at a future period) by the monarch Dhammasōko for relics, (by application) to king Ajātasattu caused a great enshrinement of relics to be celebrated with every sacred solemnity, in the neighbourhood of Rājagaha, and he transferred the other seven dōnas of relics (thither); but being cognizant of the wish of the divine teacher (Buddho), he did not remove the ‘dōna’ deposited at Rāmagāmo.

‘The monarch Dhammasōko seeing this great shrine of relics, resolved on the distribution of the eighth dōna also. When the day had been fixed for enshrining these relics in the great thūpo (at Pupphapura, removing them from Rāmagāmo), on that occasion also the sanctified ministers of religion prohibited Dhammasōko. The said thūpo, which stood at Rāmagāmo on the bank of the Ganges, by the action of the current (in fulfilment of Buddho’s prediction) was destroyed. The casket containing the relic being drifted into the ocean, stationed itself at the point where the stream (of the Ganges) spreads in two opposite directions (on encountering the ocean), on a bed of gems, dazzling by the brilliancy of their rays. Nágas discovering this casket, repairing to the nága land Majérika, reported the circumstance to the nága rāja Kálo. He proceeding thither attended by ten thousand kōtis of nágas, and making offerings to the said relics, with the utmost solemnity removed them to his own realm. Erecting there a thūpo of the most precious materials, as well as an edifice over it, with the most ardent devotion he with his nágas incessantly made offerings to the same. It is guarded with the greatest vigilance; (nevertheless) repairing thither bring the relics hither: tomorrow the protector of the land will celebrate the enshrining of the relics.’”

Ichchewan saṅghawachanaṃ sutvā "sādhūti" so pana, gantabbalāṇaṃ pekkhantō pariweṇamagā sakaṇ.
"Bhaviṣṣati suvā dhātu nidhānanti" mahipati chārasi nagarē bhēriṇ sabbakiccheṇaṃ wiḍḍayaṇaṃ.
Naguraṇ sakalañchēwa idhāgamincha anjasaṇ, alaṇḍārayi saḷḷakachchāṇaṃ ; nāgarattha wiḍḍayaṇi.
Sakkō dēwandamindōcha Laṇḍāḍipamastakāṇaṃ dmanetvā Wissakammaṇa alaṇḍārayi nēkadā.
Nagarassa chaddwārē watthabattaṇhi nēkadā mahājanōpabhōgatthaṇaṃ thapāpēsi narddhipo.
Uposathe paṇṇarasē aparāṇḥē sumānasō paṇḍito rajākiccheṣu sabāḍaṇḍāra maṇḍito,
Sabbūhi natakitthi yōdhēhi saṇḍiḍḍhēhi mahāḍācha balōghēna hatthiwāḍjirathēhi.
Nānawidhawibhūsiṇi sabbatō pariwāḍitō, druyika sūratthaṇaṃ aṭṭhā susētaṇaṃ chatusindhawaṇaṃ,
Bhūsiṇaṃ Kaṇḍulaṇ hatthiṇaṃ kāretvā puratō, subhāṇaṃ suwaṇṇachāṇḍōṭṭakalharō setachechhattassa hetthato.
Aṭṭhuttarasahassāni nārācha nārīyō subhā supunṇaghatābhūsiyō taṇṇratthaṇaṃ pariwāḍayāṇaṃ.
Nānā pupphaṇamuggāni tathēwa daṇḍadīpika tattakā tattaḷḷāḍyitvā dāḍyitvā itthiyō.
Aṭṭhuttarasahassāni dārakāmalāṇkatā gahetvā pariwāḍēsuṇaṃ nānāwaṇṇa dhajēsubbhē.
Nānaturiyaghōsiṇi anēkēhi tahiṇaṃ tahiṇaṃ hatthassa rathasaddhēhi bhijjantēwiya bhūṭalē.
Vanto Mahāwēghawanaṇaṃ siriyaḍ sō mahāyaso, yantowa Nūlanawanaṇaṃ dēwāḍjā asōbbatha.

Having attentively listened to the address thus made to him, and replying "sādhū," he returned to his own pariweṇo, meditating as to the period at which he ought to depart on his mission.

The monarch (Dutthagāmini) in order that all things might be prepared in due order, caused proclamation to be made by beat of drums: "Tomorrow the enshrining of relics will take place;" and enjoined that the whole town, as well as the roads leading (to the Mahāwibhāro,) should be decorated, and that the inhabitants of the capital should appear in their best attire. Sakko, the supreme of dēwas, sending for Wessakammo, had the whole of Lanka decorated in every possible way. At the four gates of the city the ruler of men provided, for the accommodation of the people, clothing and food of every description. On the full moon day, in the evening, this popular (monarch) wise in the administration of regal affairs, adorned in all the insignia of majesty, and attended by bands of singers and dancers of every description; by his guard of warriors fully caparisoned; by his great military array, consisting of elephants, horses and chariots, resplendent by the perfection of their equipment; mounting his state carriage, (to which) four perfectly white steeds, of the Sindhawa breed (were harnessed,) stood, bearing a golden casket for (the reception of) the relics, under the white canopy of dominion. Sending forward the superb state elephant Kandulo fully caparisoned to lead the procession, men and women (carrying) one thousand and eight exquisitely resplendent "punnagata" (replenished vases) encircled the state carriage. Females bearing the same number of baskets of flowers and of torches, and youths in their full dress bearing a thousand and eight superb banners of various colors, surrounded (the car). From the united crash of every description of instrumental and vocal music, and the sounds heard from different quarters, produced by the movements of elephants, horses and carriages, the earth appeared to be rending asunder. This pre-eminently gifted sovereign, progressing in state to the Mahāmeḡho garden, shone forth like the king of dēwas in his progress to his own garden Nanda.

*Ranno niggamandrambhé mahāturiyurawaṇ puré, pariwéné nisinnówa sutwā Sónuttaró yati,
 Nimujjitwā puthawiyā, gantwāna nāgamandiraṇ, nāgarājassa pūrató tattha pāturaḥu lahuṇ.
 Wuttādyā abhiwādetwā pallaké taṇ nistidiya, sakkuritwāna, nāgindo pucchehhi dgatadésakaṇ.
 Tasmiṇ wutté, athó pucchehhi thérassāgamanakdranaṇ watwādhikāraṇ sabbaṇ só saṅghasandésamabrúwi.
 “Mahādhúpe niddhannaṭṭaṇ Buddhéna wihitā, idha tuwāhatthagatā dhātu dēhi nó kiramé twaṇ.”
 Taṇ sutwā nāgarājā só atīwa domanassitó “pahū ayampi samanó balakkārēna gāṇhituṇ :
 Tasmā ayyattha nētabbā dhātuyó iti chintiya tattha thitaṇ bhāgintyaṇ dā dēna niwēlayi
 Nāmetā só Wāsuladatto jānitwé tassu dāyaṇ, gantwā taṇ chētiyaggharaṇ, gilittwā taṇ karandakaṇ,
 Sinerupādaṇ gantwāna, Kuṇḍalāwattalōsayi, tiyōjanasataṇ dīgho, bhōgōyōjanawatthawā,
 Anēkāni sahaṣṣāni mādipāni phanānicha dhūpāyati paṇḍalati sayitwā só mahiddhikó.
 Anēkāni sahaṣṣāni attandāsalisē ahi, mādipayitwā sayāpisi samantā pariwārite.
 Bahūlcwācha nāgācha ūtariṇsu tahiṇ tadd “yuddhaṇ ubhinnaṇ nāgānaṇ passisvama mayā” it.
 Uḍḍulo bhāgineyyēna hata tā dhātuyo iti natwātha thēraṇ taṇ “dhātu natthi mé santiké” it.*

The priest Sónuttaro, while yet at his pariwéno, hearing for the first time the burst of the musical sounds which announced the procession to be in motion, instantly diving into the earth, and proceeding (subterraneously) to the land of nāgas, there presented himself to the nāga rāja. The nāga king rising from his throne, and reverentially bowing down to him, seated him (thereon); and having shown him every mark of respect, inquired from what land he had come. On his having explained himself, he then asked the théro for what purpose he had come; who, after detailing all the principal objects, then delivered the message of the priesthood: “For the purpose of enshrining at the Mahā thūpo, pursuant to the predictive injunction of Buddho, do thou surrender to me the relics which have fallen into thy hands.” On hearing this demand, the nāga rāja, plunged into the deepest consternation, thus thought: “Surely this sanctified character is endowed with power to obtain them by forcible means; therefore it is expedient that the relics should be transferred to some other place;” and (secretly) signified to his nephew, who was standing by, “By some means or other (let this be done.)” That individual, whose name was Wāsuladatto, understanding his uncle’s intention, hastening to the relic apartment swallowed the relic casket; and repairing to the foot of mount Méru (and by his supernatural powers extending his own dimensions) to three hundred yōjanas, with a hood forty yōjanas broad, coiling himself up, remained there. This preternaturally gifted nāga spreading out thousands of hoods, and retaining his coiled up position, emitted smoke and lightning; and calling forth thousands of snakes similar to himself, and encircling himself with them, remained coiled there. On this occasion, innumerable déwas and nāgas assembled at this place, saying, “Let us witness the contest between these two parties, the snakes (and the théro.)”

The uncle satisfying himself that the relics had been removed by his nephew, thus replied to the théro: “The relics are not in my possession.” The said théro revealing to

*Bhāgīṇīyōṭhā kucchimhi apassitwā karaṇḍakaṇ, paridēwamāno dāntwā, mātulassa niwēdayi
Tadd sō nāgarājāpi "wanchitamha muyan" iti, paridēwi nāgā subhēpi paridēwīsu pīditā.
Bhikkhūṇāgassa wijayē tūthā dēwā samāgatā, dhātuyō pūjayanā tū tēntwa saha āgamuṇ.
Paridēwamānā dāntwā nāgā saṅghassa santikkē, bahudhā paridēwīsu dhātūdhārana dukkhiḍ.
Tēsaṇ saṅghonukampūya thōkaṇ dhātumādāpayi tēntatūthā gantwāna pūjābhāṇḍani dharuṇ.
Sakkō ratanapallaṇkaṇ soṇṇachangōṭamēwacha dīdya sahadēwīhi taṇ thūnaṇ sumupāgatō.
Thērassa uggaṭatthānē kāritē Wissakammūṇā patitthāpetwā pallaṇkaṇ subhēratanamāṇḍapē,
Dhātukaraṇḍamādāya tassa thērassahatthāto chāngōtakē thapētūwāna pallankē pawarē thapi.
Brahmāchhattamadhārēsi; Santusino wālawijaniṇ; manitālawantaṇ Suyāmo; Sakko sūṇkhantu sodakaṇ.
Chattārotu mādārajā atthāsu khaggapānīno samuggahatthā tēttīnā dēwaputtā mahiddhikā.
Paricchhattakapupphēhi pūjayanā tahiṇ thitā kummdriyōtu dwattīnā dandāpīpadhārā thitā,
Pāḍpetwā dūṭṭhayaikkhē yakkhasēndapīpana atthawīsati atthāsu draḍḍhaṇ kurumdnakā.
Wīnaṇwēdayamānawa atthā Panchasikkhō tahiṇ; rangabhūmiṇ mādāpayitwā Timbarū tūriyagghōsara.
Anēkā dēwaputtācha sādūhugitappayōjakā Mahākalo nāgarājā thutimāno anēthadā.*

time, the nephew becoming conscious that the casket was no longer in his stomach, returning, imparted the same to his uncle, with loud lamentations. Then it was that the nāga rāja, exclaiming, "It is we who are deceived," wept. The afflicted nāgas also all mourned (the loss of the relic). The dēwas assembled (at Mēru to witness the conflict), exulting at the priest's victory over the nāga, and making offerings to the relics, accompanied him (hither).

The nāgas, who were in the deepest affliction at the removal of the relics, also presenting themselves, full of lamentation, to the théro (at Anurādhapura), wept. The priesthood out of compassion to them, bestowed on them a trifling relic. They delighted thereat, departing (to the land of nāgas) brought back treasures worthy of being presented as offerings.

Sakko, with his host of dēwas, repaired to this spot, taking with him a gem-set throne and a golden casket; and arranged that throne in a superb golden hall, constructed by Wessakamino himself, on the spot where the théro was to emerge from the earth. Receiving the casket of relics from the hands of the said théro (as he emerged), and encasing it in the casket (prepared by himself) deposited it on that superb throne. Brahmā was in attendance bearing his parasol; Santusino with his "chāmara;" Suyāmo with his jewelled fan; and Sakko with his chank filled with consecrated water. The four great kings (of the Chattunmahārājika heavens) stood there with drawn swords; and thirty three supernaturally-gifted dēwas bearing baskets of flowers. There stood thirty two princesses making offerings of "pārichchhatta" flowers; and twenty eight yakkha chiefs, with lighted torches, ranged themselves as a guard of protection, driving away the fierce yakkhos. Thore stood Panchasiko striking the harp; and Timbarū, with his stage arranged, dancing and singing; innumerable dēwas singing melodious strains; and the nāga rāja Mahākalo rendering every mark of honor. The host of dēwatās kept up their celestial music, poured forth their heavenly songs, and caused fragrant showers to descend.

*Dibhāturiyāni wajjanti dibhasāṅgīti wattati dibhagandhācha wassāni wassapenticha dēwatā.
 Yā Indaguttathērōtu Mārasa patihāhanaṁ chakkawālasamaṁ katwā lōhacchhattamamāpayi.
 Dhātunaṁ puralōkēwa tattha tatthēwa pañhasū thāṇesu gaṇasajjhāyaṁ karissu khilabhikkhawō.
 Tatthagāmi mahārājā pahatthō Duttthagāmi sissindāya anitē chaṅgōtāmi suwaṇṇayē,
 Thapetwā dhatuchāṅgōtāṁ patitthāpiya dānē, dhātunā pujiyawanditwā thitō pañjalikō tahiṁ.
 Dibhachhattādhikā nettha dibhagandhādhikānicha passitwā dibbatūriyāni saddē sutwācha khattiyō,
 Apassitwā Brahmādeva tutthō acchhāriyābhūtō, dhātuchchhattēna pūjēsi Laṅkārajjābhisiṇchicha,
 "Dibhachhattāṁ, mānusaṇḍa, wimuttachchhattamēwacha, itī tichchhattādhārissa lōkānāthassa satthuno,
 Tikkhattumēwa chē rajjaṁ dammiti ;" hatthāmonasō tikkhattumēwa dhātūnaṁ Laṅkārajjamānāsī sō,
 Pūjāyāntō dhātuyō tā. dēvēhi, mānusehiṇḍa, saḥchāṅgōtākēhēwa sissindāya khattiyō ;
 Bhikkhusāṅghaṁ pariḍhulhō katwā thūpaṁ padakkhiṇaṁ, pūchinatō dūhītwā dhātugabbhamhi ōlari,
 Arahanā chhannawutī kōṭiyō thūpanuttamaṁ samantāpariwaretwā affhānsu katapāñjalī.
 Olatitwā dhātugabbhaṁ "mahagghēsayanē subhē thapessāmiti" chintētē pitipūṇṇa narissare ;
 Sādhātudhatuchāṅgōtō uggaṇtwā tassa nisatō attā tālappamānāmi ākāsaṁhi thitō tatō.
 Sayāṁ karāṇḍo micchāri, uggaṇtwā dhātuyō tato. Buddhawesaṇ gahetwāna, lakkanubhīyanjananujalaṁ,*

The aforesaid théro Indaguttō in order that he might prevent the interference of Máro (Death), caused a metallic parasol to be produced which covered the whole "chakkawālan." In the front of the relics, at five several places, all the priests kept up chants.

The delighted mahārāja Dutthagāmini repaired thither, and depositing the relics in the golden casket which he had brought in procession on the crown of his head, placed them on the throne ; and having made offerings and bowed down in worship to the relics, there stationed himself, with clasped hands uplifted in adoration. Beholding these divine parasols and other paraphernalia, and heavenly fragrant (flowers and incense), and hearing all this celestial music, while at the same time Brahmā and the déwas were invisible (to him), the monarch delighted and overcome by the wonders of these miracles dedicated his canopy of dominion to the relics, and invested them with the sovereignty of Lankā ; exclaiming in the exuberance of his joy, "Thrice over do I dedicate my kingdom to the redeemer of the world, the divine teacher, the bearer of the triple canopy—the canopy of the heavenly host, the canopy of mortals, and the canopy of eternal emancipation ;" and accordingly he dedicated the empire of Lankā three times successively to the relics.

The monarch attended by déwas and men, and bearing on his head the casket containing the relics, making presentations of offerings thereto, and surrounded by the priesthood, marched in procession round the thūpo ; and then ascending it on the eastern side, he descended into the relic receptacle. Surrounding this supreme thūpo on all sides, stood ninety six "kōtis" of "arahat" priests with uplifted clasped hands. While the ruler of men, having descended to the relic receptacle, was in the act of deciding, "Let me deposit them on this invaluable splendid altar ;" the relics together with the casket rising up from his head to the height of seven palmira trees, remained poised in the air. The casket then opened spontaneously, and the relics disengaging themselves therefrom and assuming the form of Buddho, resplendent with his special attributes, according to the resolve

*Gaṇḍambamūlī Buddhōwa yamakaṃ pāṭihāriyaṃ, akāsaṃ dharamānena Sugatena adhiṭṭhitaṃ.
 Taṃ pāṭihāriyaṃ diṭṭvā pasannikaggamānassa, dēwamanussa arahattaṃ patṭa dādasakōṭiyō.
 Sesa phalattayaṃ patṭa atitā gaṇandpathaṃ hitvātha Buddhawesaṃ tā Karaṇḍamhi patitthahuṃ.
 Tatō hrūyīha chaṅgōṭō raṇṇō sīsi patitthahi mahindaguttathērena nāṭakihicha sō pana.
 Dhātugabbhaṃ parihāraṃ patvāna sayanaṃ subhaṃ chaṅgōṭaratunapallaṅkā thapayitvā jutindharo.
 Dhōwitvāna punō hatthē gandhawāsitawādrind chatuyātiya gaṇḍhēna ubbadhetvā sagārawō,
 Karaṇḍaṃ wiwaritvāna tāgahetvāna dhātuyō, itichintesi bhūmindo mahājanahitattikō:
 “ Andkulā lēhichipi yadi hessanti dhātuyō janassa sarayaṃ hutvā yādithassaṃti dhātuyō.
 ‘ Satthunipannakāreṇa parinibbāna manchakē nipajjantu, supāṇattē sayanamhi mahārahē.”
 Itichintiya sō, dhātu thapēsi sayanuttamē, tadākarāddhātuyōcha sayiṃsu sayanuttamē.
 Asālisukkapakkhassa pannerasa upāsathē, uttarasāhanakkhattē ewaṃ dhātupatitthid.
 Sahadātu patitthāna akampittha mahāmahā, pāṭihāriṇi nēkaṇi pawattinsu anēkaḍḍā.
 Rājapāsanno dhātu tā sētachehettēna pūjayi, Lankāyerajjaṃ sakasaṃ sattadhāni addisicha:*

made by the deity of felicitous advent while living, they worked a miracle of two opposite results, similar to the one performed by Buddho at the foot of the gandambo tree.

On witnessing this miracle, twelve kōtis of dēwas and men, impelled by the ardor of their devotion, attained the sanctification of “arahat.” The rest who attained the other three stages of sanctification are innumerable.

These (relics) relinquishing the assumed personification of Buddho, reverted to the casket, and then the casket descended on the head of the rāja. This chief of victors (Dutthagāmini) together with the thero Indaguttō and the band of musicians and choristers entering the relic receptacle, and moving in procession round the pre-eminent throne, deposited it on the golden altar. Bathing his feet and hands with the fragrant water poured on them, and anointing them with the four aromatic unctions, the ruler of the land, the delight of the people, with the profoundest reverence opened the casket, and taking up the relics made this aspiration: “If it be destined that these relics should permanently repose any where, and if it be destined that these relics should remain enshrined (here), providing a refuge of salvation to the people; may they, assuming the form of the divine teacher when seated on the throne on which he attained ‘parinibbāna,’ recline on the superb invaluable altar already prepared here.” Having thus prayed, he deposited the relics on the supreme altar; and the relics assuming the desired form, reposed themselves on that pre-eminent altar.

Thus the relics were onshrined on the fifteenth day of the bright half of the month “asāla,” being the full moon, and under the constellation “altarasāla.” From the enshrining of the relics the great earth quaked, and in various ways divers miracles were performed. The devoted monarch dedicated his imperial canopy to the relics, and for seven days invested them with the sovereignty over the whole of Lankā; and while within the receptacle he made an offering of all the regal ornaments he had on his person. The

Kūyēcha sabbdānākarān dhātugabbhamhi pūjaya; tathā nṭakiyō machchā parisā dēwatūpicha, Vāṭṭhagunāghatḍḍini datwā saṅghassa bhūpati, bhikkhūhi gaṇhasajjhāyaṇ karetwā khilarattiyaṇ. Pundhām purē bhērīn chḍrēsi “ sakaldjānā wandantu dhātu sattāhaṇ imanti ” jannd hitō. Indaguttō mahāthēro alhiṭṭhāsi mahiddhikō “ dhātuwanditu kāmāyō Lankādīpamhi mānusa, “ Taṇ khaṇaṇiyēwa dāgantwā, wanditwā dhātuyō idha, yathāsakaṇ gharaṇ yantu : ” taṇ yathā dhiṭṭhitaṇ ahu. So mahabhikkhusaṅghassa mahārājā mahāyasō mahāddānaṇ pawattetwā taṇ sattāhaṇ nīrantaraṇ. “ Achikkhi dhātugabbhamhi kiechchaṇṇiṭṭhāpitaṇ mayā; dhātugabbhaṇ pidhānantu saṅghōjāni tumarahati ” Saṅghō tē dwe dmanṭrē tasmiṇ kammē nīyōjaya; pidahiṇsu dhātugabbhaṇ pāsānēnūhatēna tē. “ Mālettha māmilāyantu : ganṭha sūssantu mā imē : mānibbāyantu dipūcha : mākinchāpi wipajjatu : Mē dawaṇṇachhapāsand sandhiyantu nīrantarā ” iti khindsawā tattha sabbamētaṇ adhiṭṭhahūṇ. Anāpēsi mahārājā “ yathā santi mahājanō dhātunidhānāketṭha karotūti ” hitatthikō. Mahādhātunidhānassa piṭṭhimhicha mahājanō ākā sahassa dhātunaṇ nidhānāni yathā balaṇ. Pīlakhāpiya taṇ sabbdā, rājā thūpaṇ samāpayi : chaturassacha yaṇchettṭha chētiyamhi samāpayi.

band of musicians and choristers, the ministers of state, the people in attendance, and the dēwatās did the same.

The monarch bestowing on the priesthood robes, cane sugar, buffalo butter, and other offerings, kept up throughout the night chants hymned by the priests. Next day this regardful monarch of the welfare of his people caused it to be proclaimed by beat of drums through the capital : “ Let all my people during the ensuing seven days worship the relics.”

The chief thēro Indaguttō, pre-eminently gifted with supernatural powers, formed this aspiration : “ May the inhabitants of Lankā who are desirous of worshipping the relics, instantly repairing hither, worship the relics ; and in like manner return to their respective homes.” His prayer came to pass accordingly.

This indefatigable great monarch having kept up alms offerings for seven days, without interruption, to the great body of priests, thus addressed them : “ The task assigned to me within the relic receptacle has been accomplished : let the priesthood who are acquainted therewith proceed to close the receptacle.” The priesthood allotted the task to the two sāmanēros (Uttarō and Sumaṇso), who closed the relic receptacle with the stone brought by them. The sanctified ministers of religion moreover formed these aspirations : “ May the flowers offered here never perish : May these aromatic drugs never deteriorate : May these lamps never be extinguished : May no injury, from any circumstance whatever, be sustained by these : May these cloud-colored stones (of the receptacle) for ever continue joined, without showing an interstice.” All this came to pass accordingly.

This regardful sovereign then issued this order : “ If the people at large are desirous of enshrining relics, let them do so.” And the populace, according to their means, enshrined thousands of relics on the top of the shrine of the principal relics (before the masonry dome was closed.)

Inclosing all these, the rāja completed (the dome of) the thūpo : at this point (on the crown of the dome), he formed on the chētiyo its square capital, (on which the spire was to be based.

*Puṇṇāni evamamālāni sayanchasanté kuḍḍanti sabbawibhawuttanapatti hétu karentichāpihi khilā parisud-
dhachittā nāndwi; ēsa janatā pariwārahētūti.*

Sujanappasaddasañwīgaththya katé Mahāwanse "dhāḍḍunidhānandma" ékatīnsatimó parichchhedo.

DWATTINSAFIMO PARICHCHHEDO.

*Aniṭṭhité chhattakammé suddakammēcha chétiyē, mraṇantikarōgeṇēna rājā asé gilānako.
Tissañ pakkāsāyitwā sō kaniṭṭhañ Dighawāpito; "thūpé aniṭṭhitañ kammañ niṭṭhāpēhi" abruwi.
Bhāṭunō dubbalattā sō, tunṇawāyēhi kāriya kanchukañ suddhawattthēhi tēna chhādiya chetiyañ.
Chittakārehi kāreṣi wēdikañ; tattha sādhukañ paṇṭipunṇaghatdnancha paṇṇunchalakapantikan.
Chhattakārehi kāreṣi chhattañ wēlūmayāñ; tatthā kharapattamayē chandasūriyañ muddhawēdiyañ.
Lākhākunkupṭhakēhētāñ chittāyitwā suchittikañ, rañṇō niwēdayē, "thūpé kattabbāñ niṭṭhitañ" iti.*

Thus (like unto Dutthagāmini, some) truly pious men, for the purpose of individually earning for themselves the supreme of all rewards (nibbuti), accumulate acts of the purest piety; and again (also like unto Dutthagāmini, other) men endowed with the purest spirit of piety, born in every grade in society (from the khattia and the brāhma to the lowest class), on account of the spiritual welfare of the human race at large perform (similar acts of pious merit.)

The thirty first chapter in the Mahawanso, entitled, "the enshrining of the relics," composed equally for the delight and affliction of righteous men.

CHAP. XXXII

When the construction of the spire and the plastering of the chétiyō alone remained to be completed, the rājā was afflicted with the disease which terminated his existence. Sending for his younger brother Tisso from Dighawāpi, he said to him, "Perfect the work still left unfinished at the thūpo." As his brother was in the last stage of weakness (and as he was desirous of exhibiting the chétiyō to him in its completed form) this prince caused a case, made of white cloths, to be sewed by seamsters, and enveloped the chétiyō therewith. He also employed painters to paint the pannelled basement; and thereupon rows of filled vases, and ornaments radiating like the five fingers (were represented). He employed parasol-frame-weavers to form the frame of a (temporary) spiro, made of bamboos; and in the same manner with "kharapattan" he formed a (temporary) parapet round the pinnacle, representing thereon the sun and the moon; and having painted the same most beautifully with red stick lac, and "kunkutt-haka," he made this announcement to the king: "The work which was to be performed at the thūpo is completed."

*Siwikdya nipajjitwa idhā gantwā mahipati; padakkhiṇaṃ karitvāna sawikdyayēwa chētiyaṃ,
 Wanditwā, dikkhinadwārē sayanē bhūmisanthattē, sayitwā, dakkhinapassēna sō Mahāthūpamuttamaṃ,
 Sayitwā wāmapassēna Lūhapaśśadamuttamaṃ pasannō; sumanō dsi bhikkhusaṅghapurakkhato.
 Gilānapuchchhanatthdya dgatthi, tato tatō, chhannawutī kōtiyō bhikkhu tasmīṃ dsaṃ samāgamē,
 Gaṇasajjhāyamakarūṇa waggabandhēna bhikkhawō; thēraputtābhayaṃ thēraṃ tathādiswā mahipati;
 "Atthawisamahādyuddhaṃ yujjhantō aparājayaṃ yō sō napachchudāwatto mahāyōdhō wasi mama;
 "Machchuyuddhamhi sampattē diwā māṇṇē parājayaṃ, idāni sō mannōpēti thēro Thēraputtābhayō:"
 Iti chintayi. Sō thēro jānitwā tassachintitaṃ Karindanadiyā sīlē, wasaṃ Panjalipabbattē,
 Panchakhiṇḍasawasataṃ pariwārēna iddhiyā, nabhasāgama, rājānaṃ atthāsi pariwāriyaṃ.
 Rājā diwā pasannō taṃ puratōcha nistidiya: "Tumhē dasamahayōdhē gaṇhitvāna purē ahaṃ,
 "Yujjhīṃ, idāni ēkōwa machchundiyuddhamdrabbhīṃ; machchusattūṃ parājētūṃ nasakkōmiti," dhacha,
 Athathēro: "Mahārāja, mād'hayi, manujddhipa; kīlāsattūṃ ajinitwā, ajeyyō machchusattukō.
 "Sabbampi saṃlāhāragataṃ awassaṇyēwa, bhijjati; onicchedhā sabbasaṅkhārā itī wuttāsihi Saṭṭhund."*

The ruler of the land repaired thither, carried extended on his "siwika;" and causing himself to be borne in the "siwika" round the chētiyo, and having bowed down thereto in worship near its southern entrance,—extending himself on a carpet spread on the ground, and turning on his right side, he gazed on this pre-eminent Mahāthūpo; and then turning on his left side, he fixed his eyes on the magnificent Lōhapaśśada; and, finding himself at the same time encircled by the priesthood, he was filled with joy. The number of priests who congregated on that occasion to inquire after the patient, were ninety six "kōtis." These ministers of religion, in their separate fraternities, hymned forth their prayers (for the royal patient's spiritual consolation).

The monarch noticing that the thēro Thēraputtābhayo was not present on this occasion, thus meditated: "There was a great warrior, who had fought twenty eight pitched battles by my side, undaunted, and without retreating a step: but now that he is a thēro, by the name of Thēraputtābhayo, though he sees me struggling with Death, and on the eve of being vanquished, does not approach me." The said thēro, who was resident at the Panjali mountain, at the source of the river Karindo, cognizant of his meditation, attended by a retinue of five hundred sanctified disciples, and, by their supernatural power, travelling through the air, descended, and arranged themselves around the monarch.

The rāja overjoyed at beholding him, and causing him to be seated immediately in front of him, thus addressed him: "In times past, supported by thee, (one of) my ten warriors, I engaged in war: now single-handed I have commenced my conflict with Death. It will not be permitted to me to overcome this mortal antagonist."

The thēro replied, "Mahārāja, ruler of men, compose thyself. Without subduing the dominion of the foe, Sin, the power of the foe, Death, is invincible. For by our divine teacher it has been announced, that all that is launched into this transitory world will most assuredly perish; the whole creation, therefore, is perishable. This principle

"Lajjā sá rajjarahitā Buddhépti anirhechatā. Tasmā, anichhasanīkharā dukkhā manattāti chintiya.
"Dutiyé attabhāwépti, dhammachchandé mahāhitté, upatthitē dēwalokkē, hitwā dihbān sukhañ tuwañ,
"Iddhagamma, bahupunnān aḷāsicha anēkadhd; karaṇampēkarajjassa sdsanijjōtandya tē
"Mahāpunnakatañ; punnān ydwajjadiwasā tnyā, sabbañ anussara mēwan tē, sukhañ sajjhu bhawissati."
Thērassa wachanañ sutwā rājā attamanō ahu: "awassayō machchuyuddhēpi twañ mēsi" abhāsi tañ.
Taddhā, dhardpetwā pahatthō punnapotthakañ, wāchētūñ lēkhakañ dhn; sō tañ wāchēsi potthakañ.
"Ekūnasta wihārā mahārdjēna kārītā; ēkūnawīsa kōṭihi wihārō Marichawattīhica;
"Uttamō Lōhapdsddō tiṇsa kōṭihi kārītō: mahāthupē anagghāni kārītā chatuwīsati:
"Mahāthūpamhi sisāni kārītāni, subuddhihā, kōṭisahasān agghanti. Mahārdjāti" wāchayī,
"Kotthanamhi malayē aggakhāyikāchhatakō, kuṇḍalāni mahagghāni dūwē datwāna, gunhiya,
"Khīṇsawāṇaṇ panchanna mahāthērānamuttamō linno pasunnachittēna kangu ambilapiddhakañ
"Chūlanganiya yuddhamhi parajjhitwā palāyāta, kēdā ghōsāpayitwāna dgrātassa wihāyāsā,

of dissolution (continued Thérapputtābhayo) uninfluenced by the impulses of shame or fear, exerts its power even over Buddho. From hence impress thyself with the conviction, that created things are subject to dissolution, afflicted with griefs, and destitute of immortality. In thy existence immediately preceding the present one (in the character of the sāmanéro priest, resident at the Tissarāma wihāro) imbued with the purest spirit of piety, while on the eve of transmigration to the "Dēwaloka" world, relinquishing that heavenly beatitude, and repairing thither, thou didst perform manifold acts of piety in various ways. By thy having reduced this realm under one sovereignty, and restored the glorification of the faith, a great service has been rendered. Lord! call to thy recollection the many acts of piety performed from that period to the present day, and consolation will be inevitably derived by thee."

The rāja on hearing this exhortation of the théro, received the greatest relief; and thus addressed him: "Thou supportest me then even in my struggle with Death." The consoled (monarch) instantly causing to be brought the "punnapōthakan" (register of deeds of piety) commanded his secretary to read (its contents); who accordingly read aloud the said record: "One hundred, minus one, wihāros have been constructed by the mahārāja. The Marichawattī wihāro cost nineteen kōtis: the pre-eminent Lōhapasādo was built for thirty kōtis: in the construction of the Mahāthūpo twenty invaluable treasures were expended: the rest of the works at the Mahāthūpo, executed by this truly wise personage, cost a thousand kōtis." "O, mahārāja, (continued the secretary) during the prevalence in the Kottha division of a famine, to such an extent that the inhabitants lived on the young sprouts of trees, (and therefore) called the 'aggakhāyika' famine, two invaluable ear-ornaments were given away, in the fervor of thy devotion, in order that thou mightest become the eminent donor of a moss made of kangu seed, which had already commenced to get sown, to five eminent thēros who had overcome the dominion of sin." On (the secretary) proceeding to read: "On the defeat at the battle fought at Chulanganiyo, in his flight the call of refection being set up, disregarding of himself, to a sanctified minister who approached travelling through the air, the repast contained in his

“*Khindawassa yatino, attanamapekkhiya, dinnañ saraḥabbhattanti wuttē, dāḍa mahipati-*
 “*Wihdramahasattāhē : Pāḍḍassa mahē tathā : Thūpārambhatu sattāhē tathā dhatunīlānake :*
 “*Chatuḍḍissa ubhātō saṅghassa mahātō mayā mahārahañ mahaddānañ awisēsañ pawattitañ.*
 “*Mahawisūḥapūyūcha chatuwisati kārāyīñ ; dipē saṅghassa ākkhattuñ tichīwaramaddpayīñ.*
 “*Sattasattadinnecha dipē rajjañ mahañimañ punchakkhattuñ dsanamhi addiñ hatthamānaṣō.*
 “*Sattañ dwaddasathānē sappiṇḍa suḍḍhawaddhiyō dipasahassañ jūḷēsiñ, pūjēntō Sugatañ ahañ.*
 “*Nichehañ atthasatthānē wejjēhi wihitañ ahañ, gildābhattābhēsañ gildānamaddpayīñ.*
 “*Chatuchattādisathānamhi saṅkhatañ maṭṭhupdyasañ, tattakēyēwa thānēsu tīlūlopakamēwacha.*
 “*Ghattēpakkhē mahājūlapūwē thānamhi tattakē, tathēwa sahaḥabbhattēhi nichchamēwa addpayīñ.*
 “*Upōsathēsu diwasēcha māmāsēcha atthasū, Lāṅkādiptē wihdrēsu dipatēlamaddpayīñ.*
 “*Dhammādānañ mahantanti sutwā, āmisāḍānatō ; ‘Lōhapasāḍatō hētthā, saṅghamañjhamhi āsanē*
 “*Osḍressāmi saṅghassa maggalasuttamichchahañ nisinno’ osārayitūñ dsakkhiñ saṅghagḍrawā.*
 “*Tatoppabhūti Lāṅkāya wihdrēsu tahiñ tahiñ dhammakathañ kathapēsiñ, sakkāritwāna dsakē,*

golden dish was given,”—the monarch interrupting him (proceeded to narrate his acts after his accession): “The festival of seven days at the great (Marichawatthi) wihāro ; in like manner the festival at the (Lōha) pasādo ; as also the festival of seven days at the Mahāthupo ; in like manner at the enshrining of the relics. To the priesthood of both sexes, who had come from the four quarters of the globe, a sumptuous alms-offering had been kept up, without the slightest omission, by me in great profusion. I have celebrated the great ‘wisākha’ festival four and twenty times. I have bestowed, on three separate occasions, on the whole priesthood in the island the three garments (which constitute the sacerdotal robes). On five several occasions I have conferred, with the most gratified feelings, on the national church, the sovereignty over this land, for a term of seven days in each instance. I have celebrated, in offerings to the deity of felicitous advent, in twelve different places, an illumination of seven thousand lamps, lit with clarified butter and white wicks. I have constantly maintained at eighteen different places (hospitals) provided with suitable diet, and medicines prepared by medical practitioners for the infirm. I have bestowed at four and forty places, rice prepared with sugar and honey ; and at the same number of places, rice prepared with butter ; at the same number of places, confectionary dressed in clarified butter ; at the same places, ordinary rice, constantly. I have provided monthly all the wihāros in Lankā with lamp oil, for the eight ‘upōsatha’ days in each month. Having learnt that the office of expounding the scriptures was an act of greater merit than the bestowal of offerings, ‘I will tomorrow,’ I exclaimed, ‘in the midst of the priesthood, ascend the pulpit on the ground floor of the Lōhapasādo, and propound the ‘mangala’ discourse of Buddho to the priesthood ;’ but when I had taken my place, from reverential deference to the ministers of religion, I found myself incapable of uttering. From that period, I have caused the preaching of religious discourses to be kept up in the wihāros in various parts of Lankā, supporting the ministers of religion who were gifted with the power of preaching. I have caused to be provided for each priest endowed with the gift of

*“ Dhammakathikasakkéssa sappipphánitasakkharañ ndlín ndlimalápésin ; dápésin, chaturañgulañ
 “ Mutthikañ yatthimadhukañ dápésin sđatakadlwayañ : sabhampissariyē dđnañ nametōvēti mđnasañ.
 “ Jwitañ anapekkhitwđ, duggatēna satđmayđ, dinnañ dđnadlwayañ yēva, tammehūvēti mānasañ ”
 Tañ sutwđ Abhayō théro tañ dđnadlwayamēwas^o rañyō chitta pasālatthañ sanwānnēsi anekulld.
 Tēsu panchasu thērsu kañgūambīlagđhakō Malyamahādēwatthéro Sumanakulāmbhi pabbatē.
 Nawāññāñ bhikkhusatānañ datwđ tañ paribhunjī. Sō pathawipđlakō Dhammaguttđhērotutāñ pana.
 Kalyānikawihāramhi bhikkhunañ sañwibhājiya dasadilhasatasañkhđtāñ paribhōgamakđ sayañ.
 Talaggawđsikō Dhammadinnathéro Piyāngukē dipē dwdđasasahassđnañ datwđna paribhunjī tan.
 Mañganawāsikō Khuddatissathéro mahiddhikō Kēlāsē satthi sahassđndāñ datwđna paribhunjī tan,
 Mahāsāñghamahāthéro tañ Ukkānagarawihārakē, datwđ satānañ sattān tañ paribhōgamakđ sayan.
 Sarakabhattagđhitu théro Piyāggudipakē dwdđasabhikkhu sahassđnañ datwđna paribhunjīya.
 Iti watwđbhayattthéro rañyō hāsēsi mānasañ. Rđjđ chittampasa detwđ, tañ thērañ idamabruwē.
 “ Chatuwisatiwassđnañ sanghasa upakarakō, ahamēwaholu kđyōpi sañghussa upakđrałō.*

preaching, clarified butter, sugar, and honey, a ‘ náli ’ of each ; I have provided a piece of liquorice of the breadth of the four fingers of the hand ; I have provided also two cloths for each. But all these offerings having been conferred in the days of my prosperity, do not afford me any mental relief. The two offerings made by me, disregardful of my own fate, when I was a pious character afflicted in adversity, are those which alone administer comfort to my mind.”

The aforesaid Abhayathéro, hearing this declaration of the rája, explained from various passages (of the “ tépitaka ”) the causes which led to the monarch being especially comforted by the recollection of those two offerings ; (and thus proceeded) : “ The chief théro Máliyadēwo, one of the five priests who had accepted the kangu mess, dividing the same among five hundred of the fraternity resident at the mountain Sumano, himself also partook of it. (Another of these five) the théro Dhammagutto, the earth-quaker, partook of his portion with five hundred of the fraternity of Kalyāni wiháro. (The third) the théro Dhammadinno, théro of Talanga, partook of his portion, dividing it with twelve thousand of the fraternity of Piyāngudipo. (The fourth) the théro Khuddatisso, endowed with miraculous powers, resident at Mangana, partook of his share, dividing it with sixty thousand of the fraternity of Kēlāso. (The fifth) the chief théro Mahāsangho, partook of his portion, dividing it with five hundred of the fraternity of Ukkunagaro wiháro. The théro (Tisso, the son of a certain kutumbako) who had accepted the rice offered in the golden dish (at the Kappukandara river) partook thereof, dividing it with twelve thousand of the fraternity of Piyāngudipo.” The théro Abhayo having thus spoken, administered mental comfort to the king. The rája having derived consolation, thereupon replied to the théro : “ For four and twenty years have I been the patron of the priesthood : may even my corpse be rendered subservient to the protection of the ministers of the faith ! Do ye, therefore, consume the corpse of him who has been

"Mahādhūpadassanattānt saṅghassakammamālakē, sariraṇ saṅghaddassā tumhē jhāpētha ime" iti.
Kanithaṇ āha Bhō, Tissa, mahādhūpē unittithaṇ nittthāpēhi tuwaṇ sabbaṇ kammaṇ sakkachchasaḍḍhulaṇ.
"Sāyanpātowa pupphāni Mahādhūpamhi pujaya : tikkhattuṇ upahārancha mahādhūpassa kḍraya.
"Patiyādditāncha saṇwatthaṇ mayā Sugatasāsaṇe sabbaṇ aparihāpetwā tāta wattaya taṇ tuwaṇ.
Saṅghassa, tāta, līchchēsu māpamādittha sabbadd" iti. Taṇ anusāsitwā tuṇṇṇ dsi mahipati.
Taṇ khaṇaṇ gaṇasajjhāyaṇ bhikkhusaṅghō akāsaṇ ; dēwatācchharathēcchēwa chhahilēwēhi dṇayaṇ.
Yāchuṇ wisuṇ wisuṇ dēwā rājāmaṇ tē pathetthid ; "amhākaṇ dēwalōkaṇ twaṇ ēhi. rāja, maṇōramaṇ."
Rājā tēsaṇ wachō sutwa ; "ydwadhammaṇ suṇōmaṇa adhiwāsētha tādā" hatthakāraṇa wḍrayi.
Wāriti gaṇasajjhāyāmiti mantwāna bhikkhawō, sajjhāyaṇ thapayaṇ. Rājā pucchēhi taṇ thḍakāraṇaṇ
"Agamēthāti saṇḍya dinnatāti" wāḍṇsu tē. Rājā ; "nētaṇ tathā bhantē iti ;" watwāna taṇ wādi.
Taṇ sutwāna jaṇakēhi ; "bhūtō machchuhhayaṇ ayaṇ lāppatīti," maṇṇiṇsu. Tēsaṇ kaṇkhawinōdanaṇ
Kāretuṇ, Abhayatthērō rājānaṇ ēwamāha sō : "jānāpetuṇ kathaṇ sakkaṇ dāṇitā tē tathā iti."
Puppadāmaṇ khipāpēsi rājā nabhasi paṇḍito, tēni laggaṇi lambiṇsu ratiyāsu wisuṇ wisuṇ,

(as submissive as) a slave to the priesthood, in some conspicuous spot in the yard of the 'upāsatha' hall at the Mahāthūpo." Having expressed these wishes, he addressed his younger brother: "My beloved Tisso, do thou complete, in the most efficient and perfect manner, all that remains to be done at the Mahāthūpo: present flower-offerings morning and evening at the Mahāthūpo: keep up three times a day (the sacred service with) the full band of musicians at the Mahāthūpo. Whatever may have been the offerings prescribed by me, to be made to the religion of the deity of felicitous advent, do thou, my child, keep up, without any diminution. My beloved, in no respects, in the offices rendered to the priesthood, let there be any intermission." Having thus admonished him, the ruler of the land dropt into silence.

At that instant the assembled priesthood simultaneously chanted forth a hymn; and from the six Dēwalōkas, dēwatās presented themselves in six chariots. These dēwas remaining in their cars, separately (implored) the monarch: "Rāja, repair to our delightful Dēwalōka." The king hearing their (clamorous) entreaty, silenced them by a signal of his hand, which implied, "As long as I am listening to the doctrines of Buddho, so long must ye wait." The priests, imagining that he wished to arrest the progress of the hymn, (abruptly) ceased their chant. The rāja inquired the cause thereof. They answered, "Because by the signal made (we understood thee) to say 'stop.'" The king rejoining, "Lords, not so;" explained what the signal meant. On hearing this explanation, some of the assembly (as the dēwas and chariots were invisible to them) observed: "Surely this (monarch) is thus supplicating, overawed by the dread of death." For the purpose of removing this misconception, the thērō Abhayō thus addressed the monarch: "What should be done to make manifest that they (the dēwas and chariots) are in attendance?" The all-wise king flung wreaths of flowers into the air. They, attaching themselves separately one to each chariot, remained pendent. The multitude witnessing these pendent wreaths were disabused of their misconception.

*Akdé lambamndni tani diwā mahājanō kaṅkhaṇ paṭiwinodēsi. Rājā thēramabhdāsi taṇ,
 "Katamō dēwalōkōbhirammō bhantēti," sobrawi. "Tusitānaṇ puran, rāja, rammaṇ iti sataṇ mataṇ;
 "Buddhabhāwadyasamayaṇ ōlōlentō mahādayō Metteyyō bōdhisattōhi wasantē Tusitāpurē."
 Thērassa wachanaṇ sutwā mahārājā mahāmātī ōlōlentō mahāthūpaṇ, nipannōwa, nīmīlayi.
 Chawitwā taṇ khaṇayēwa Tusita dhatē rathē; niwattitwā thitōyēwa dībbadēho adassatha.
 Katassa puṇṇakamassa phalaṇ dassētu māttaṇ mahājanassa dassentō attānaṇ samalaṇkataṇ
 Rathatthōyēwa tikkhattuṇ mahāthūpaṇ padaḷkhiṇaṇ katwāna; thūpuṇ, saṅghancha wanditwā Tusitaṇ agd
 Nātakīyō idhagantwā makuṭaṇ yattha mōchayūṇ, Makutamuttasāldāti etthasāldā katā ahu.
 Chitakē thapite raṇṇō sarīramhi mahājanō yatthārawi Rāwīwatthisāldā nāma tahiṇ ahu,
 Raṇṇō sarīraṇ jhūpēsūṇ yasmiṇ nissīnamālaḷē, sō ēwamdlāḷō ettha muchchatē Rājamdlāḷō.
 Dutthagāmaṇi rājā sō rājanāma rāhōmahā Metteyyassa bhagawatō hessati aggasāwāḷō.
 Raṇṇōpītū pītā tassa mātūmatā bhawissati, Sāldhātissō kanīṭṭhotu dutiyō hessati sāwāḷō.
 Sāli rājākumārō sō tassa raṇṇō sutotu sō Metteyyassa bhagawatō puttō yēwa bhawissati.*

The rāja then thus addressed himself to the théro: "Lord! which is the most delightful dēwalōka?" He replied, "It has been held by pious men, O rāja, that Tusitapura is a delightful dēwalōka. The all-compassionate Bodhisatto, METTEYYO, tarries in Tusitapura, awaiting his advent to Buddhohood."

Having received this explanation from the théro, this pre-eminently wise mahārāja expired in the act of gazing on the Mahāthūpo, stretched on his bed.

Instantly (his spirit) disengaging itself (from his mortal remains), and being regenerated in the chariot which had been sent, his heavenly figure manifested itself standing up in the said car. In order that he might display the realized reward of his pious life, exhibiting his (regenerated) person, adorned in the utmost perfection, to the multitude, and retaining his position in the chariot, he drove round the Mahāthūpo three times; and then bowing down to the Mahāthūpo as well as the priesthood, departed for Tusita.

From the circumstance of the women of the palace having assembled there, and wept with disheveled (makutan) hair, the hall built on the spot (to commemorate where the monarch expired) was called Makuta-mutta sāla. At the instant that the corpse of the rāja was placed on the funeral pile, the multitude (arawī) set forth their clamorous lamentation:—from that circumstance, the edifice erected there obtained the name of Rāwīwatti sāla. On the spot where they burnt the corpse of the rāja, in a yard without the consecrated ground (devoted for religious purposes, a Mālako) square was formed, which obtained the name of the Rāja-mālako.

The Dutthagāmini rāja, eminently worthy of his exalted state, will hereafter become the chief disciple of the sanctified METTEYYO Buddha. The father of the rāja will become the father, and his mother the mother of the said METTEYYO (Buddho); and his younger brother Saddhātisso will become his second disciple. The son of this monarch, the prince royal Sāli, will become the son of the sanctified METTEYYO Buddha.

*Ewañ só kusale paro karôti puññañ, chhaddentó aniyata pápakabahuṃpi, só saggañ sakagharamiwópayāti :
tasma sappáññó satatarató bhaweýa puññēti.*

Sujanappasāda suñwegatthāya katé Mahawansé " Tusitapuragamanan " ndma dwattiñsatimo parichchhidó.

TETTINSATIMO PARICHCHHEDO.

*Dutthagāmañiraññótu rñjé pítā jand ahuñ. Sdli rájakumdróti tassāti wissutó sutó.
Atiwadhāññó só dsi, puññakammarato sadā, atiwachāru rūpāya sattó chaññādiyā ahu.
Asókamdlādewin tañ sambandhañ pubbajdiyā rūpēnāti piydyantó só rñjjañ nēwakdmayi.
Dutthagāmañihdtātu Saddhātissó talachchayē rñjjañ kdrēsi ubhisitto arthdrasa samāsdmb.
Chattakammañ suhdkammañ hatthipākāramēwacha Mahāthūpassa kdrēsi só saddhdkatandmakó.
Dipē na Lōhapāsdādo uechayahittha susāñkható kdrēsi Lōhapāsdādañ só sattabhūmikañ pana.
Nawutisatavassagghó pāsdādo dsi so tudd, Dakkhiñdgiriwihārañ, Kallakallēnamēwacha.
Kulumbdlawihdrancha tathā Pettangawālikan If llañgācheddhikanchēwa Dubbalawāpitissakañ.*

Thus (like unto Dutthagāmini) he who is intent on acts of piety, and leads a virtuous life, eschewing the innumerable sins which are undefinable, enters the heavenly mansions as if they were his own habitation. From this circumstance, the truly pious man will be incessantly devoted to the performance of acts of piety.

The thirty second chapter in the Mahawanso, entitled, " the departure for Tusitapura," composed equally for the delight and affliction of righteous men.

CHAP. XXXIII.

During the reign of the rāja Dutthagāmini the nation enjoyed great prosperity. He had a son renowned under the designation of the royal prince Sāli, gifted with good fortune in an eminent degree, and incessantly devoted to acts of piety. He became enamoured of a lovely female of the chandāla caste. Having been wedded in a former existence also to this maiden, whose name was Asókamālā, and who was endowed with exquisite beauty, fascinated therewith, he relinquished his right to the sovereignty (to retain his low-born wife).

Saddhātisso, the brother of Dutthagāmini, on his demise succeeding to the monarchy, completed eighteen years during his reign.

This monarch, whose name implies the sincerity of his faith, completed the pinnacle, the plastering (of the dome), and the enclosing parapet wall, decorated with figures of elephants, of the Mahāthūpo. The Lōhapasādo, which had been constructed in this island (by the late king), did not endure: (the present monarch) subsequently built it seven stories high, and the edifice cost nine " kótis."

In the course of his reign he erected the Dukkhiñgiri and the Kallakallo wihāros, as well as the Kulumbālo, the Pettangawāli, the Wélungawitti, the Dubbalawāpitisso,

*Dūratissakawāpīcha tathā mātuwihāraṇaṁ karesīcha Dighawāpiwihāraṁ yōjana yōjanē.
 Dighawāpiwihāraṇcha kūrēsi sahachētiyaṁ nānā ratanukachattaṁ tathā kūrēsi chētiyē.
 Sandhiyaṁ sandhiyaṁ tathā rathachakkappamānakaṁ sowanānamdāṇaṁ karetwā laggāpēsi manōramaṇ.
 Chaturāsīti sahasānaṁ dhammakkhandaṇamissarō chaturāsīti sahasāni pūjehāpi akdayi.
 Ewaṁ punnāni katwā sō anēkāni mahīpati kdayassa bhēdā dēwēsu Tusitēsu papajjatha.
 Saddhātissa mahārāja wasantē Dighawāpiyaṁ, Lajjitissō jetthasulo Girikum hilanumikaṁ
 Wihāraṁ kdayi rammaṇaṁ taṁ kanitthasulō pana Thullatthano akāresī wihāraṁ Kandaruwbbhayaṁ.
 Pitarā Thullathanako bhātu santikamāyātā sahēwawihādrassa saṅghabhogathamattano.
 Saddhātissē uparutē sabhē machchā samāgatū Thūpārāme bhikkhusaṅghaṁ sakalaṁ sanṇipātiya ;
 Saṅghānunaya ratthassa rakkhanaṭṭhaṁ kumārāṇaṁ abhisinchuṁ. Thullathanakaṁ Taṁ sutwā Lajjitissako,
 Idhāgantwā, gahetwā tan, sayāṁ rāyamakdayi. māsachēwa dasāhancha rājā Thullathano pana.
 Tisso samā Lajjitissō saṅghē hutwā anūdurōna. jāniṇsu yathā buddhamititaṁ, paribhāsya,
 Pachchhā saṅghaṁ khamāpetwā dandakammaṭṭhaṁ issaraṁ tisahassāni datwāna ūruchetiye.
 Sildamayāni kūrēsi pupphayānāni tīni sō athōsata sahasāna windpēsīcha antarā.
 Mahāthūpaṁ Thūpārāmaṁ bhumiṁ bhumiṇissarō samaṇaṁ thupārāmetthapassa sildā anhu mullamaṇa.*

the Dūratissakawāpi, as also his mother's wihāro, and Dighawāpi wihāro, distant each one yōjana from the other. At the same time with Dighawāpi wihāro he built the chētiyo of that name ; the pinnacle of that chētiyo he decorated with every description of gems. Thereon, at appropriate places, he suspended exquisite flowers made in gold, of the size of a chariot wheel.

This most fortunate monarch made eighty four thousand offerings to the eighty four thousand "dhammakkhando," of Buddho. Having performed these numberless acts of piety, this ruler of the land, on severing himself from his mortal frame, was regenerated in the Tusitapura heavens.

While the rāja Saddhātisso yet resided at Dīghawāpi, his eldest son Lajjitisso constructed the delightful Girikumbbhila wihāro. A younger (the second) son, Thullatthanako, built the wihāro called Kanduro.

At the time that his father repaired to the court of his brother Dutthagāmini, Thullatthanako accompanied him, giving over the charge of his wihāro to the priesthood. On the demise of Saddhātisso, all the officers of state assembled, and having convened a meeting of priests at the Thūparāmo, under the advice of the priesthood, for the purpose of providing for the administration of the country, they inaugurated Thullatthanako. On hearing of this proceeding, Lajjitisso hastened hither (to Anurādhapura) ; and seizing (Thullatthanako, put him to death), and assumed possession of his rightful sovereignty. The rāja Thullatthanako reigned only one month and ten days.

This Lajjitisso continued for three years displeased with the priesthood, as they had set aside his prior right of succession ; and refused to patronize them. Subsequently the monarch forgave the priesthood ; and as a penance, contributing three lacs, caused three altars, formed entirely of stone, to be erected at the Mahāthūpo. The ruler of the land caused also, by expending a lac, the ground around the Mahāthūpo and the Thūparāmo to be levelled ; and at the Thūparāmo establishment he enclosed the

Thupáramassa puratō Silāthupakamēwacha Lajjikāsanasāldcha bhikkhusanghassa kṛdayi, Kancharukañ tattha thupē kārūpisi silānayañ, datwāna satasahassa wiḥḍre chētiyavahayē, Girikumbbhīlandmassa wiḥḍassa mahāmahi sō satthibhikkhusahassānañ tichiwaramaiddāpayi. Aritthawihārañ kāreṣi tatthā Kandarahinakañ gāmiḍḍanancha bhikkhunañ bhēṣḍjāni addāpayi. Kimichchakañ tandulancha bhikkhunnāncha idāpayi samānawattḥamāyāncha rājjañ sō kṛrayi idha, Lajjikatissamhi matṭe Kanittho tassa kṛrayi rājjañ chhalēwa wassāni Khallātonḍgandamako, Lōhapāsādupāriwāre pāsāḍḍeti manōramē, Lōhapāsādasōbhatthañ ēsō dwattiṇsa kṛrayi. Mahathupassa paratō chārūnō Hēmamālinō Wāḍḍiganamariyāḍḍaṇ pākārancha akṛrayi. Sōcha Kurundūpāsakañ wiḥḍanancha akṛrayi punṇakammāni chaḍḍāni kārāpēsi mahipati. Tañ Mahārantakonāma sēnāpati mahipati Khallātānāgarājānañ nagarēyēwa aggaḥi. Tassa raṇṇō kanitthōti Wāṭṭagāmani nāmako tañ duṭṭhasēnāpatikañ hantwā rājjamakṛdayi. Khallātānāgarānṇō sō puttakaṇsakabhatuno Mahāchūlikandinnānañ puttathāne thapēsiḥa, Tañ mātardūḍḍalēwīn mahēsincha akāsi sō; pititthāne thitattussa “pitirājāti” mabbrawuñ. Ewañ rājyēbhissittassa tassa māsamhi panchame, Rōhana Nakulanagarē ēkō brāhmaṇachēṭako, Tissō nāma brāhmaṇassa wachō sutwā apanditō cchorō ahu mahātissa pariwādro akōsiḥa.

chētiyo in a superb case of stone. In front of the Thuparāmo he built the thūpo of stone (therefore called) Silāthūpo, and the hall (called after the king) Lajjitisso, for the accommodation of the priesthood. Expending another lac, he built a chētiyo at the Chētiyo wiḥāro, and encased it with stone. Unto the sixty thousand priests resident at the Girikumbbhila wiḥāro, he made offerings of the garments composing the sacerdotal robes. He built also the Arittho and the Kandarahinako wiḥāros, and for the itinerant priests he supplied medicinal drugs. Inquiring always of the priestesses, “What do ye need?” he provided the rice requisite for their maintenance. He reigned in this land nine years and eight months.

On the demise of Lajjitisso, his younger brother Khallātānāgo (succeeded, and) reigned for six years. For the embellishment of the Lōhapasādo, he constructed thirty two edifices adjacent to it. Enclosing the beautiful, great thūpo Hēmamāli, he formed a square strewn with sand, with a wall built round it. This monarch also constructed the Kurundupāsako wiḥāro; and caused every observance of regal piety to be kept up. The minister Mahārantāko, assuming the character of the ruler of the land, seized the rāja Khallātānāgo in the very capital, (and put him to death).

The younger brother of that king, named Wāṭṭagāmini, putting that perfidious minister to death, assumed the sovereignty. He adopted as his own son, Mahāchūliko, the son of his late elder brother Khallātānāgo; and conferred on his mother Anulā the dignity of queen consort. To him who thus assumed the character of a father, the people gave the appellation of “father-king.”

In the fifth month of the reign of the monarch who had assumed the sovereignty under these circumstances, a certain brāhmaṇ prince of the city of Nakula, in Rōhana, believing the prophecy of a certain brāhmaṇ, Tissō (who predicted that he would become a king), in his intimation became a marauder; and his followers increased to great numbers.

*Sagand satta damilā Mahātitthamhi ōtaruñ ; tadd brāhmaṇiyōcha té satta damilāpicha,
 Chattatthāya wissajjesuñ lēkhañ bhūpati santikañ. Rājā brahmaṇiyassa lēkhañ pēsēsi nītimā,
 " Rājāñ tawa iddētwa : gaṇha twañ damilē," iti, " Sādhūti " sō damilēhi yujjhi. Gaṇhiṇsu tētu tan.
 Tato tē damilā yuddhañ raṇṇāsaha pawattuyuñ. Kōlambalukasānantā yuddhē rājā parājito,
 Tittthāramaduodrēna rathadrūḷho palāyati. Paṇḍukūthaya rājēna tittthārdmohi kārīto,
 Wāsitōwa sailā dsi tēkawisati rājisu ; tañ diwōdāna pulāyantañ nigaṇṭhō Girindamālō,
 " Palāyati mahākkalasihaḷōti," bhusaṇrawi. Tan sutwōdāna mahārājā, " siddhē mama manōrathē wihārañ ettha
 kāressaṇ." Ichchēwañ chintayī tadd*

*" Sagabbhañ Anulāḷēwin aggaḥi rakkhīyā iti, Mahāchūlañ, Mahāndagañ kumārāñ chāpi rakkhīya."
 Rathassu lahuñbhāwatthañ datwā chūlimaññ suhhañ, ōtārēsi Sōmadēwiñ tassānunnāya bhūpati.
 Yuddhāya gamanēyēwa puttakanchēwa dēwiyo gāhayitwāna nikkhanto saṅkitañ sō parājito,
 Asakkunītwā gāhētū pattañ bhuttañ Jinēna tañ, palāyitwā Wessagiriwanē abhinūtiyī sō.
 Kutwikkulamahatissathēro diwā tahiñtu tañ, bhattaṇ pādā anāmatthañ pindādānañ wirajjīya.*

Seven damillos with a great army landed at Mahātittha. The aforesaid brāhman, and these seven damillos, dispatched a letter to the reigning monarch, to demand the surrender of the sovereignty. The king, who was gifted with the power of divination, sent an answer to the brāhman, to this effect: "The kingdom is thine from this day: subdue the (invading) damillos." He replying, "Be it so," attacked the damillos, who made him prisoner. These damillos thereupon waged war against the king, and the sovereign being defeated in a battle fought at the outskirts of Kolambālako, mounting his chariot, fled through the Tittthārāmo gate. This Tittthārāmo had been built by Pandukābhayo, and had always been assigned as a residence (to people of foreign religions) during the reign of twenty one kings, (including the Rōhana sovereigns). A certain professor of a different religion, named Giri, seeing him in his flight, shouted out in a loud voice, "The great black Sihalo is flying." The mahārāja hearing this, thus resolved within himself: "Whenever my wishes are realized, I will build a wihāro here."

Deciding within himself, "I am bound to save the pregnant queen Anulā, as well as Mahāchūlo, and my own child Mahānāgo;" the king retained them with him: and in order that the weight of the chariot might be diminished, with her entire consent he handed the (other) queen Sōmadēwi out of the carriage, bestowing on her a small beautiful jewel.

When he set out to engage in battle, he had taken the princes and the queens with him, but omitted to remove the refection dish of the vanquisher. Perplexed by his anxiety (regarding the safety of these objects) he was defeated; and flying, concealed himself in the Wessagiri forest.

The théro Kutwikkula Mahātisso meeting him there, presented him with a meal, without misappropriating his accepted alms-offerings. The ruler gratified thereat, dedicated

*Atha kētakipattamhi lilhitwā paṭṭhamānasō saṅghabhōgañ wihārassa tassa pādā mahipati.
 Tato gantwā Silasobbhē kaṇḍakamhi wusē tatō gantwāna Mātuwēlayge Sālagallasamipakē
 Tatthaddassa ditthapubbañ thērañ thēro mahipati upaṭṭhākassa appēsi Tanasiwassa sālhukañ.
 Tassa sō Tanasiwassa ratthikassantikē tahiñ rājā chuddassa wassāni wasitēna upaṭṭhitō.
 Sattasu damilēsēhō Somadēwimadāwīyañ rāgarattō gahetwānu paratiramagā lahuñ.
 Ekō pattañ dasabalassa Anurādhapurē ṭhitañ ādīya tēna santutṭho paratiramagā lahuñ.
 Pulahatthōtu damilo tīni wassāni karayi sūjjañ, sēndapatiñ kutwā damila Bāhiyawhayañ.
 Pulahatthan gahetwā tañ, duwē wassāni Bāhiyo rājjañ karēsi; tassāsi Panayamāro chamūpati,
 Bāhiyantañ gahetwāna rājāsi Panayamārako sattawassāni; tassāsi Pīlayamārochamūpati,
 Panayamārañ gahetwā sō rājāsi Pīlayamārako sattamāssāni tassāsi Dāthiyōtu chamūpati,
 Pīlayamārañgahetwā sō Dāthiyo damilo pana rājjañ Anurādhapurē duwē wassāni krayi.
 Ewañ dumilārājjañ tēsañ panchannamīwahi honti chuddassawassāni sattamāssācha uttarīni.
 Gatdyaṭu niwāpattañ Malayēnūlāwīyā, bhariyā Tanasiwassa pādā pahari pachchhiyañ.
 Kujjitwā rōdandā sā rājanan upasankami. Eṇ sutwā Tanasiwo sō dhanumādāya nikkhami.*

(certain lands) for the support of his fraternity, recording the grant on "kétako" leaves, (no other writing materials being procurable). Departing from thence, he sojourned at Silasobbhakandako; and quitting that retreat also, he repaired to the Wélangó forest in the neighbourhood of Sālagallo (since called Moragulla in Malaya). There the monarch again met the priest whom he had before seen (in the Wéssagiri forest), who enjoined a Tanasiwo (a wild hunter), who was his own attendant, to serve (the fugitive monarch) most attentively. The raja sojourned here, in the habitation of this Rattaka-Tanasiwo fourteen years, dependent on him for support.

From amongst the seven (invading) damillos, one greatly enamoured of the queen Sōmadēwi, taking her prisoner, quickly recrossed the ocean. another of them appropriating the refection dish of the deity of ten powers, which had been left at Anurādhapura, and satisfied with that prize alone, also re-embarked without delay. The damillo Pulahattho appointing the damillo named Bāhiyo his minister, reigned three years. Bāhiyo putting the said Pulahattho to death, reigned two years. Panayamāro was his minister. Panayamāro putting the said Bāhiyo to death, reigned seven years. Pīliyamāro was his minister. Putting that Panayamāro to death, the said Pīliyamāro was king for seven months. Dāthiyo was his minister. The said Dāthiyo damillo putting Pīliyamāro to death, reigned at Anurādhapura for two years. Thus the term (of the reigns) of these five damillo kings was fourteen years, plus seven months.

In this Malaya division, the queen Anulā went (as usual to the house of the Tanasiwo) to receive her daily supply of provisions; and the Tanasiwo's wife (on this occasion) kicked her basket away. She, outraged at this treatment, weeping aloud, ran to the king. The Tanasiwo hearing what had occurred (and dreading the resentment of the king) sallied forth with his bow.

*Dewiyā wachanañ sutwā tassa dgamañ purā, dwiputtañ dewimāddiya tato rājāpi nikkhami.
Dhanasanilhaya dgantañ Siwañ wijjhi; Mahāstho rājānūmañ sōwayitwā akāsi janasaṃgahañ.
Aluttha oṭṭhamachchēwa mahantē yōlhasammattē, pariwādro mahā āsi parihārowā rājino.
Kumbhila! amhāṭṭissathērañ diwā mahāyaso Achchhagallawihāramhi buḍḍhapūjamaḍḍrayi.
Wattuhū sōdhētumariḷhē ākāsanchēṭṭiyaggañ Kapisistamachchamhi orōhantē, mahāpati
Arōhantō sadēwilo diwā maggānisinnañ “nanipannōti?” kujjhitwā, kapi sāsā aghātayi.
Sēsa valla amachchāpi nibbinnānena rājina tassa santikā palāyitwā pakhamantā yathāruchiñ.
Maggē wiluttā chōrēhi wiḍḍhañ Hambugallaya pawisitwāna uḍḍakkhuñ Tissathērañ bahussutañ.
Chatunikkayakathērō sō yathā lalūhiñi idāpi watthapānitattilāni taṇḍulā pḍānañ Oṭṭhā
Assatta lāḷē thērō sō “kūhīñ yathāti? pucchēhi tē; attāna dwiḷatwā tē tañ pawuttiniwīdayuñ.
“Kārētu lēhi sakāḍuñ Jinasāsanapaggahañ; damilēhiwāḍḍha rañṇōwā?” itiputtātu te pana.
“Raṇṇō sakāḍō” ahaṇsu: sañṇūpetwāna tē iti ubho Tissamahāṭṭissa thērā dīdya tē tatō,
Rājino santikañ netwā, aṇṇamaññañ lhamāpayuñ. Rājācha tē amachchācha thērē twamayāchayūñ.*

On receiving the queen's account (of this outrage), before he (the Tanasíwo) could arrive, the king attempted to make his escape; taking his consort and two children with him: (at that instant, however, seeing) Síwo (the hunter) rushing at him with his bent bow, the chief of Síwos (the king) shot him. Then proclaiming himself to be the mahárája, he rallied the population round him. He found himself at the head of eight officers of rank, and a great array of warriors: both the army and the monarch's suite were very numerous. This most fortunate monarch making his appearance before Kumbhílaka thero, celebrated a festival of offerings unto Buddhó, at the Achchhagulla wiháro.

While the minister Kapisiso, who had ascended to the chétiyo— which was constructed on an eminence—for the purpose of sweeping it, was descending; the monarch, who was accompanied by his queen was ascending (for the purpose of making offerings); and noticed the said minister Kapisiso seated in their path. Exclaiming, "Will he not rise?" he slew him. On account of this deed, perpetrated by the king, the other seven officers fled, terrified, and absconded as they best could. On their road, being completely stripped (even to their clothes) by robbers, seeking refuge in the Hambugallako wiháro, they presented themselves to the learned théro Tisso. The said théro, who was profoundly versed in the four "nikáyas," bestowed on them, from the alms made unto himself, clothes, beverage, oil, and rice, sufficient for their wants. When they had recovered from their tribulation, the théro inquired, "Whither are ye going?" They, without concealing what regarded themselves, imparted to him what had occurred. Being asked, "With whom will it avail you most to co-operate for the cause of the religion of the vanquisher; with the rája, or with the damillos?" they replied, "It will avail most with the rája." Having thus made this admission, the two théros Tisso (of Kutwikkulla) and Mahátisso (of Kumbhilako) conducting these persons from thence to the king, reconciled them to each other. The king and these officers thus supplicated of the théros: "When we send for you, after

*"Siddhē kammē pēsitē nō gantaññāñ santilañ " iti, thērē datwā patiññāñ tē yaññāñam dganjtsuñ.
 Rājā Anurādhapurāñ agantwūna mahāyaso Dāthilañ daniññāñ hantwā sayāñ rajjamahārāyī.
 Tato Nigantthārdmañ tañ wiḍḍhañsetwā mahipati wiḥārāñ kārayi tattha dveddasapariwēnañ.
 Mahāwiḥārapatitthānāñ dūsiñ wassasatēsuha sattarāpasu wassēsu dasamāsiḍḍhikēsuha,
 Tathā dūsiñ dassu atikkantēsu sādaro Abhayagiriwiḥārāñ sō patitthāpēsi bhūpāli.
 Pakkāvayitwā tē thērē tēsu pubbhupakārinō tañ Mahāsisattthērassa wiḥārāñ mānado add.
 Giriyaṣa yasmi dāmo rājā kūrēsi sōbhayō tasmābhayagiritwēna wiḥārō nāmato ahu.
 Andpetwā Sōmadēwīñ yaññāñ thānē thapēsi sō : tasmā tañ nāmaññāñ katwā Sōmadāma mahārāyī.
 Rathā brōpītū sādhi tasmā thānē waraṇṇāñ Kāḷambapupphakūḍamhe nilind tattha aḷḍasa
 Muttayantañ sāmānērañ maggañ hatthēna chhāḍiṇa. Rājā tussā wachō sutwā wiḥārāñ tattha kārayi.
 Mahābhūpassuttarato chētiyañ nechawattthūññāñ Sīḷasōbbhakandakañ nāma rājā sōyēwa kārayi.
 Tēsu sattaṣu yādhēsu Uttiyōnāma kārayi nagaramhā dakkhinato wiḥārāñ dakkhiṇawahyañ.
 Tatthēwa Mūlawonūmañ wiḥārāñ Mūlānāmāhō amachcho kārayi tēna sōpitañ nāmako ahu.*

our enterprise has been achieved, ye must repair to us." The thēros promising to comply with their invitation, returned to the places whence they had come.

This fortunate monarch then marching to Anurādhapura, and putting the damillo Dátikō to death, resumed his own sovereignty.

Therewith this monarch demolished the aforesaid Nigantārāmo (at which he was reviled in his flight), and on the site thereof built a wiḥāro of twelve piwēnnos. This devoted sovereign completed the Abhayāgiri wiḥāro in the * two hundred and seventeenth year, tenth month, and tenth day after the foundation of the Mahā wiḥāro. Sending for the aforesaid thēros, the grateful monarch conferred the wiḥāro on the thēro Tisso, who was the first to befriend him of the two.

From a certain circumstance (already explained) the temple had borne the name of Giri (the Nigunto); on that account this king, surnamed also Abhayo, who built the temple (on its site) called it the Abhayāgiri wiḥāro.

Sending for his queen Sōmadēwī, he restored her to her former dignity; and to commemorate that event, he built the Sōmarāmāyo, and called it by her name.

At the spot at which this female had descended from the chariot (in the king's flight,) and concealed herself in the Kādambopuppha forest, she noticed a young sāmānēro priest (who even in that seclusion) modestly covered himself with his hand, while he was in the act of * * * The rāja being told of this (act of delicacy) by her, constructed there also a wiḥāro.

To the north of the great thūpo (Hēmawāli) the monarch himself built a lofty chētiyo, which was named Sīlasōbbhakandako.

Of the (eight) warriors, the one named Uttiyo built to the southward of the town the wiḥāro called Dakkhini wiḥāro; in the same quarter, the minister Mūlawo built the wiḥāro called Mūlawo, from whom it obtained that name; the minister Sāli built

* The Mahāwiḥāro having been founded B.C. 306; according to this date, the Abhayāgiri was completed B.C. 89

*Kāresi Sāliydrāmañ amacheho Sdliyawhayó, Kāresi Paḥhatdrāmañ amaché Pabbatawhayo.
 Uttaratissárdmantu Tissamacheho akirayi wiháre nithitē ramme Tissatthēramupachchate.
 " Tumhākañ paṭisandrawasēnamhēhi kāritē wihāre dema tumhākañ " iti watwā adāssucha.
 Théro sabbattha wāssi tē tē bhikkhu yathā rohan amachchālañsu suñghassa wiwīdhē samāḍrahi.
 Rājā sakawihāramhi wasantē samūpatthahi pachechayēhi anunēhi ; tēna te bahawō ahuñ.
 Thērañ kulehi sañsuttā Mahā Tissoti wissutañ kulasāñsuttāloṣēna saghō tañ uhañ tato.
 Tassasissō Bahādmassutissatthēroti wissutō kuddhōbhayagiriñ gantwā wasipākkhañ wahi tahiñ.
 Tatōpabbhūti tē bhikkhū Mahāwihārañdgamun ; ēwan tēbhayagiriñ niggatā thēramālatō.
 Pabbhinndbhayagiriñēhi Dakkhināwiharakādyati ; ēwan tē thērawādchi pabbhinā bhikkhawō dwidhā.
 Mahā Abhayabhikkhu tē waddhētun dipawāsinō Wattaganani bhūmindo patthānndma adāsi sō,
 Wihārapariwēṇni ghatthudhā akārayi paṭisankharanān ewāñ hessatēti wichintiya,
 Pitakattaya Pālincha, tassā Atthakathācha tan, mukhapāthēna dāssun pubhē bhikkhu mahāmati,
 Hāniñ diwānu sattānan tadā bhikkhū samāgatā chiratthitthan dhammassa potthakēsu likhāpayuñ*

the Sāli wihāro; the minister Pabbato built the Pabbataramayo; the minister Tisso the Uttaratissaramayo. On the completion of these splendid wihāros, they repairing to the théro Tisso, and addressing him: " In return for the protection received from thee, we confer on thee the wihāros built by us;" they bestowed them on him. The théro, in due form, established priests at all those wihāros, and the ministers supplied the priesthood with every sacerdotal requisite. The king also, provided the priests resident at his own wihāro (Abhayāgiri) with every supply requisite for the priesthood. On that account they greatly increased in number.

This théro, renowned under the appellation of Mahā Tissō, thereafter devoting himself to the interests of the laity, his fraternity on account of this laical offence, expelled him from thence (the Mahawihāro). A disciple of his, who became celebrated by the name of Bahālmassutisso, outraged at this proceeding of expulsion, went over to the Abhayāgiri establishment, and uniting himself with that fraternity, sojourned there. From that time the priests of that establishment ceased to be admitted to the Mahawihāro. Thus the Abhayāgiri fraternity in the théro controversy became seceders.

Thus by the conduct of these seceding Abhayāgiri wihāro priests, the Dakkināwihāro fraternity, on account of these thera controversies, also became divided into two parties.

The monarch Wattagāmini, for the purpose of increasing the popularity of the principal priests of Abhayāgiri, conferred blessings (through their instrumentality) on the people. He built wihāros and piriwēnnos in unbroken ranges; conceiving that by so constructing them, their (future) repairs would be easily effected.

The profoundly-wise (inspired) priests had theretofore orally perpetuated the Pāli " Pitakattaya " and its " Atthakathā " (commentaries). At this period, these priests foreseeing the perdition of the people (from the perversions of the true doctrines) assembled; and in order that the religion might endure for ages, recorded the same in books.

*Wattagāmini Abhayō rājā rājjamakkārayi iti dwādasawassāni panchamasēsu ddiḥō
Iti parāhitamattano hitaṇḍa paṭilabbhissayissariyaṇ paṇṇo wipulampi kubuddhi laddhabhōgaṇ ubhayahitaṇ
nakarōti bhōgaḥwiddhōti*

Sujanappasādasāwēttagāthāya kattē mahāwāṇse "dasardjako" nāma Tettiṇsatimō parichchhēdō.

CHĀTUTTINSATIMO PARICHCHĪHEDO.

*Tadachchayē Mahāchūlamahādtisso akkāyā rājjāṇ chuddasawassāni dhammānācha samānācha.
Sahattēna kattaṇ dānaṇ sō sutwāna mahā phalaṇ paṭhanēyēwa wassamhi gantwā aṇṇāta wissawā,
Kutwāna sālīwaponāṇ, laddhādyabhatiyā tatō, piṇḍapataṇ Mahāsummatthirassāda mahipati
Sonnagirimhi puna sō tinnawassāni khattiyō gūlayantaṇ wahitwāna bhātīṇ laddhā gūlē, tatō;
Tē gūlē aḥarapetwā puraṇ dāmma bhūpati, bhikkhusāṅghassa pāddiyi mahā dānaṇ mahipati.
Tīssa bhikkhusahassassa aḍā aḥchēddānānīcha dwādasānnaṇ saḥassānaṇ bhikkhunīnaṇ tathēwaḥa.
Kārayitwā mahipālo wihāraṇ suppatthitaṇ satthi bhikkhusaṅghassaṇi chivaramadāpayi.
Tīssasahassa saṅghānaṇ bhikkhunīnānācha dāpayi Manḍawāpīnānā wihāraṇ sō tathā Abhayagūllakaṇ.
Wāṅgapaddhāṇkāgallānā, Dīghabāhugallāṇ, Wālagānawihāraṇā rāja sōyēwa lārayi.*

This maharāja Wattagāmini Abhayo ruled the kingdom for twelve years. On the former occasion (before his deposition) for five months.

Thus a wise man who has realized a great advantage, will apply it for the benefit of others as well as of himself. But the weak avaricious man, having acquired a great advantage, does not benefit either.

The thirty third chapter of the Mahawanso, entitled, "ten kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXIV.

On his demise, Mahachūlamahādtisso (succeeded, and) reigned fourteen years, righteously and equitably.

This monarch having learned that it was an act of great merit, to confer an alms-offering earned by (the donor's) personal exertion; in the first year of his reign, setting out in a disguised character, and undertaking the cultivation of a crop of hill rice, from the portion derived by him, as the cultivator's share, bestowed an alms-offering on Mahasummano thero.

Subsequently, this king sojourned three years near the Sonagiri mountain (in the Ambathakōla division,) working a sugar mill. Obtaining some sugar as the hire of his labor, and taking that sugar, the monarch repaired from thence to the capital, and bestowed it on the priesthood. This ruler also presented sacerdotal robes to thirty thousand priests, as well as to twelve thousand priestesses. This lord protector, building also a wihāro, most advantageously situated, bestowed it, and the three garments constituting the sacerdotal robes, on sixty thousand priests. He also bestowed the Mandawāpī wihāro on thirty thousand priests, and the Abhayagūllako wihāro on a similar number of priestesses. This rāja constructed likewise the Wāṅgapaddhankagullo, the Dīghabāhugallo, and the Wālagāmo wihāros.

*Ewañ saiddhaya só rājā katwā puṇṇāni nēkadhā, chaḷussannañ wassānañ, achchayēna diwañ agā.
 Wattagāminī puttō Chōrandgōti wissutō Mahāchūlassa rājjamhi chōrō hutwā chari taḷḷ.
 Mahāchūle uparatē rājjañ karayī āgatō attunō chōrakāle só niwdsāñ yēsu ndlabhi,
 Atthdrasawihārē tē widdhañsāpēti dummati rājjañ dwādasawassāni Chōrandgō akārayī,
 Lōkāntarikanirayañ pūpō só upapajjatha. Tadachchayē Mahāchūlaraṇṇō puttō akārayī rājjañ tiṇewawassāni,
 rājā Tisōti wissutō.*

*Chōrandgassa dēwitu wisamañ wisamānulā wisañ datwāna mārēsi balattharattamānasā.
 Tasmiñ yēwaballathē sā Anulā rattamānāsā Tissuñ wisēna ghātetwā tassa rājjamādsiyā.
 Siwōndama balatthō só jettādhōwārikō tahiñ katwā mahēsiñ Anulāñ wassañ māsāduwayādhikāñ.
 Rājjañ kārēsi nagarē Wattukē damilēnulā rattā wisēna tañ hantwā Wattukē rājjamappayī.
 Wattukō damilo sōhi purē nagarawaddhāki mahēsiñ Anulāñ katwā wassañ māsāduwayādhikāñ.
 Rājjañ kārēsi nagarē Anulā tattha dgatañ passitwā dārubhatikañ tasmiñ rattamānasā ;
 Hantwā wisēna Wattukāñ tassa rājjañ samappayī. Dārubhatika Tisso só mahēsiñ kāriyānulan ,
 Ekādsādhikāñ wassañ purē rājjamakārayī. Kāresi só pokkharāṇitañ Mahāmēghawant lahuñ.*

Thus this king having in the fervor of his devotion performed, in various ways, many acts of piety, at the close of his reign of fourteen years passed to heaven.

During the reign of Mahāchūlo, Nāgo, surnamed Chōro (the marauder), the son of Wattagāmini, leading the life of a robber, wandered about the country. Returning after the demise of Mahāchūlo, he assumed the monarchy. From amongst those places at which he had been denied an asylum, during his marauding career, this impious person destroyed eighteen wihāros. Chōranāgo reigned twelve years. This wretch was regenerated in the Lōkāntariko hell.

On his demise, the son of Mahāchūlo, named Tisso, reigned three years. The queen Anulā, deadly as poison in her resentments, inflamed with carnal passion for a balattho, had (previously) poisoned her own husband Chōranāgo. This Anulā poisoned (her son) king Tisso also, actuated by her criminal attachment to the same balattho, on whom she bestowed the sovereignty. This balattho, named Siwo, who had been the senior gateporter, conferring on Anulā the dignity of queen consort, reigned at the capital one year and two months.

Anulā then forming an attachment for a damillo, named Watuko, and putting (Siwo) to death by means of poison, raised Watuko to the throne. This Watuko, who had formerly been a carpenter in the town, retaining Anulā in the station of queen consort, reigned one year and two months in the capital. Thereafter Anulā becoming acquainted with a firewood carrier, who served in the palace, and conceiving a passion for him, putting Watuko to death by means of poison, bestowed the sovereignty on him. This firewood carrier, whose name was Tisso, made Anulā the queen consort. He reigned in the capital one year and one month, and constructed, in that short interval, a reservoir in the Mahāmēgho garden (which was filled up in the reign of Dhātusēna). Anulā then

*Niliyénadamamilt sá porohitabrahmaṇe rāgēna rattū Anulā tēna saṁwāsa kāmīni,
 Dārubhatikatissaṇ taṇ wiśaṇ datwāna ghātiya Niliyassa aḍḍa rājjaṇ. Sōpi Niliyabrāhmaṇo,
 Taṇ mahēsiṇ karitwīna nichchantya upatthitō rājjaṇ kārēsi chhammāsaṇ Anurādhapurē idha.
 Dwaṭṭāsiṇḍya balatthēhi kattu kāmā yathādruchiṇ, wiśēna taṇ ghātayitwā Niliyaṇ khattiyānulā.
 Rājjaṇ sā Anulādēwi chatumāsamakārayi. Mahāchūlikarājjaṇa puttō dutiyaḷō pana,
 Kālakanitissōndma sō bhītōnūladēwiyd paldiyitwā pabbajitwā kālā pattaḷō idha
 Agantwā, ghātayitwā taṇ Anulān dutthamānasaṇ, rājjaṇ kārēsi dwāwisaṇ wassūni manujādhipō.
 Mahāupāsathagāraṇ aḍḍa Chētiyapabbatē, gharassa tassa puratō Sildhūpamakārayi.
 Bodhiṇ rōpēsi tatthēwa sōcha Chētiyapabbatē Pēlagāma wihārancha antaragaṇḍūya kārayi.
 Tatthēwa Wannakannāma mahāmatikamēwacha Ambēduduggamahādwipi Bhayōluppalamēwacha.
 Sattahatthuchchapākāraṇ purassa parikhantathā. Mahāwatthumhi Anulān jhāpayitwā asaṇhataṇ,
 Apāniya tatō thōkaṇ mahāwatthumakārayi. Padumassarawanuyānaṇ nagarē yēwa kārayi.
 Mātāssa dantē dhōwitwā pabbaji Jināsānē, Kulāsānē gharatthānē mātubhikkhūnipassayaṇ
 Kārēsi, Dantagēhanti wiśsutō dsi tena sō. Taḷachchayē tassa puttō nāmātō Bhātikābhayō,*

fixed her affections on a damillo, named Niliyo, who held the office of porōhitta brāhma . and resolved on gratifying her lust for him, by administering poison destroyed Tisso the firewood carrier, and conferred the kingdom on Niliyo. The said brāhmaṇ Niliyo making her his queen consort, and uninterruptedly patronized by her, for a period of six months reigned here, in this capital, Anurādhapura.

This royal personage, Anulā, then forming a promiscuous connection with no less than thirty two men, who were in her service as balatthos, dispatched Nilayo also by poison; and administered the government herself for a period of four months.

The second son of Mahāchūlo, named Kālakanatisso, who from the dread of the resentment of Anulā had absconded, and assumed the garb of a priest, in due course of time assembling a powerful force, marched hither, and put to death the impious Anula. This monarch reigned twenty two years. He erected a great "upāsatha" hall on the Chētiyo mountain, and constructed in front of it a stone thūpo. On the same Chētiyo mountain he himself planted a bo-tree, and built the Pēlagāmo wihāro in the delta of the river; and there he also formed the great canal called Wannakanno, as well as the great Ambēdudugga tank, as well as the Bhayōluppalo tank. He built also a rampart, seven cubits high, and dug a ditch round the capital.

Being averse to residing in the regal premises in which Anulā had been burnt, he constructed a royal residence, removed a short distance therefrom. Within the town he formed the Padumassarō garden.

His mother having (there) cleansed her (dantē) teeth, and entered the sacerdotal order of the religion of the vanquisher, he converted their family palace into a hall for the priestesses of his mother's sisterhood. From the above circumstance, it obtained the appellation of Dantagēho.

On his demise, his son, the prince named Bhātikābhayo, reigned for twenty eight years. This monarch being the (Bhātiko) brother of the king Mahādāthiko, became known in this

*Atthawisati wassāni rājān kārēsi khattiyō; Mahādhāṭhikardjassa bhāṭikattā mahāpati
 Dipē Bhāṭikardjāti pākato asi dhammikō; kārēsi Lōhapasādā paṭisūñṇadramatthasū,
 Mahāthūpewēḍikā dwē; Thūpawhēpōsathawhayañ, attanō bulimujjhitwā nagarassa samantatō.
 Rōpāpetwā yōjanamhi sumaṇa nikhujjakañicha pādawēḍikatō yāwa dhurachchhatta narddhipō,
 Chaturangulabahalēna gandhēna wruchētiyañ limpāpetwāna pupphāni waṭṭhi tattha sddhukañ;
 Nimēsitwāna kārēsi thūpañ mādāgulōpamañ puna chaṇṇgulabahaḍḍya manōsiliya chētiyañ;
 Limpāpetwāna kārēsi tathēwa kasumāchitañ, puna sō pānato ydwa dhurachchhattōwa chētiyañ.
 Pupphehi ōkirāpetwā chhdēsi pupphasind utthāpetwāna yantēhi jalañ Abhayawāpītō.
 Jalēhi thūpañ sēchantō jalapūjamaḍḍaya; sakāṭasatēna muttānañ satthiñ sudhāya sādḥukañ.
 Maṇḍāpetwā sudhāpiṇḍañ sudhākammaḍḍaya, pawāḍajulañ kārētā tañ khīpāpiya chētiye.
 Sōwaṇṇāni paḍumāni chakkamattāni sandhisu laggāpetwā; tatō muttā kālāpā ydwa hēṭṭhimā,
 Paḍumā lambayitwāna mahāthūpamapujayi. Gaṇasajjhāya sadānañ sō, dhātugabbhamhi tāḍinañ,
 Sutwā; “adisswā taṇḍāni wutthahissanti” nichchitō, pācchindālikamālamhi anāḍdro nipajjatha.
 Thēra dwārañ māpayitwā dhātugabbhañ nāyinsu tañ, dhātugabbhawibhūtīn sō sabbañḍisswā mahāpati.*

island as Bhātiko rāja. This righteous personage caused the Lōhapasādo to be repaired, and two basement cornice-ledges to be constructed at the Mahāthūpo, and an “upōsatha” hall at the Thūparāmo. This ruler of men, remitting the taxes due to himself, caused to be planted, within a space of one yōjano environing the town, the small and large jessamine plants. (With the flowers produced from this garden) the Mahāthūpo was festooned, from the pedestal ledge to the top of the pinnacle, with fragrant garlands, four inches thick; and there (between these garlands) having studded flowers by their stalks most completely, he made the thūpo represent a perfect bouquet. On a subsequent occasion, he caused this chētiyo to be plastered with a paste made of red lead, an inch thick; and in the same manner made it represent a bouquet of flowers (by studding it with flowers). Upon another occasion, he completely buried the chētiyo, from the step at its enclosure to the top of the pinnacle, by heaping the space up with flowers; and then raising the water of the Abhayo tank by means of machinery, he celebrated a festival of water-offering, by pouring the water on (the flowers which were heaped over) the thūpo; and in the fervor of his devotion, having caused it to be whitewashed with lime made from pearl (oyster shells), brought in a hundred carts, he covered the chētiyo with a drapery net work studded with “pāwāla” stones. In the corners of this net work, he suspended flowers of gold of the size of a chariot wheel. From (these flowers of gold) to the very base, having suspended pearl, “kālāpās,” and flowers, he made offerings to the Mahāthūpo.

(During the performance of these ceremonies,) he heard the chant of the priesthood hymned in the relic receptacle (within the thūpo); and vowing, “I will not rise till I have witnessed it,” he laid himself down, fasting, on the south east side (of the dāgoba). The thēros causing a passage to develope itself, conducted him to the relic receptacle. The monarch beheld the whole of the splendor of the relic receptacle. He who had thence

*Nikkhantō tdisiñhēwa pottharupēhi, pujayi madhubhāṇḍēhi gandhēhi ghatēhi sarasēhicha ;
 Anjanaharitdēhi tathā manōsildhicha manōsildsuphassēna bhassitwā chētiyaṅgaṇe ;
 Thitdsu goppamattdsu rachitthupphalēhicha thupaggaṇamhi sakale purittē gandhakaddamē ;
 Chittā ilanjachiddēsu rachittē uppālēhicha wārayitwā wārimaggañ tathēwa purittē ghatē ;
 Paṭṭawattēhi nēkdhi katawattisikkhāhicha madhukatēlamhi tathā tilatēlē tathēwacha ;
 Tathēwa dipawattēnañ subahūhi sikkhāhicha yathādwuttēhi ētēhi mahādhupassa khattiyō,
 Sattakkhattuñ sattakkhattuñ puḍḍkdsi wisuñ wisuñ, anuwassēwaniyatañ suḍḍhamāṅgalamuttamañ.
 Bōdhisindnapujācha tathēwa urubōdhiyā mahāwēśākhapujācha uldrā aṭṭhāwāsati.
 Chaturdsiti sahasāni puḍḍkdsi anulūrikā wiwīdhañ naṭanachchancha nddturiya wadditañ.
 Mahāthupē mahāpujāñ saddhānunnō akarayī ; diwasassacha tikakhattuñ Buddhupattāḍṇamāgamā.
 Dwikkhattuñ pupphabhērīncha niyatañ sō akdrayī, niyatañ chhajandnancha pawdrāṇḍḍnamiwacha.
 Tēla phānūtatthāddi parikkhārañ samāndrahañ bahūñ pāḍsi saṅghassa. Chētiyē khetamēwacha
 Chētiyē parikkammatthañ adāsi : tattha khattiyō, sadā bhikkhusahassa wihārē. Chētiyapabbatē
 Saldāwattabattāncha So dāpēsicha bhupati Chitta Muni Muchalawhē upattāḍṇattayēwa ; sō tathā paḷu
 magharcchhattapādsāḍēha manōrami,*

returned, caused an exact representation of what (he had seen there) to be painted, and made offerings thereto : first, of sweet spices, aromatic drugs, vases (filled with flowers), golden sandal wood, and orpiment : secondly, having spread powdered red lead, ankle deep, in the square of the chētiyo (he made offerings) of uppala flowers studded thereon : thirdly, having filled the whole chētiyo square with a bed of aromatic soil, (he made offerings) of uppala flowers studded in holes regularly marked out in that bed : fourthly, stopping up the drains of the chētiyo square, and filling it with cows' milk butter (he made an offering) of (an illumination) of innumerable lighted wicks made of silk : fifthly, a similar (offering) with buffalo milk butter : sixthly, a similar (offering) of tala oil : seventhly, an offering of an incalculable number of lighted lamp wicks.

Of the seven offerings to the Mahāthūpo above described, the monarch caused each to be celebrated seven times, on separate occasions.

In the same (splendid manner in which the water festival at the Mahāthūpo had been conducted), in honor of the pre-eminent bo-tree, also, he celebrated annually without intermission, the solemn festival of watering the bo-tree. This (monarch) invariably actuated by pious impulses, celebrated the great wēsākha (annual) festival twenty eight times ; and eighty four thousand splendid alms-offerings ; and a great festival at the Mahāthūpo, with gymnastics of all descriptions, and every kind of instrumental and vocal music ; and he repaired daily thrice to assist in the religious services rendered to Buddho. Without omission he made flower-offerings twice daily ; (he gave) alms to the distressed, as well as the pawārana alms (to the priesthood) ; to the priests he presented sacerdotal offerings in great profusion, consisting of oil, beverage, and cloths. This king for the preservation of the sacred edifices in repair, dedicated lands ; and also provided constantly for the thousand priests resident at the Chētiyo mountain, "salāka" provisions. This monarch, in like manner, at the three apartments called "chitta," "muni," and "muchala" in the palace, and

Bhōjento panchathānamhi bhikkhu ganadhakurē yutē, pachchayēna upatthāti sudd dhammē sagāraṃ.
Porūṇardjaniya tān yañ kinchē sūghanissitañ akāsi puñnakammañ sō sabbañ Bhātīhabhupatī,
Tassa bhātīkardjassa achchayē tañ kanīthakō Mahādāthikamahāndgandmō rājjamdrayī,
Dvādasañyēwa wassāni, nānd puñṇaparāyaṇō Mūhādhupamhi kinjakkhapadē atthardpayi.
Wdlikdmariyādlancha kārtāsi wīthatañghanañ; dīpē sabhawihārtāsa dhammasanamāldpayi.
Ambatthalamahādthūpañ kāvūpēsi. Mahipati wayē alīthamānamhi, saritwā Munīno guṇaṇ,
Chajitwāna sakañ pānañ, nipajjitwā sayāñ tahiñ, thepayitwāchayañ tasmīñ sanīthāpetwāna chētiyañ.
Chatuddwāre thapāpēsi chaturō ratanagghikē suṇippikēhi suwīhhatē nāndratana jotiyō.
Chētiyē paṇimōchetwā nāndratanakanchukañ kanchanabubbalañchettha muttōlāmbāncha dāpayi.
Chētiyapabbatāwattē alaṅkāriya yōjanañ yōjāpetwā chatudulwārañ samantāchāruwīthikañ,
Wīthiyo ubhātō pāsē upānāni pasāriya dhajaggikātō rañhi mañḍayitwā tahiñ tahiñ,
Dipamāld samujjō tañ kārayitwā samantato naṭanachchāni gītāni wāddilānīcha kārayi.
Maggē Kadambanulitō ydwa chētiyapabbatō gantuñ dhōtēhi pālēhi kārayitthārañ pāthatañ.
Nanachchagītawaddēhi samajjamakarūñ tahiñ nagarassa chatuddwāre mahādādanāncha dāpayi.

at the flower chamber (on the margin of the reservoir) as well as at the chhatta apartment, in these five places, constantly entertaining priests devoted to the acquirement of sacred learning, out of reverence to religion, maintained them with sacerdotal requisites. Whatever the rites of religion were which preceding kings had kept up, all these acts of piety this monarch, Bhātiyo, constantly observed.

On the demise of Bhātiyo rāja, his younger brother Mahādātthiko Mahānāgo reigned for twelve years. Devoted to acts of piety, he floored (the square) at the Mahāthūpo with "kinjakkha" stones; enlarged the square, which was strewn with sand; and made offerings of preaching pulpits to all the wihāros in the island. He caused also a great thūpo to be built on Ambatthalo. This monarch, being no longer in the prime of life, impelled by intense devotion to the divine sage (Buddho), and relinquishing all desire for his present existence, resigned himself to the undertaking; and having commenced the chētiyo, he remained there till he completed it. He caused to be deposited at the four entrances (to the chētiyo) the four descriptions of treasures, resplendent in various respects (as rewards). By means of the most skilful artificers, he had the chētiyo enveloped in a jewelled covering, and to suspend to that covering he supplied pearls. He caused decorations to be made for one yōjana round the chētiyo, and constructed four entrances, and a street all round it. He ranged shops in each of the streets, and in different parts thereof, flags, festoons, and triumphal arches; and having illuminated (the chētiyo) all round with lamps hung in festoons, he caused to be kept up a festival, celebrated with dances, gymnastics, and music, instrumental and vocal.

In order that (pilgrims) might proceed all the way from the Kadambo river with (unsoiled) washed feet, to the mountain chētiyo, he had a foot carpet spread. By the dancers, and musicians, instrumental as well as vocal, choruses were kept up. The king

*Akasi sakalē dipē dipamdā nirantarañ salilēpi samuddassa samantā yōjanantartē.
 Chētiyassa mahē tēna pūjā adāritā subhā "giriḥhaṇḍa mahāpūjā" ulārā uccāhatē tīha.
 Samagatānañ bhikkhunañ tasmiñ pūjāsamāgamē dānañ aṭṭhasu thānēsu thapāpetwā mahipati,
 Tālasitwāna tattatāṭṭhā aṭṭhasōwāna bhēriyō chatuwisasahasānañ mahāddānañ pawattayī.
 Chhachīwardni pūddsi bandhamokkhancha kārāyī chatuddwāre nahāpitthi sadda rammamakādrayī.
 Pubbārdjhi thapitāñ bhātārāthapitāñ tathā puṇṇakammañ ahāpetwa sabbañ kārāyī bhūpati.
 Attānañ dēwiñ puttē dwē hatthi assanhamangalañ, wāriyantōpi saṅghēna, saṅghassa ddsi bhūpati.
 Chhasatasahasagghanakañ bhikkhusaṅghassa sō add, sata sahasagghanakañ bhikkhunañ gaṇḍayatu,
 Datwāna kappiyañ bhāṇḍañ wiwidhañ wiḍhikōwido, attānanchāwā sētiḥa saṅghato abhinīhari.
 Kāldyanakannikamhi Manindgapabbatawahañ wiḥārancha Kalandawhañ kārēsi manujādkhipo.
 Kububandanatirē Samuddawihāramēwacha, Huwāghakannikē Chulandgapabbatawahañ.
 Pāsānadipakawhampi wiḥāre kārītē sayāñ pāṇiyañ upayitassa samānērassa khattiyo.
 Upachārē pasilitwā samānērañ adāyayōjanañ saṅghabhōgamadā tassa wiḥārassa mahipati.
 Pandawāpi wiḥārancha samānērassa khattiyo tūṭṭhō wiḥārassa dāpēsi saṅghabhōgañ tathēwa sō.*

bestowed alms at the four gates of the capital; throughout the island; and on the waters of the ocean, all round the island within the distance of one yōjana. From the celebrity and splendor of the festival held at this chētiyo, it acquired in this land the appellation of the "Giribandha" festival. Having prepared alms at eight different places for the priesthood, who had assembled for that solemnity, and called them together by the beat of eight golden drums, there assembled twenty four thousand, to whom he supplied alms-offerings, and presented six cloths (each) for robes; he released also the imprisoned convicts. By means of barbers stationed constantly at the four gates of the town, he provided the convenience of being shaved. This monarch without neglecting any of the ordinances of piety, kept up either by the former kings or his brother, maintained them all.

This ruler, although the proceeding was protested against by them, dedicated himself, his queen, his two sons (Gāmini and Tisso) as well his charger and state elephant, (as slaves) to the priesthood. The sovereign, profoundly versed in these rites, then made offerings worth six hundred thousand pieces to the priests, and worth one hundred thousand to priestesses; and by having made these offerings, which were of descriptions acceptable to them, he emancipated himself and the others from the priesthood.

This supreme of men built also the Kalandō wiḥāro in the mountain named Manīnāgo, at Kalāyānakanniko; on the shore of Kububandana, the Samudda wiḥāro; and a wiḥāro at the Chūlanāgo mountain, in the Pāsāna isle, which is in the Huwāghakanniko division (Rohana). To a certain sāmanēro priest, who presented some beverage while he was engaged in the construction of these wiḥāros, he dedicated (lands) within the circumference of half a yōjana, for the maintenance of his temple. He bestowed on that sāmanēro the Pandawāpi wiḥāro; and in like manner the means of maintaining that wiḥāro.

*Iti wibhawamanappañ saddhupaññā labhitwa wigatamadapamaddachattakāmappasangā akariya janakkhedañ
puññakāmaḍḍhīramā wipulawiwidhapuññañ suppasannā karontiti.*

Sujanappasadda sañwīgattiddya kattē Mahāwasañ "Ekadasarājako" nāma chatuttinsatimō paricchēddō.

PANCHATINSATIMO PARICHCHEDDO.

*Amaḍḍagāmañibhayō Mahaddāthika achchayē nawawassānattāhamdēcha rājjañ kāresi tañ sutō.
Chhattādhichhattan kāresi Mahāthūpē manōramē tattēwa pādawēdīcha mudhawēdichchā kārayi.
Tattēwa Lōpāddē, Thūpawhēpōsathawhayē kuchchhiñ dītrañ kāresi kuchchhi dīndamēwachchā.
Ubhayattāpī Kāresi chāruñ Ratanamañḍapañ Rajatālenawihārañchā kārdēsi nardāhipō.
Mahagāmenḍiwaḍḍiñ sō passē kāriya dakkhiñō Dakkhiṇassa wihārañchā aḍḍi puñṇadakkhiñō.
Māghātañ sakalē dīpe kāresi manujādhīpō, walliphālāni sabbāni rājapetwā tahiñ tahiñ.
Mañsakumbhañḍakañ nāma amaṇḍiya mahipati pattañ purāpayitwānā kāretwā wathachumbatañ.
Dāpēsi sabbasāngassa wipāsannēna chētassā pattē pūjapayitwā sō Amaṇḍagāmañiñ wīdu.
Tañ kaniṭṭho Kanijanutissō ghātiya bhātarañ, tiniwassāni nagarē rājjañ kāresi khattiyō.*

Thus truly wise men who have overcome pride and indolence, subdued selfish desires, become sincerely devoted to a life of piety, and acquired a benevolent frame of mind, having attained an unusual measure of (worldly) prosperity, without exerting it to the prejudice of mankind, perform great and various acts of piety.

The thirty fourth chapter in the Mahawanso, entitled, the "eleven kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXV.

On the demise of Mahadātiko, his son Amandagāmini reigned eight years and nine months. He fixed a "chatta" on the spire of the Mahāthūpo, as well as cornices on the base and crown of that edifice. He also made reparations at the Lohāpasādo, and at the "upōsatha" hall of the Thūparāmo, both internally and to the exteriors of those edifices. With a two-fold object, this monarch constructed a superb gilt-hall, and he caused also to be built the Rajatalēno wihāro. This munificent king having formed in the southward the Mahagāmenḍi tank, dedicated it to the Dakkhina wihāro.

This ruler of men having caused to be planted throughout the island every description of fruit-bearing creepers (which are of rapid growth), then interdicted the destruction of animal life, in all parts thereof. This monarch, Amandi, in the delight of his heart, filling a dish with melons, and covering it with a cloth, presented it to the whole priesthood, calling it "melon flesh." His having thus filled the dish, procured for him the appellation of Amandagāmini (his individual name being "Gāmini," and "āmanda" being another term for melon).

His younger brother, the monarch named Kanijanutisso, putting him to death, reigned in the capital three years. This rāja decided a controversy, which had for a long time

*Upísáthapāṇaṁ digharattaṁ sō nichehhiṁ chétiyawahayé, rája párdhákammamhi yutté saṭṭhitu bhikkhawa,
 Sāhōghé gdhayitwāna rája Chétiya pabbatē pakkhipápési Kantrawhē pabbhāramhi asilaké.
 Kantrājānuchayēna Amandagāmaṇisulo Chúlābhayō wasamēkaṁ rajjan kārési khattiyō.
 Sō Gónakanalitiré purapassamhi dakkhīnē, kārāpési mahipālō wihāraṁ Chúlāgallakaṁ.
 Chúlābhayassachayēna Siwālī kaññitṭhikā Amandadhittā, chaturō māsē rajjamakdrayi.
 Amandabhāginéyōtā Siwālīṁ apāniya, taṁ llandgōti nāmēna chhattāṁ ussāpayi purē.
 Tissawāpīṇ gattē tasmīṁ adiwassē narddhīpē, taṁ hitwō, puramāganjuṁ bahawō lambakannakā.
 Tahiṁ adiwā tē rája kuddhō "tēhi akdrayi madayanti;" wāpiyā passē Mahāthūpachchayaṁ sayāṁ,
 Tisaṁ wachdrakē katwā chaṇḍālwā thapāpayi. Tēna kuddhā lambakannā sabbē hutwāna ikkō,
 Rajānaṁ taṁ gahetwāna, rundhitwāna sakē gharē, sayāṁ rajjan wicchārsuṁ. Rajjō dweī tadd sakaṁ,
 Puttakaṁ Chandamukhasiwamadāyitwa Amadrakaṁ, dhātīnaṁ hatthē dātūwāna, maggalahatthisantikaṁ
 Pētsi; watwā sandēsaṁ. Netwā taṁ dhātīyo tahiṁ wadīṁsu dewisandēsaṁ sabbāmaggalahatthinō.
 "Ayaṁ tē sakhitō puttō sāmikē dārakē ṭhitō, arihi, ghātātō sēyō tayā ghātō imassatu
 "Twamṭāṅkīra ghātēhi : idaṁ dēwiwachō ;" iti watwāna taṁ sayāpēsuṁ pādamūlamhi hutthinō.*

suspended the performance of religious ceremonies in the "upósatha" hall of the chétiyo (Giri wiháro); and forcibly seizing the sixty priests who contumaciously resisted the royal authority, imprisoned those impious persons in the Kanira cañc, in the Chétiyo mountain.

By the death of this Kanirāja, the monarch Chúlābhayo, son of Amandagāmini, reigned for one year. This ruler caused to be built the Chúlāgallako wiháro, on the bank of the Gónako river, to the southward of the capital.

By his demise, his younger sister Siwālī, the daughter of Amandi, reigned for four months; when a nephew of Amandi, named Ilanāgo, deposed her, and raised the canopy of dominion in the capital. On the occasion of this monarch visiting the Tissa tank, according to prescribed form, a great body of lambakannakos (a caste who wore ear ornaments) allowing him to depart thither, assembled in the capital. The rája missing these men there (at the tank) enraged, exclaimed, "I will teach them subordination;"—and in the neighbourhood of the tank, at the Mahāthūpo, for the investigation of their conduct, appointed a court consisting exclusively of (low caste) chandālas. By this act the lambakanna race being incensed, rose in a body; and seizing and imprisoning the rája in his own palace, administered the government themselves. In that crisis, the monarch's consort (Mahāmattā) decking her infant son Chandamukósiwo (in his royal vestments), and consigning the prince to the charge of her female slaves, and giving them their instructions, sent him to the state elephant. The slaves conveying him thither, thus delivered the whole of the queen's directions to the state elephant: "This is the infant who stood in the relation of child to thy patron; it is preferable that he should be slain by thee than by his enemies—do thou slay him: this is the queen's entreaty." Having thus spoke, they deposited the infant at the feet of the elephant,

*Dukkhitó só ruditwána ndgó bhetwána dīhakañ pawisitwā mahdwatthun̄ dwārañ pātiya thāmgwā.
 Rañño nisinnathānamhi ugghādetwā kawāṭakañ, nisiddhiya tañ khandhē Mahātitthamupdgami,
 Ndwañ dōpayitwána rājānañ, tattha kunjarō pachchhimō dadhitirēna sayāñ Malayamdrūhi.
 Paratirē wasitwā só tīniwasāni khattiyo balakāyañ gahetwána agd ndwābhi Rōhanañ.
 Titthē Bhakkharahobbamhi oṭaritwāna bhūpati, akāsi Rōhanē tattha mahantañ balasañgahañ.
 Rañño maggalahatthi só Dakkhīnamaleya tātō Rōhanañytwā āganji; tassa Kammd nikāṭawē.
 Mahāpadumandmassa tattha jātaka bhāṇino Tūlādhārawha wāsisa mahāthērasa santikē,
 Kapijātakañ sunitwāna, bōdhisattē pasādawā, Nāgamāhāwihārañ so jiyāmuttadhanussatañ,
 Katwā, kārēsi thūpancha wāḍḍhāthēsi yathā thitañ: Tissawāpincha kārēsi, tathā Dūrawhawāpikañ.
 Sō gahetwā balañ rājā yujjhāya abhinikkhami. Tañ sutwā lambakāṇṇacha yuddhāya abhisānyutā,
 Kapallakhaṇḍa dwāramhi khetthē Hañkārapitthikē yuddhañ ubhinnañ wāttittha aṇṇamañña wiheṭhanañ.
 Ndāwākilantadehāttā purisā sidanti rājino, rājā ndamañ sawayitwā sayāñ pawisi tēna só.
 Tēna bhittā lambakāṇṇā sayiñsu udarēna; sō tēsañ sisāni chhinditwā, rathāndbhisamañ karuñ.
 Tikkhhattumēwantu kattē, kāraṇḍya mahīpati "amdreṭwāwa gaṇḍhā jiwagāhanti" abruwi.
 Tato wijitasāṅgdmo purāñ dgamma bhūpati, chhattañ ussāpayitwāna, Tissawāpichhanañ agd.*

The said state elephant roaring with anguish, breaking his chains, and rushing into the palace, burst open the door, although resisted (by the mob). Having broken open the door of the apartment in which the rāja was concealed, placing him on his back, he hastened to Mahātittha. Having thus enabled the rāja to embark in a vessel on the western coast, the elephant fled to the Malaya (mountain division of the island).

This monarch having remained three years beyond seas, enlisting a great force, repaired in ships to the Rōhona division; and landing at the port of Bhakkharahobbo, he there, in Rōhona, raised a powerful army. The rāja's state elephant hastened to the said Rōhona from the southern Malaya, and instantly resumed his former functions.

Having listened to the kapijātaka (or the discourse on the incarnation of Buddho in the form of a monkey) in the fraternity of the thero named Mahāpadumo, who was a native of that division, resident at Tūlādhāro; and being delighted with his history of the bōddhisatto, he (this rāja) enlarged the Nāgamahā wihāro to the extent of a hundred lengths of his unstrung bow; and extended the thūpo also (of that wihāro) beyond its former dimensions. In like manner, he extended the Tissa as well as Dūra tanks.

This rāja putting his army in motion, set out on his campaign. The lambakannos hearing of this proceeding, prepared themselves for the attack. Near the Kapallakhaṇḍo gate, on the plain of Ahankārapitthiko, they maintained a conflict with various success. The king's troops being enfeebled by the sea voyage, were yielding ground, when the rāja shouting out his own name, threw himself (into the midst of the conflict). The lambakannos terrified by this act, prostrated themselves on their breasts. He having caused them to be decapitated (on the spot), their heads formed a heap as high as the spoke of his chariot. When this exhibition had been made three times, the monarch relenting with compassion, called out "Capture them, without depriving them of life." The victorious monarch then entering the capital, and having raised the canopy of dominion,

*Jalakīdya ugganṭwa sumanditapasaddhito attanō sirisampattiṇ diṭṭvā ; tassantardiyike
Lambakanne saritvāna ; kuddhō sō yjayi rathē yugāpāraṃparā ; tēsaṇ puratō pawisi purāṇ.
Mahāwattihussa ummāre ṭhatvā rājānapēsi sō " imesaṇ sisamummāre asmiṇ chhindatha bhō iti."
" Goṇḍa ēti rathē yuttā tawa honti, rathisaḍḍha, siṅghakkhūraṇcha tēsaṇ chheddapaṇa tatō iti."
Mātuyā aṭṭha saṇṇatā sisachchhedaṇ niwāriya ; nāsancha pḍaḍḍagūṭṭhancha tēsaṇ rājā achchēdayi,
Hatthiṇ wutthaṇ janapadaṇ adda hatthiṇsa khattiyo Hatthibhōgajanapadō iti tēndasi nāmātō.
Ewaṇ Anurādhapurē Pānāgo mahipatti chhabassani anundani rajjaṇ kareyi khattiyo.
Pānāgassachchayē tassa puttō Chandamukhōsiwō aṭṭhawassā sattaṃsaṇ rājā rajjamakārayi.
Manikāragāmaṇtē wāpiti kūrūpetvā mahipati Issarasamanawhaṇsa wihāressa addasi so.
Tassa raṇṇō mahēsiḥa taṇ gāme pattimattanō tassēwāddā wihāressa Dāmilā dēwiti wissutā.
Taṇ Tissawāpiti kīdya hantvā Chandamukhaṇsiwāṇ, Yassalālakatisōti wissutō taṇkaniṭṭhakō,
Anurādhapurē rammē Lankāyawaḍaṇē subhē sattaṭṭhawassāṭṭhamasīhi rājā rajjamakārayi.
Dōwārikassa Dattassa puttō dōwārikō sayāṇ raṇṇō sadisārūpēna akāsi Subha nāmawā.
Subhaṇ balatthaṇ taṇ rājā rājabhūsyabhustya niriḍḍapiya pallaṅkē hāsattthaṇ yassalākō.*

set out for the aquatic festival at the Tissa tank (which had been interrupted on the former occasion by the insurrection of lambakannos).

At the close of the aquatic games, this monarch having resumed his royal vestments, in the fulness of his joy, surveyed the splendor of his regal state. It then rose to his recollection, that the lambakannos had been the (former) destroyers of that prosperity. In the impulse of his wrath, he ordered them to be bound to the yoke of his chariot (with their noses pierced), and entered the city, preceding them. Standing on the threshold of his palace, the rāja issued these orders : " Officers, decapitate them on this threshold." His mother being informed thereof, prevented the decapitation, by observing : " Lord of chariots, the creatures that are yoked to thy car are only oxen ; chop off only their noses and hoofs : " accordingly, the king had their noses and the toes of their feet cut off.

The rāja gave unto his (Hatthi) state elephants the province in which he had secreted himself. From that circumstance that district obtained the name of Hatthibhōgajanapado. In this manner, the monarch Pānāgo reigned in Anurādhapura full six years.

On the demise of Pānāgo, his son, the rāja Chandamukhōsiwō, reigned eight years and seven months. This monarch having caused the Manikāragāmo tank to be formed, dedicated it to the wihāro named Issarasumano ; and the consort of this rāja, celebrated under the appellation of Dāmilādēwi, dedicated the village which supplied her personal retinue to the same wihāro. His younger brother, known by the name of the rāja Yassalālakatisso, putting the said Chandamukhōsiwō to death at an aquatic festival at the Tissa tank, reigned in the delightful city of Anurādhapura, which is the lovely countenance of Lankā, for seven years and eight months.

There was a young gate-porter, the son of the porter Datto, named Subhō, who in person strongly resembled the rāja. The monarch Yassalākō, in a merry mood, having decked out the said Subhō, the messenger, in the vestments of royalty, and seated him on the throne, putting the livery bonnet of the messenger on his own head, stationed

Sisachólañ balatthassa sasisañ paṭimunchiya, yaṭṭhiñ gahetwā hatthēna dwāramūle thito sayañ. Wandantēsu amachohētu nisinnañ dsanañhi tuñ, rājā hasati tvañ so kuratē antaranatā. Balatthō ekadiwasañ rājānañ hasamānakañ, "ayañ balatthō kasmā chē sammukhā hasatitī so?" Mārāpayitwā rājānañ balattho so Subhō idha rājjañ kārtesi chhabbassañ Subha rājāti wissuto. Dwisu Mahāwihāreṣu Subhārājā manōramañ pariwinapantiñ Subhārājāndamakāñyewakdrayi. Uruwālasamipamhi tatthā Walliwihārañ puratthimē ekadwārañ gangantē Nindigāmakañ, Lambakannasuto ekō uttarapassawādsiko sēndapatiṃupatṭhāsi Wasabhōndama mātulañ. "Hessatē Wasabhōn dma rājāti" sutiyaṃ tadd, ghatṭeti rājā dipamhi sabhē Wasahandamakē. "Rañño dassama Wasabhañ imanti" bhariyāya so sēndapati mantayitwā pāto rājakulañ agā. Gachchhato tēna saha sā tāmulañ chunnawajjitañ Wasabhassa hatthamhi add tañ sālhaparirakkhituñ. Rājagāhadwāramhi tāmulañ chunnawajjitañ sēndapati udikkhitwā, tañ chunnatthañ wisajjayi. Sēndapatissa bhariyā chunnatthañ Wasabhañ gatañ, watwā rahassañ, datwāwasahassa, tañ palāpayi. Mahāwihārattānañ so gantwā, so Wasabhō pana tattha thērēhi khirannawatthēhi kata saṃgahō,

himself at a palace gate, with the porter's staff in his hand. While the ministers of state were bowing down to him who was seated on the throne, the rāja was enjoying the deception. He was in the habit, from time to time, of indulging in these (scenes). On a certain occasion (when this farce was repeated) addressing himself to the merry monarch, the messenger exclaimed: "How does that balatthō dare to laugh in my presence;" and succeeded in getting the king put to death. The porter Subhō thus usurped the sovereignty, and administered it for six years, under the title of Subhō.

This Subhō rāja constructed at the two wihāros (Mahā and Abhayo) a delightful range of buildings (at each) to serve for piriwēnos, which were named Subhōrāja piriwēnos. He also built Walli wihāro near Uruwēlo; to the eastward (of the capital) the Ekadwāro wihāro (near the mountain of that name); and the Nindagāmako wihāro on the bank of the (Kachchhā) river.

A certain lambakanno youth named Wasabhō, resident in the north of the island, was in the service of a maternal uncle of his, who was a chief in command of the troops.

It had been thus predicted (by the rāja Yassalālako): "A person of the name of Wasabhō will become king;" and the (reigning) king was consequently, at this period, extirpating throughout the island, every person bearing the name of Wasabhō. This officer of state, saying to himself, "I ought to give up this Wasabhō to the king;" and having consulted his wife also on the subject, early on a certain morning repaired to the palace. For him (the minister) who was going on the errand, she (his wife) placed in the hands of Wasabhō, the betel, &c., (required by him for mastication) omitting the chunam, as the means of completely rescuing (Wasabhō) from his impending fate. On reaching the palace gate, the minister discovering that the chunam for his betel had been forgotten, sent (the lad) back for the chunam. The wife of the commander revealing the secret to Wasabhō, who had come for the chunam, and presenting him with a thousand pieces, enabled him to escape. The said Wasabhō fled to the Mahawihāro, and was provided by the thēros there with rice, milk, and clothing. In a subsequent stage of

Tatōparañ "kutthiñocha rājādhāwaya" nichchhitañ, sutwāna wachanañ haṭṭhō "chōrō hessati" nichchhitō, Laddhā samatthapurisē gāmaghātāñ tato parañ karontō Rōhanañ gantvā Kapallapūwadsato, Kamēna ratthāñ gaṇhantō samattabalawdhanō sō rājā dasawassēhi dgamma purasantikañ, Subhārājāṇṇānt hantvā Wasabhō sō mahabbalō ussāpayi purē chhattañ. Mātulōpi ranē pati. Tañ mātulassa bhariyañ pubbhūtō pakdrikañ akdsecha Wasabhō rājā mahēsiñ Chetthandmikañ. Sō gōrapdthakañ pucchēhi dyupamāṇamattanō dha "doddasawassāni hōtiyewassa sōpicha." Rahassañ rakkhanaḍḍya sahasaṇ tassa dāpayi saṅghaṇ sō sannipdētētwā wanditētwā pucchēhi bhūpati. "Siyā nu, bhantē, dyussa waḍḍhaṇāñkāraṇāñ ? iti "atthēti saṅgho dchikkhi antardya wimōchanañ." "Parissāwanaḍḍanaṇṇā, dōdsuddanāwacha, gildwaṭṭadānaṇṇā, dātābañ, manujādhīpā. "Kdābhañ jinnakdwāsañ patisañkāraṇāñ tathā pañhasiṭṭsamāddanañ katvā tañ sādhuṇakkhikañ ; Upōsatthapawdsēcha kattābō upōsatthē," iti. Rājā "sādhuti" gantwāna tathā saḍḍamaḍḍasi sō. Tinnāñ tinnāncha wasānañ achchayēna mahāpati dīpamhi sabbasaṅghāssa tētiwaramadāpayi. Andatānañ thērūnañ pēsāyitwāna dāpayi dwattīnsāyathānēsu dāpēsi madhupāyasañ. Chatusatthiyāḍḍa thānēsu mahāddānāntu missakañ sahasa wāṭṭichatusu thānesucha jaldāpayi.

his flight, having heard the rumour undisguisedly repeated, "The Kutthi will become the king," and publicly asserted "he will turn traitor;" elated thereat, enlisting enterprising men in his service, he reduced (the neighbouring) villages to subjection; and thence hastening to the Rōhona division, progressively subdued the whole country, commencing from Kappalapura. This rāja at the head of an efficient force, in the course of ten years, attacked the capital. This all-powerful Wasabhō putting the rāja Subhō to death in his own palace, raised the canopy of dominion in the capital. His uncle fell in the conflict; and the rāja Wasabhō raised Chetthā, the wife of his uncle, who had formerly protected him, to the dignity of queen consort.

Being desirous of ascertaining the term of his existence, he consulted a fortune teller, who replied, "It will last precisely twelve years." The monarch presented him with a thousand pieces to preserve that secret inviolate; and assembling the priesthood, and bowing down to them, he inquired: "Lords! is it, or is it not, practicable to extend the term of human existence?" The priesthood replied: "Supreme among men! it is practicable to preserve human life, from the death which results from violence (or accident). It is requisite to make 'parissāwana' offerings; to endow sacred edifices; and to provide institutions for the refuge of the distressed: it is also requisite to repair edifices that have fallen into dilapidation; and having undertaken the vows of the 'pansil' order, to preserve them inviolate: it is requisite on the 'upōsatthā' days that the prescribed 'uposattha' ceremonies should be observed." The rāja responding "sādhu," went and did accordingly. Every third year he conferred on all priests throughout the island the three sacerdotal garments. To those priests who were unable to attend, he directed their robes to be sent: he provided also milk, sweet rice for twelve establishments, and the ordinary alms-offerings for sixty four places. In four different places, he kept up an illumination of a thousand

Chétiya pabbatécetwa Thúpármécha chétiyē Mahádhúptē, mahábhóddhigharē iti imésuhi, Chittalakusē kárési dasathúptē manóramē; dípe khílami áwastē jiggēcha patísákkhari. Walliyéráwihádrécha thérassa só pasádiya mahá Walligottanndma wiháranécha ákdrayi. Kárési Anurádrmañ Mahághamassasantikē Hélighamattákkarissa sahassan tassaddpayi. Muchaláwihádran káretwá só Tissawaddhándmañ áliásádróddakabhághamhi wihárasa áddpayi. Galambatitthē thúpamhi kárisipthikakanchukāñ kárisipósathágháruñ; wáttitálassamassatu, Sahassakarissawápiñ só kárdápetwā áddasicha; kárisipósathágháruñ wihárá Kumbhigallakē. Só yéwupósathágháruñ Issarasamanakē idha Thúpármé thúpagharañ kárdápsi mahipati. Maháwihárá pariwénápanantipachchhimapékkhinañ kárési; Chatussálanéha jinnákañ patísákkhari. Chatubuddhapañimá ramma parimánañ, gharāñ tathá, mahábhóddhiggarē ramma rájá só éwakdrayi. Tassa rañño mahési sd wuttanndma manóramañ thúpañ thúpaghuranchéwa ramman tatthéwa kdrayi. Thúpármé thúpagharañ nítháptéwá mahipati, tassa níthápitamayē maháddánamaádsicha. [mévacha Yuttánañ buddhawachané bhikkhúnañ pachchayampicha, bhikkhúnañ dhammakathikánañ sappiphánta. Nagarassa chatulldwére kápanawattaná áddpayi, gildánánécha bhikkhúnañ gildánawattamévacha. Mayenti, Ráduppallañ wápiwáñ, Kólambagámañ, Mahánikawidhiwápinécha, Mahághamawimévachú,

lamps at each; and at the Chétiyo mountain, at the Thúpáramo, at the Maháthúpo, at the bo-tree, and on the peak of the Chittilo mountain, at these several places he constructed ten thúpos; and throughout the island he repaired dilapidated edifices. Delighted with the théro resident at Walliyéro wiháro, he built for him the great Walligotto wiháro. He built also the Anurá wiháro, near Mahágámo; on which he bestowed Hélighámo, in extent eight, karissa, as well as a thousand pieces. Having constructed the Muchala wiháro, on that wiháro he conferred the moiety of the abundant waters of the canal of irrigation supplied from the Tissawaddha mountain. He encased the thúpo at Galambatittho in bricks; and to supply oil and wicks for its "uposatha" hall, he formed the Sahassakarisso tank, and dedicated it thereto. At the Kumbhigallako wiháro he built an "uposatha" hall; as also at the Issarasamanako wiháro; and this monarch constructed also the roof over the Thúpáramo here (at Anurádhapura). At the Mahá wiháro he built a most perfect range of pariwénnos, and repaired the Chatussála hall which had become dilapidated. He caused also exquisite images to be formed of the four Buddhas, of their own exact stature, as well as an edifice (to contain them) near the delightful bo-tree.

The consort of this monarch constructed a beautiful thúpo, to which she gave her own name, as well as an elegant roof, or house, over it. Having completed the roof over the Thúpáramo, this monarch, at the festival held on that occasion, distributed the mahá-dána: unto the bhikkhús who were in progress of being instructed in the word of Buddho, the four sacerdotal requisites; and to the bhikkhús who propounded the scriptures, clarified butter and curds; at the four gates of the city he distributed alms to mendicants, and medicinal drugs to priests afflicted with diseases. He formed also the following eleven tanks; the Máyo, Raduppallo, Kólambagámo, Mahánikawidhi, two called Mahágámo,

Kehūlañ, Kḍawūpincha Chambuṭṭhin, Wātamanganañ, Abhiwaddhamānuncha iccheṭṭhādasawāpiyō. Daddasamāntikanchiwa subhikkhattamakāraṇi, guttatthañ purapakārañ twamuchchamakāraṇi, Gōpurancha chatuddwārē mahāwatṭhuncha kāraṇi, kārapetwāna uyyāntē hañṭē tattha wisajjajyi. Purē bahū pokkharāṇi kārapetwā tahiñ tahiñ, ummaggeṇa jāḷaṇ tattha patāpēsi mahipati. Ewaṇ nānā widhañ puṇṇaṇ katwā Wasabhūpati, hatantardiyō sē hutwā puṇṇakammē saddādarō, Chatuchattāḍḍasawāsāni purē rajjamakāraṇi, chatuchattāḍḍisa wissāḍḍha pūjyāccha akāraṇi. Subhaddjū dharāntō sō attanō ikkadhittikāñ Wasabhina bhayasaṅkhiñ appḍiṭṭhikawaddhakāñ. Attanō kambalanchiwa rājābhāṇḍānichappayī, Wasabhina hatē tasmīñ tamaddiyittha waddhakāñ. Dhittitṭhāne thapetwāna waddhānti attanō gharē, sakkammakaratō tassa bhattañ āhari dārikā. Sā nīrōḷhasamāpannañ Kadambapupphagumbakē suttami diwāṇē diwā bhattammē dādwani adā. Puna bhattañ pachitwāna pitunō bhattamāhari pāpānchakaraṇaṇ pūṭṭhā tamatthañ pituno wadi. Suttāho punappunānehe sō bhattañ thēraṇa dāpayi, wissatthōnūgatañ diwā thēro dha kumārīkañ. "Tawa issariyē jātē tmañ thānañ, kumārīkē, sarasitī" thērdtu tadāccha parinibbutō.

Kéhalo (near Mahātittha), Kālo, Chambutthi, Wātamangano, and Abhiwaddhamāno. For the extension of cultivation, he formed twelve canals of irrigation; and for the further protection of the capital, he raised the rampart round it (to eighteen cubits). He built also guard houses at the four gates, and a great palace (for himself). This monarch having formed also ponds in different parts of the royal gardens within the capital, kept swans in them; and by means of aqueducts conducted water to them.

Thus this sovereign Wasabhō, incessantly devoted to acts of piety, having in various ways fulfilled a pious course of existence, and thereby escaped the death (predicted to occur in the twelfth year of his reign), ruled the kingdom, in the capital, for forty four years; and celebrated an equal number of wésakho festivals.

The (preceding) rāja Subho, under the apprehension produced by (the prediction connected with the usurpation of) Wasabhō, had consigned his only daughter to the charge of a brick mason, bestowing on her the vestments and ornaments of royalty suited to her rank. On (her father) being put to death by Wasabhō, she gave up these articles to the mason (to preserve her own disguise). Adopting her as his daughter, he brought her up in his own family. This girl was in the habit of carrying his meals to this artificer (wherever he might be employed). On one of these occasions, observing in the Kadambo forest (a théro) absorbed for the seventh day in the "nirōdho" meditation, this gifted female presented him with the meal she was carrying. There dressing another meal, she carried it to her (adopted) father. On being asked the cause of the delay, she explained to her parent what had taken place. Overjoyed, he directed that the presentation of this offering should be repeated again and again. The théro, who was gifted with the power of discerning coming events, thus addressed the maiden: "When thou attainest regal prosperity, recollect this particular spot;" and on that very day he acquired "parinibbuti."

*Saké só Wasabhó rājā wayappattamhi puttaké Wāṅkandsikatissamhi kaṭṭhaṇ tassanurūpikaṇ,
Gawēssē. Purīd taṇ diwāna kumḍrikaṇ iṭṭhawaḍḍhāgigūmē iṭṭhakkhaṇakōwidd,
Raṇṇo niwādayuṇ. Rājā tamānāpētū mārabhi. Tassāha rājadhītattā iṭṭhāḥawaḍḍhaki tadd.
Subharaṇṇāpētū dhītattā kambalādīhi ṇāpoyi. Rājā tuṭṭho eutasiddā taṇ addhukataṃṇṇalaṇ.
Wasabhassachchayē puttō Wāṅkandsikatissako Anurādhapurē rājjaṇ tīnī wissadāṇikārayi.
Sō Gōṇṇanadiyā tīrē Mahāmaggalandmakāṇ wihāraṇ kārayi rājā Wāṅkandsikatissako.
Mahāmattatu dēwi sō sarantī thēraḥḥāsitaṇ wihārakāraḍḍhāyā akāsi dhanasanchayūṇ.
Wāṅkandsikatissassa achchayē kārayi sūtō rājjaṇ daddasawassāni Gajābhukagāminī.
Sutwā sō mātuwachanaṇ mātuwāthāyā kārayi Kadamapupphāthānamhi rājā Mātuwihārakaṇ.
Mātā satasahassaṇ sō bhūmin atthāyā paṇḍitā adā Mahāwihārassa wihārāncha akārayi.
Sayamāwa akāresi tatthathūpaṇ sīlāmayāṇ saṅghabhōgāncha pāddasi kinitwāna tato tato.
Abhayuttaramahādhūpaṇ wāḍḍhāpetwā chināpayi ehuṭṭuḍḍwā eḥatutthācha dūmukhamakārayi.
Gāmaṇiṭṭissawāpīṇ sō kāraḍḍhāpetwāmahīpati Abhayagiriwihārassa pākuwāḍḍhāyāḍsicha.
Marichawattīkathūpaṇhi kaṇṇhukāncha akārayi, kinitwā satasahassāna saṅghabhōgāḍsicha.*

The rāja Wasabhó, when his son Wankanásiko attained manhood, sought for a virgin endowed with the prescribed personal attributes. Fortune tellers, who were gifted with the knowledge of predicting the fortunes of females, discovering such a damsel in the mason's village, made the circumstance known to the king. The rāja took steps to have her brought to him; and the mason then disclosed that she was a daughter of royalty, and proved that she was the child of the rāja Subhó, by the vēstments and other articles in his charge. The monarch delighted, bestowed her on his son, at a splendid ceremonial of festivity.

On the death of Wasabhó, his son Wankanásikatisso reigned three years, in the capital at Anurādhapura. This rāja Wankanásikatisso built the Mahāmangallo wiháro on the banks of the Gónnó river.

The queen, Mahāmattā, bearing in mind the injunction of the théro, commenced to collect the treasures requisite for constructing a wiháro. (In the mean while) on the demise of Wankanásikatisso, his son Gajābhukagāminī (succeeded, and) reigned twelve years. This rāja, in compliance with the solicitation of his mother, and according to her wishes, built the Mātu wiháro in the Kadambo forest. This well informed queen-mother, for the purpose of purchasing land for that great wiháro, gave a thousand pieces, and built the wiháro. He himself (the rāja) caused a thūpo to be constructed there entirely of stone; and selecting lands from various parts of the country, dedicated them for the maintenance of the priesthood; and raising the Abhayuttaro thūpo, he constructed it of a greater elevation; and at the four gates, he restored the four entrances to their former condition.

This monarch forming the Gāminītisso tank, bestowed it on the Abhayagiri wiháro, for the maintenance of that establishment. He caused a new coating to be spread on the Marichawatti wiháro; he also made a dedication for the maintenance of its fraternity,

*Kārtisi pachehhiṃ passé wihāraṃ Rāmukawhayaṃ, Mahā deanasādhāha nagaramhi akārayi.
Gajdāhussachchayēna sasurō tassardjino rajjaṃ Mahallakōndgo chhadāsāni akārayi.
Purattimé Pējalakaṃ, dakkiṇakōtipabbataṃ, pachehhiṃdakaḥḥadānan Nāgadīpē Sālipabbataṃ,
Dwijagāmi Nachēliṃ Rōhanē janapadē pana Kōttanāgopabbatalaṇḥa Antōgiriṃdhikaṃ.
Eti sātawihāraṃ yō Mahallakāndgaḥḥupati parittēnapi kalena lārdpēsi mahīpati.
Ewaṃ asdrēhi dhanēhi sūraṃ puñṇāni katwāna bahuni paṇḍa dēnti; bāldpāna kamaḥētu bahuniḍpāni
karonti mohēti.*

Sujnappasādanāwēgattāya kattē Mahāwansē "Duddasardjako" nāma panchatīṣsatimō parichehḥēdō.

CHATTINSATIMO PARICHEHEDO.

*Mahallandassachchayēna puttō Bhātikatisako chatuwisatiwassāni Laṅkdrajjamakārayi.
Mahāwihārē pākāraṃ kārdpēsi samantatō, Gawaratissawihāraṃ sō kārayitwō mahīpati;
Mahāgāminiḥḍpīṇ kāretwā wihārassa paddaṣiḥa; wihārāṇḥa akārtisi Bhātiyatissandmakāṃ.
Kārtisipōsalhāgāraṃ Thūpārdmē manōramē. Rattannannēkawārdpinḥa kārdpēsi mahīpati,
Sattēsu muduchittēso, saṅghamhi tibbagārawō. uḍhatō, saṅghē mahīpdō mahādānaṃ pawattayō.*

obtained at a price of one hundred thousand pieces. He built also Rāmuko wihāro in the western division, and the Mahā-āsana hall in the capital.

On the demise of Gajābāhu, that rāja's "sasuro" named Mahallako Nāgo, reigned six years. This monarch surnamed, from his advanced years, Mahallako Nāgo, constructed the following seven wihāros: in the eastward, the Pējalako; in the southward, the Kōtipabbato; in the westward, the Udakapāsāno; in the isle of Nāgadīpo, the Sālipabbato; at Dwijagāmo, the Nachēli; in the Rōhano division, the Kōttanāgopabbato and Hāli wihāros, at Antōgiri.

Thus wise men, by means of perishable riches, performing manifold acts of piety, realise imperishable rewards: on the other hand, those who are rendered weak by their sinful passions, for the gratification of those passions, commit many transgressions.

The thirty fifth chapter in the Mahāwanso, entitled, "the twelve kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXVI.

By the demise of Mahallanāgo, his son, named Bhātikatisso (succeeded, and) reigned over the monarchy of Lankā for twenty four years. This ruler built a wall round the Mahawihāro, and having constructed the Gawaratisso wihāro, and formed the Mahāgāmini tank, dedicated it to that wihāro; he built also the wihāro named Bhātiyatisso. This monarch constructed also an "uposatha" hall at the delightful Thūpārdmō, as well as the Rattannannēka tank. This sovereign, equally devoted to his people, and respectful to the ministers of religion, kept up the mahādānan offerings to the priesthood of both sexes.

Bhātik Tissachhayēna tassa Kanitthatisso aṭṭhārasa samārajjān Laṅkādiṭṭi akārayi.
Bhūḍḍāma Mahāndagatthērussa sō pasādiya kārēsi ratanapāsādañ Abhayagirimhi siddhukāñ ;
Abhayagirimhi pākārañ mahāpariwēnamēwacha kārēsi Manisomambhī mahāpariwēnamēwacha ;
Tatthēwa Chētiyagharāñ Ambatthalē tathēwacha kārēsi paṭisaṅkhārāñ Nāgadiṭṭe gharē pana.
Mahāwihārassimantā madditvā tattha kārāyi, Kukkuṭagiri pariwēnapantiñ sukkaṭṭhāñ bhūpati.
Mahāwihārē kārēsi daddasē manujadhīpō mahāchaturussa pāsādiṭṭe dassantīyē manōramē.
Dakkhiṇawihārathūpamhi kaṇṇhukāncha akārayi ; bhaddasālañ Mahāmetṭhawanasimāncha maddiya.
Mahāwihārē pākārañ passatō apantiya sō, maggañ Dakkhiṇawihārāgāminchāpi akārayi.
Bhūṭārāma wihārāncha, Rāmagōṇakamēwacha, tathēwa Nandatisso dāmanāncha akārayi.
Pāchinatō Anulatisso pabbatāñ, Gaṅgarājiyañ, Nayēlatissārūmaṇḍha, Pīlāpitthi wihārākañ.
Rājamahāwihārāncha kārēsi manujadhīpō sō ; yēwa tīrū thānēsu kārēsi pōsathālayāñ,
Kalyāṇi wihārāncha Maṇḍalagiri kē tathā Dubballawāpitisso wihārāncha imēsuhi.
Kanitthatisso chhayēna tassa puttō akārayi rājjāñ dwētyēwa wassāni Chuddānāgōti wissutō,
Chuddānāgākanitthō tañ rājjāñ ghāṭiyakārayi, ēkawassāñ Kudḍanāgō rājjāñ Laṅkāya kārāyi,
Mahāpālāncha wāḍḍhēsi ēkanālikāchhātakē bhikkhusatthāñ paṇṇānāñ ayōchachhinnāñ mahāpati.
Kuddānāgassa raṇṇētu dēwīyā bhātukō tadā sēnāpati Sirināgō chōrō hutvāna rājino.

By the death of Bhātikatisso (Tisso the elder brother) Kanitthatisso (Tisso the younger brother) succeeded, and reigned eighteen years over the whole of Lankā.

Pleased with Mahānāgō thēro of Bhūṭārāmo, he constructed (for him) at the Abhayagiri wihāro a superb gilt edifice. He built, also, a wall round, and a great pariwēnno at, Abhayagiri; a great pariwēnno at Manisōmo wihāro also; and at the same place, an edifice over the chētiyo; and in like manner another at Ambatthalo. He repaired the edifice (constructed over the chētiyo) at Nāgadiṭṭo. Levelling a site within the consecrated limits of the Mahawihāro, this monarch constructed the range of pariwēnnos called Kukkuṭagiri, in the most perfect manner. On the four sides of the square at the Mahāwihāro, this ruler constructed twelve spacious and delightful edifices, splendid in their appearance. He constructed a covering for the thūpo at the Dakkhino wihāro, and levelling a site within the limits of the Mahāmēgo garden, he constructed a refecton-hall there. Taking down the wall of the Mahawihāro on one side, he opened a road to Dakkhino wihāro. In like manner he built Bhūṭārāmo wihāro, the Rāmagōṇako, as also the wihāro of Nandatisso. In the south eastern direction, the Anulatisso-pabbato wihāro, the Gaṅgarājiyo, the Nayēlatissārāmo, and the Pīlāpitthi wihāro. This monarch also constructed the Rājamahā wihāro, and upōsatha halls at the following three places: viz., Kalyāṇi wihāro, Mandalagiri, and at the wihāro called Dubballawāpitisso.

By the death of Kanitthatisso, his son called Chuddanāgo (succeeded, and) reigned two years. The younger brother of Chuddanāgo, named Kudḍhanāgo, putting that rāja to death, reigned one year. This monarch during the "Ekanālikē" famine kept up, without intermission, alms-offerings to the principal community, consisting of five hundred priests.

The brother of Kudḍhanāgo's queen, named Sirināgo, who was the minister at the head of the military, turning traitor to the king, and supported by a powerful army, appr

*Balawdhanasampannó ágamme, nagarantikañ rájabaléna yujjhantó Chuddandgamahipatín.
 Paldpetwa ; lalilhajayá Anurádhapuré waré, Lañkárajjamañdrési wassdnéñunawisati.
 Maháthúpawaré chhattañ kárdpetwadna bhúpati, suwannaalammañ káresi dassanýa manóramañ.
 Káresi Lóhapasádañ karitwá panchabhúmañ ; Mahábdhichatuddwáre sópnañ puna kárayi.
 Káretwá chhattapádsanāñ mahé pūjamakárayi Kulambanuncha dipasimñ wissajjési dayáparó.
 Sirindgassachayé tassa puttó Tisso akárayi rajjañ dwáwisawassani dhammawohdrakówido.
 Thapési sóhi wóhárañ hiñsámuttañ yató idha ; " Wóhárakatissarájū " iti námo kato ahu.
 Kambugdmakawāsissa Déwathérassa santiké dhammañ, sutwá patikammañ panchawdsé akárayi.
 Maháttissasassa thérassa Anurádmawádsinó Muchélapattān dānawattāmakárayi.
 Tissarájja mañḍapancha Maháwiháradwayépi só Mahábdhicharé páchiné, lóharúpadwayampicha ,
 Sattapannikapádsanāñ káretwá suhawasakāñ mdsé mdsé sahassāñ só Maháwihárasa dāpayi.
 Abhayagiriwiháre, Dakkhinamúlasawhayé Marichawattiwiháramhi Kulatissassa sawhayé,
 Mahiyangganawiháramhi, Mahágámakasawhayé, Mahánágassawha tathá. Kalyánikawhayé,
 Iti añthasú thúpésu bhattikammamakárayi. Muhanágaséndpati wiháre Dakkhiné tathá,*

the capital. Giving battle to the royal army, and defeating the king, the victor reigned in the celebrated capital of Anurádhapura for nineteen years.

This monarch having caused a "chhatta" to be made for the Maháthúpo, had it gilt in a manner most beautiful to the sight ; he also rebuilt the Lóhapasádo five stories high, and subsequently a flight of steps at each of the four entrances to the great bo-tree. This personage, who was as regardful of the interests of others as he was indifferent to himself, having built a "chhatta" hall at the isle of Kulambano, celebrated a great festival of offerings.

On the demise of Sirinágo, his son Tisso, who was thoroughly (wóháro) conversant with the principles of justice and equity, ruled for twenty two years.* He abolished the (wóháran) practice of inflicting torture, which prevailed up to that period in this land, and thus acquired the appellation of Wóhárakatisso rája.

Having listened to the discourses of the théro Déwo, resident at Kambugámo, he repaired five edifices. Delighted, also, with the Mahatisso théro, resident at the Anuro wiháro, he kept up daily alms for him at Muchélapattano.

This rája Tisso having caused also to be formed two halls, (one) at the Maháwiháro, and (another) on the south east side of the bo-tree edifice, and two metallic images (for them), as well as a hall called the Sattapannika, most conveniently situated (within his own palace), bestowed offerings (there) worth a thousand (pieces) monthly to the priesthood of the Maháwiháro. At the Abhayagiri wiháro, the Dakkhinamúlo, the Marichawatti wiháro, the one bearing the name of Kulatisso, at the Mahiyangana wiháro, at the Mahágámo, the Mahánágo wiháro, as well as at the Kalyáni, and at the thúpos of these eight places,

* The Wétullýa heresy originated in September, A. D. 209, A. B. 752 : m. 4. d. 10—in the first year of the reign of Wóhárakatisso.

*Tathā Maichawattiwihāramhi Puttambhāgawhaye, tathā Issarasamaṇawhamhi Tissawhē Nāgadīpakti ;
 Itichchassūwihārēsu pākāranca akārayi ; kārēsipāsathāgāraṇ Anurādrāmasawhayē.
 Ariyawānsakathā thānt Lankādīpe khilē picha dānawattāṇ thapāpēsi saddhammēgārawina sō,
 Tīni satasahasāni datwāna, manujjādhīpo ; iṇatōsa iṇtābhikkhu mōcchēsi sāsanaṇṇapiyo.
 Mahāwēskhapūjīn sō kātēwā, dipawāsināṇ sabbāsaṅghōcha bhikkhūnaṇ tichiwaramaddāpayi.
 Wētullayawādamālditwā kāretwā pūpaniggahaṇ Kapilēna amachchēna sāsanaṇ jōtuyidha sō.
 Wīsutōbhayaṇdgōti kanīṭṭho tassardjino dēwiyā tassa saṇsatthō, ṇḍtō bhītō sabhātārā,
 Palāyitwā Bhallatitthāṇ gantwāna sahasāwākō, kudhōwīya mātulassa hatthapāddāncha chhēdayi.
 Rājīnō ratthabhē datthāṇ thapetwāna idhēwātāṇ sunakkhīpamaṇ dassayitwā gahētōwāpi sinthake.
 Tatthēwandwāṇ druyiha paratīramagā sayāṇ. Subhādēwo Mātulōtu upagamma mahipatiṇ,
 Suhādēwiyahutwāna tasmīn ratthamahinī sō. Abhayō tāñjānatatthāṇ dutāṇ idha wisajjayi.
 Tan diwā puharakkhaṇ sō samantā kuntandīyā paribbhamantō madditwā katwā dubbalamulakaṇ,*

he caused improvements to be made with paid labor. The minister Mukanāgo, in like manner, built walls round the following six wihāros : the Dakkhino, the Marichawatti, the Puttambhāgo, the Issarasamano, and the Tisso, in the isle of Nāgo. He built also an "uposatha" hall at the Anūro wiharo.

This ruler of men expending three hundred thousand, out of reverential devotion to religion, provided for every place at which the sacred scriptures are propounded the maintenance (for priests) bestowed by alms. This patron of religion relieved also the priests who were in debt from their pecuniary difficulties. He celebrated the great wésakha festival, and distributed the three sacerdotal garments among all the priests resident in the island.

By the instrumentality of the minister Kapilo suppressing the Wētullya heresy, and punishing the impious members (connected therewith), he re-established the supremacy of the (true) doctrines.

This king had a younger brother named Abhayanāgo, who had formed an attachment for his queen. Being detected in his criminal intercourse, dreading his brother's resentment, he fled. Repairing to Bhallatittho with his confidential attendants, and pretending to be indignant with his (brother's) father-in-law (Sabbhadēwo, the queen's father, with whom he was in league), he maimed him in his hand and feet. In order that he might produce a division in the rāja's kingdom (in his own favor), leaving the said (Sabbhadēwo) here (in Lankā), and contemptuously comparing him to a dog (which he happened to kill when he was on the point of embarking), accompanied by his most attached followers, and at that place (Ballatittha) throwing himself into a vessel, (Abhayanāgo) fled to the opposite coast.

The said father-in-law, Sabbhadēwo, repaired to the king, and assuming the character of a person attached to him, brought about a revolt in the country, (while resident in his court) there. Abhayo, for the purpose of ascertaining the progress made in this plot, sent an emissary over here. (Sabbhadēwo) on seeing this (emissary), removing (the earth) at the foot of an areca tree with his "kundanāli," and thereby loosen-

Bāhundyēwa pātetwā najjetwā tañ palāpayi. Duto gantwā Abhayāssa tañ pawattiñ pawēdayi. Tañ natwā Abhayō damilē dīdya bahukē tatō nagarasantikamdganji bhdtardyujjhituñ suyañ. Tañ natwāna, paldyitwā, assamāruicha dēwiya, Malayañ agamā rājā. Tañ kanittho nubandhiya. Rājānañ Malayē hantwā dēwimāddya dgatō kārēsi nagarē rajjañ aṭṭhāwāssāni bhupatī. Pāsānawēdīn kārēsi Mahābodhisamantatō, Lōhapāsādagānamhi rājā maṇḍapamēwacha, Dwihi sataśaśasāthi nēkawatthāni gāhiya; dīpamhi bhikkhūsañghassa watthadnamāssāni sō. Abhayassachayē bhātu Tissassa tassa attrajo dūtēwāssāni Sirināgō Laṅkārajjamādrayī. Paṭisañkharīya pakāra mahābōdhisamantatō mahābōdhi gharassēwa sō yēwa wālikātālē. Munchēlarukkharipitō Haṇsawāddhañ manōramañ mahantañ maṇḍapañchēwa kārpēsi mahipati. Wijayakumārāhō nāma Sirināgassa attrajo, pituno apachchayē rajjañ ēkawassamādrayī. Lambakanna tayo dūn saḍḍā Mahiyangānē, Sañghatisso, Sañghabōdhi, tatiyo Gōṭhākābhayo. Tē Tissawāpimādryiddān gatō andhōwichakkhaṇē rajupatthānamāyanti padasaddēna abruwi. "Paṭhawissāmino tte tayōwahatibhū," iti. Tañ sutwā, Abhayō pachchādyanto pucchhi pundbhayī, "Kassa wāssō ṭhasatitī?" puna pucchhi tamēwāssō, "pucchhi massāti;" sō dā. Tañ sutwā dwihi sō aga.

ing its roots, pushed the tree down with his shoulder, (to indicate the instability of the rāja's government) and then reviling him (for a spy) drove him away. The emissary returning to Abhayō, reported what had occurred.

Thus ascertaining the state of affairs, levying a large force of damillos for the purpose of attacking his brother, he advanced in person on the capital (Awarādhapura).

The rāja on discovering this (conspiracy) together with his queen, instantly mounting their horses, fled, and repaired to Malaya. His brother pursued the rāja, and putting him to death in Malaya, and capturing the queen, returned to the capital. This monarch reigned for eight years.

This king built a stone ledge round the bo-tree, as well as a hall in the square of the Lōhapāsādo; and buying cloths with two hundred thousand pieces, he bestowed robes on the whole priesthood in the island.

On the demise of Abhayō, Sirināgō the son of his brother (Wōhāro) Tisso, reigned two years in Lankā. This monarch repaired the wall round the great bo-tree, and built near the hall of the great bo, in the yard strewn with sand, to the southward of the muchēlo tree, the splendid and delightful Hansawatta hall.

The prince named Wijayō, the son of Sirināgō, on the demise of his father reigned one year.

There were three persons of the Lambakanno race (who wear large ear ornaments), intimately connected together, resident at Mahiyangano, named Sangatisso, Sanghabōdhi, and the third Gōṭhākābhayo. They were walking along the embankment of the Tissa tank in their way to present themselves at the king's court. A certain blind man, from the sound of their tread, thus predicted: "These three persons are destined to bear the weight of (governing) the land." Abhayō, who was in the rear, hearing this exclamation, thereupon thus fearlessly questioned him: "Which then of (our three) dynasties

*Tē purāṇ pawisitwāna tayō raññōti wallabha rājakicchāni sādheṇā, Wijayardjassa santikē.
 Hantwā Wijayardjānaṇ rājgihamhi, ē atō sēnāpatiṇ Saṅghatissan duwē rājjebhissēchayū.
 Ewaṇ sō abhisittōwa Anurādhapuruttamē rājjaṇ chāttdriwassāni Saṅghatissō akhaya.
 Mahāthūpamhi chhattancha hēmaḥammancha'ārayi, wisuṇ sutasahassagghē chaturōcha mahdmanī,
 Mōjjet chaturāṇa suriyānaṇ thapdēsi mahipati; thūpassa multhani tatth anagghaṇ wajirachumbataṇ.
 Sō chhattamahdūjya saṅghassa manujdhipo chuttādisahassassa chhachīwarumāldpayi.
 Taṇ Mahādewatthērenādā Mahallakawāsiṇ sutwāna khandhāke suttaṇ, ydgānisaṇsadipanaṇ
 Sutwā, pasannō, saṅghassa ydgūdanamadāpayi; nagarassa chaturidwārē sakl achchaṇ m'wasādhucha.
 Sō antzrantarē rājājambupakkāni khālituṇ saherōthō sahānachehō agamā Pāchinadipakaṇ.
 Upadduttsa gamanē manussā Pāchinawāsiṇō wisaṇ phalēsu yōjēsuṇ rājabhōjya jambuyā,
 Khāditwā jambupakkāni tāni tatthēva sō matō, sēnāyattaṇ Saṅghabhōdhiṇ Abhayaṇ rājjebhissēchayī.
 Rājā Sirisaṅghabhōdhi wissutō panchasilawā Anurādhuparē rājjaṇ duwēwassāni l'ārayi.
 Mahāwihāre l'ārēsi salālaggaṇ manōramāṇ tald dipā manussē sō putwā dubbutthipaddatē,
 Karuṇāya lampitamānō mahādhupaggaṇē sayāṇ, nipajji bhūmīyaṇ rājā katwāna iti nicchēhayaṇ.*

will endure the longest?" The person thus interrogated, replied, "His who was in the rear." On receiving this answer, he joined the other two.

These three persons, on their reaching the capital, were most graciously received by the monarch Wijayo, in whose court they were established, and employed in offices of state. Conspiring together, they put to death the rāja Wijayo in his own palace; and two of them raised (the third) Sanghatisso, who was at the head of the army, to the throne. The said Sanghatisso, who had snatched the crown under these circumstances, reigned four years.

This monarch caused the "chhatta" on the Mahāthūpo to be gilt, and he set four gems in the centre of the four emblems of the sun, each of which cost a lac. He, in like manner, placed a glass pinnacle on the spire (to serve as a protection against lightning).

This ruler of men at the festival held in honor of this chhatta, distributed six cloths, or two sets of sacerdotal garments, to forty thousand priests; and having attended to the (audawindaka) discourse in the kandhako, propounded by Mahādēwo thēro, of Māhallako, and ascertained the merits accruing from making offerings of rice broth, delighted thereat, he caused rice broth to be provided for the priesthood at the four gates of the capital, in the most convenient and appropriate manner.

This rāja was in the habit from time to time of visiting the isle of Pāchīna, attended by his suite and ministers, for the purpose of eating jambos. The inhabitants of that north-eastern isle suffering from (the extortions of) these royal progresses, infused poison into the jambos intended for the rāja, (and placed them) among the rest of the fruit. Having eat those jambos he died at that very place; and Abhaya caused to be installed in the monarchy, Sanghabhōdi, who had been raised to the command of the army. Renowned under the title of Sirisaṅghabhōdi rāja, and a devotee of the "pansil" order, at least, he administered the sovereignty at Anurādhapura for two years. He built at the Mahāwihāro, a "salākagga" hall.

Having at that period learned that the people were suffering from the effects of a drought, this benevolent rāja throwing himself down on the ground in the square of the

"*Pawassitwāna dīwēna jalēnuppāditē mayi, nahēwa wutthahissāmi, maramānopahān idha.*"
Ewañ nipannō bhūmindō dēwō pāwassi tēwadē Laṅkādiṭṭamhi sakalē piṇṇayunto mahāmahi.
Tathāpiṇuttahati sō apilāpanatō jalē; awāriṇsu tatō machchā jalaniggama pandityō.
Tato jalañhi piluwañ rājā wutthāsi dhammiko, karuṇḍānuyi, ēwañ dipe dubbutthikkābhayañ.
Chōrā tahiñ tahiñ jiddē iti sutwāna bhūpati; chōrē andpayitwāna rahassēna pāḍpayi.
Andpetwa rahassēna matānañ sō kalēbarañ agghihi uttasitwāna hanitāñ chōrupadilawan,
Elō yakkhō idhāgama rattakkhi iti wissutō, karōti rattānakkhininanussānañ tahiñ tahiñ.
Annamaṇṇamaṇṇakkhitō, bhāsītō, "rattantittatāñ," narū maranti. Tē yakkhō sō bhakkhēti asākkhitō,
Rājā upadilawañ tēsañ sutwā santattamānasō elō pawasagabbhamhi hutwā aṭṭhagupāsathi,
"Apasitwāna tañ" rājā "na wutthāmiti" sō sayi Tassa sō, dhammatējēna, agā yakkhō taḍantikañ.
Tēna "lōsiti?" wutthōchā, sō "Ahanti," pawēdayi. "Kasmā pajā mē bhakkhēsi makkhāda" iti sōbravi
"Elasmiñ mē janapadē narē dēhiti" sōbrui: "nasakkā iti wuttē; sō lamēnēlanti" abruwi.
"Aṇṇāñ tassādātu mē mamañ khāda" iti; sōbrui "nasakkā" iti tañ ydchigdmē gdmē balicha sō.

Mahāthūpo, pronounced this vow: "Although I should sacrifice my life by it, I shall not rise from this spot, until by the interposition of the déwo, rain shall have fallen (sufficient) to raise me on its flood from the earth." Accordingly the ruler of the land remained prostrate on the ground, and the déwo instantly poured down his showers. Throughout the island, the country was deluged. Apprehending that even then he would not rise, until he was completely bouyed up on the surface of the water, the officers of the household stopt up the drains (of the square). Being raised by the water, this righteous rāja got up. In this manner, this all compassionate person dispelled the horrors of this drought.

Complaints having been preferred that robbers were infesting all parts of the country, this sovereign caused them to be apprehended, and then privately released them; and procuring the corpses of persons who had died natural deaths and casting them into flames, suppressed the affliction occasioned by the (ravages of the) robbers.

A certain yakkhō, well known under the appellation of the "rattakkhi" (red-eyed "monster") visited this land, and afflicted its inhabitants in various parts thereof with ophthalmia. People meeting each other, would exclaim (to each other), "His eyes are also red!" and instantly drop down dead; and the monster would without hesitation devour their (corpses). The rāja having been informed of the affliction (of his people), in the depth of his wretchedness, took the vows of the "attasil" order, in his cell of solitary devotion. The monarch vowed: "I will not rise till I have beheld that (demon)." By the influence of his pious merits, the said monster repaired to him. Then rising, he inquired of him, "Who art thou?" (The demon) replied: "I am (the yakkhō)". The (rāja) thus addressed him: "Why dost thou devour my subjects: cease to destroy them." The demon then said, "Let me have the people of one district at least." On being told, "It is impossible;" lowering his demand by degrees, he asked, "Give me then one (village)." The rāja replied, "I can give thee nothing but myself, devour me." "That is not possible," (said the demon); and intreated that "bali" offerings should be made to him in every

*"Sādhūti" watwā bhūmindo dīpamhi sakalpīcha gāmadwarē niwāsetwā baliñ tassa aḍḍapayi.
 Mahāsattēna tēnēwa sabbabhūtānāmpinā mahārōga bhayāyā dīpādīpēna nāsita.
 Sō bhāṇḍagādrīkō rañño amarehho Gōtakā'hayō chōrō hutwā uttaratō nagarañ samupāgami.
 Parissāwanamāḍāya rājā daḍḍhinaḍḍwāratō parahīnsamarōchento ēkkōwa paḍḍayi sō.
 Putabhaddhā gahetwāna gacchhantō purisō pana bhaddhābhōgāya rājānañ nibandhīcha punappunañ.
 Jalañ parissawayitwāna bhunjitwāna dayālu'ō tassēwañ nuggahañ kātuñ idañ wachanamahruvī.
 "Saṅghabōdhi uhañ rājā ; gahētwa mama. bho, sirāñ , Gōthābhayassa dassēhi, bahuñ dassati tē dhanāñ."
 Na icchēhi sō tathā katuñ ; tassatthāya mahipati, nisinnōyēwa amari sō sīsañ tassa aḍḍapiya.
 Gōthābhayāssa dassēsi sōtu wimhitaṇḍasō ; datwā tassa dhanāñ rannū, sakāḍḍaṇḍā sālhuḍḍaraya.
 Ewañ Gōthābhayō tē Mēghawannābhayōtīcha wissuto, tērasamā Lañ'ḍrajjamāḍḍrayi.
 Mahawattūñ kīrayitwāna, wathudeddamhi maṇḍayan, kīrayitwa maṇḍayitwā sō bhikkhutattha saṅghatō.
 Attuttarasahasāni nisīditwā, dīnē, dīnē, yāgūḍḍhayaḍḍabhōjyēhi sālhuhi wiridhēhīcha ;
 Sāhiwārēhi kappetvā, mahāḍḍaṇḍā pawattayi : ēlawissāditwāñ nibandhañchassakāḍḍrayi.*

village. The ruler of the land replying, "sādhu," and throughout the island having provided accommodation for him, at the entrance of every village, caused "bali" to be offered to him. By this means the panic created by this epidemic was suppressed by the supreme of men, who was endowed with compassion in the utmost perfection, and was like unto the light which illuminated the land.

The minister of this rāja, named Gotakābhavo, who held the office of treasurer, turning traitor, fled from the capital to the northward. The king abhorring the idea of being the cause of the death of others, also forsook the city, wholly unattended, taking with him only his "parissāwanan" (water strainer used by devotees to prevent the destruction which might otherwise take place of animalculæ in the water they drank). A man who was travelling along the road carrying his meal of dressed rice with him, over and over again intreated of the rāja to partake of the rice. This benevolent character having strained the water he was to drink, and made his meal; in order that he might confer a reward on him (who had presented the repast), thus addressed him: "I am the rāja Saṅghabōdhi. Beloved! taking my head, present it to Gōthābhayo; he will bestow great wealth on thee." The peasant declined accepting the present. The monarch, for the purpose of benefiting that individual, bequeathing his head to him, (by detaching it from his shoulder) expired without rising (from the spot on which he had taken his meal). He presented the head to Gōthābhayo. Astonished (at the statement made by the peasant) he conferred great wealth on him; and rendered him all the kind offices a monarch could bestow.

This Gōthābhayo, known by the title of Mēghawannābhayo reigned in Lankā thirteen years. *

He built a great palace, and at the gate of that palace a hall; and having decorated that hall, from among the priests there assembled, he entertained daily one thousand plus eight priests with rice broth, confectionary and every other sacerdotal requisite. Causing robes to be made, he kept up the mahādānan offering. He uninterruptedly maintained

*Mahāvihāre l drēsi sildmāṇḍapamuttamañ, Lōhapāsādaḍḍhambhēcha pariwattiya thapḍapayī.
 Mahābōdhi sildwēdhiñ, uttaradvodratōraṇaṇ patitthāpēsi thambhēcha chatulapnē sachalākā.
 Tissasilā patimā tēsu dwādrēsu l āriya, thapḍesicha pal aṇ e dakkhiṇamhi sildmāṇ.
 Padhānabhūmiñ kārēsi Mahāvihārapachchhatō, dīpamhi chhinnakāwōsaṇ subhāncha patisaṇḍharī.
 Thūpārāme thūpagharañ, Thērambatthalakē tathā, drāme mapisōmamhē patisaṇḍhārayicha sō.
 Thūpārāmecha Manisōma drāme Marichawattikē, Dakkhiṇawhawihārecha upōsatha gharānicha,
 Mēghawannābhayawhāncha namawihāraṇ ārayi, wihāramahāpūjāyāṇ pindetvō dīpawastnañ.
 Tinsa bhikkhū husahassānañ tichwaramaddāsi, mahāvēsāḍḍhapūyūcha tadā ēwa ākārayi.
 Anuwassāncha sādūghassa chhāchiwaramaddāpayi Pāpakānañ niggaṇhetvō sōlḥento sāsanaṇtu sō,
 Wētulliyawāḍḍhō bhikkhū Abhayagiriyaṇ, gūhāyitvā satthimattē Jināsānanakantukē,
 Katvāna niggaṇ tesaṇ, paritōrē lhipūpapayī. Tattha l ittasathērussa nissito bhikkhū cholō,
 Sanghamittōti, nāmēn, bhūtaṇvijjādāsi bōwō, Mahāvihāre bhikkhūnañ lujjitvāna, idhāgamo,
 Thūpārāme saṇnipūtaṇ pawisitvā asanipatō Saṅghapālaṇ pariwēṇa wāsi thērassa tattha sō.*

this observance on every twenty first day. In the Mahāvihāro he constructed a superb hall of stone, and the pillars of the Lōhapāsādo he rearranged in a different order. At the great bo-tree he added a stone ledge or cornice (to its parapet wall), a porch at its southern entrance, and at the four corners he placed hexagonal stone pillars. Having had three stone images of Buddha made, he placed them at the three entrances, as well as stone altars at the southern entrance. On the western side of the Mahāvihāro he formed a padhāna square (for peripatetic meditation); and throughout the island he repaired dilapidated edifices. In this manner, he repaired the edifice built over the Thūpārāmo, as well as the one over Ambatthalo, in which the théro (Mahindo had dwelt), and made improvements at the Manisōma edifice. He repaired also the "upasattha" halls at the Thupārāmo, Manisōma, Marichawatti, and Dakkhina wihāros. He constructed nine wihāros which he called after himself, Mēghawannābhayo. Assembling the population of the country, he celebrated a great festival of offerings. To thirty thousand priests he presented the three sacerdotal garments; at the same time he celebrated the great "wesākha" festival. He bestowed also two sets of sacerdotal garments annually on the priesthood.

This purifier of the true religion degraded its impious (impugners); and seizing sixty of the fraternity of Abhayagiri, who had adopted the Wētulliya tenets, and were like thorns unto the religion of the vanquisher, and having excommunicated them, banished them to the opposite coast.

There was a certain priest, the disciple of the chief théro of the banished (sect), a native of Chōla, by name Sangamitto, who was profoundly versed in the rites of the "bhūta" (demon faith). For the gratification of his enmity against the priests of the Mahāvihāro (by whose advice the Abhayagiri priests were banished) he came over to this land.

This impious person entering the hall in which the priests were assembled at the Thupārāmo, addressed himself to the théro of the Sanghapāla pariwēno, who was the

*Goṭābhayassathērassa mātulassassa rājinō, rañño ndmēndlapatō. wachanañ patibhīya.
 Rañño kulūpalō dsi. Rājā tasmiñ pasidiya, jettāputtañ Jettatissañ, Mahāsēnañ kanitthakañ,
 Appēsi tassa bhikkhussa. Sō saṅgañhi dutiyakañ ; upanandi tasmiñ bhikkhusmiñ Jettatisso kumārako.
 Pitunō achchayē, Jettatisso rājā ahōsi sō, pitusarirasakkārē niggantuñ nichchhamānāḷē,
 Dutthā mēchchē niggahētūrā, sayāñ nikkhamma bhūpati, kanitthañ puratō katwā, pitukāyañ anantarañ,
 Tatō amēchchē katwāna, sayāñ hutwāna pēchchhatō, kanitthē pitukāyēcha nikkhanṭē tadanantarañ,
 Dvārañ saṁvāsaritwāna dutthamēchchē nipātiya, sūḷē appēsi, pituno chitakāyañ samantatō.
 Tēnassa kammundāmañ kakkhalōpapadañ ahu : Saṅghamittō sō bhikkhu bhito tasmā nārādhīye.
 Tassābhissēka samāḍḍaṇ Mahāsēnēna mantiyā, tassābhissēkañ sēchanta paratirañ gatō itō.
 Patirā sō wipakkatāñ Lōhapāsādamuttamañ kōti dhanañ agghanañ kārēsi sattaḅhumakañ.
 Sattāhisatūsaḥsaḡgañ pūjayitwā maniñ tahiñ, kārēsi Jettatissō tañ Manipāsādamuttamañ.
 Maniñ duwē mahagghēcha Mahāthūpē apūjayi, Mahābōdhiḡharē tīni tōraṇāni makārayi.
 Kārayitwā wihārañ sō Pāchinatissapabbatān, panchāwāsēsu saṅghassa aḷāsi puthawipati.*

maternal uncle of the rāja Gotābhayo, and invoking him in the terms in which the king himself would use, succeeded in overcoming his tenets. (Sanghamitto) completely gained the confidence of the rāja. The monarch becoming greatly attached to him, placed under that priest's tuition his eldest son Jettatisso, as well as his younger son Mahāsēno. He evinced a preference for the second son, and prince Jettatisso from that circumstance entertained a hatred against that priest.

On the demise of his father, Jettatisso succeeded to the monarchy. For the purpose of punishing the ministers who showed a reluctance to attend the funeral obsequies of his father, repairing himself (to the place where the corpse was deposited) and making his brother lead the procession, he sent the corpse immediately behind him ; and then placing these (disaffected ministers) next in the procession, he himself stayed to the last. The instant that his younger brother and the corpse had passed out, closing the city gates he seized these disloyal nobles, and transfixed them on impaling poles around his father's funeral pile. On account of this deed, he acquired an appellation significant of the ferocity of his nature (Duttho)—and the priest Sanghamitto, from the terror he entertained of the said monarch, immediately after his inauguration fled from hence to the opposite coast ; and in communication with Séno, was anxiously looking forward for his accession to the throne.

This (monarch) completed the construction of the Lōhapasādo, which had been left unfinished by his father, building it seven stories high, by expending a "koti" of treasure on it. Having made there (to that edifice) an offering of a ("mani") gem, worth sixty lacs, the said Jettatisso built the superb Mani hall. He made offerings likewise of two very valuable jewels to the Mahāthūpo, and built three portal arches at the great bo. Constructing a wihāro at the Pāchinatisso mountain, this ruler of the land dedicated it to the priesthood resident at the five establishments.

This monarch Jettatisso, removing from the Thūpārāmo the colossal and beautiful stone statue (of Buddha), which Dēwāunpiyatisso had set up at the Thūpārāmo, enshrined it in the wihāro of the Pāchinatisso mountain. This rāja having celebrated the festival of

*Dēwānāpiyatissēna sō patitthāpitaṇ purāṇ. Thūpdrāme urusīlāpatimaṇ chūrudussanaṇ,
 Netwā Thūpdrāmamhā Jēthatisso mahāpatt, patitthāpēsi drāme Pācchinatissapabbatē.
 Kālamantikawāpiṇ sō add Chētiyapabbatē wihrapādsālamahāṇ mahāwēskhamtwacha,
 Katwā rājā saḥassassa saṅghassa ānācchiwaraṇ, Alambagāmaḥāpiṇ sō Jēthatisso akūrayi.
 Ewaṇ sō wiwīlhaṇ puṇṇaṇ pāddakaraṇḍikaṇ karentō dasawassāni rājā rajjamakārayi.
 Iti bahūpupāhētubhūta narapatichetā bahūpāhētūṇḍi madhuramiwa wisēna missamānaḥ:
 sujanamanō bhajātēna taṇ kaddchēti.*

Sujanappasāda saṇwēgathāya katē Mahāwaṇsē "Tayōdasardjakōndma" chhattiṇsatimō parichchēdō.

SATTATINSATIMO PARICHCHHEDO.

*Jēthatissochchayenassa Mahāsēno kanitthako sattawissati wassāni rājā rajjamakārayi.
 Tassa rājābhissēkattaṇ kārētūṇ paratiratō sō Saṅghamittatthērotu kālaṇ ṇatwā idhāgato,
 Tassābhissēkaṇ kārētū āṇṇāṇkicchancha nēkadhū Mahāwihārawiḍḍhaṇsaṇ kātukāmo asaṇṇato;
 "Awinayawāḍḍino ētē Mahāwihārawasino: winawāddimayaṇ rājā" iti gāhiya bhūpati.
 Mahāwihārawasissa dhāraṇ dēti bhikkhuno raṇṇō dandaṇ thapāpayi yō sō sataṇ daṇḍiyo.
 Upadduta tēhi bhikkhū Mahāwihārawasino Mahāwiharaṇ chhaddetwā Malayaṇ Rōhanaṇ uguṇ.*

dedication, as well as the "wesākha" festival at the Chētiyo mountain, made an offering thereto of the Kālamantiko tank; he bestowed also alms and sacerdotal garments on a thousand priests. The said Jettatisso formed likewise the Alambagāmi tank.

Thus this rāja reigned twelve years, performing various acts of piety conducive to his own popularity.

Thus the regal state, like unto a vessel which is filled with the most delicious sweets mixed with the deadliest poison, is destined to be productive of acts of the purest charity, as well as deeds of the greatest atrocity. On no account should a righteous man be covetous of attaining that state.

The thirty sixth chapter in the Mahāwanso, entitled, "the thirteen kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXVII.

On the death of Jettatisso, his younger brother, the rāja Mahāsēno, reigned twenty seven years.

The impious thero Sanghamitto, aforesaid, having ascertained the time appointed for the inauguration of the king, repaired hither from the opposite coast. Having celebrated the installation, and in every respect attended to the other prescribed observances, bent on the destruction of the Mahāwihāro, he thus misled (the king): "Rāja, these priests of the Mahāwihāro uphold an heterodox winēyo: we observe the (orthodox) winēyo." The monarch thereupon ordained, that whoever should give any alms to a priest of the Mahāwihāro, would incur a fine of a hundred (pieces). The Mahāwihāro fraternity plunged into the greatest distress by these proceedings, abandoning the Mahāwihāro, repaired to Malaya in the Rōhana division. From this circumstance the Mahāwihāro

(Mégghawannábhayo) having received a present of some delicious beverage and meat, brought from the Malaya division, he thus resolved : " Let me not partake of these, excepting with the king, who (once) confided in me." He himself taking this present, and proceeding quite alone, in the night, to the king's encampment, on reaching it, made known the object of his errand. The rája having partaken, in his company, of what he had brought

*Tendbhatan ténasaha wissathó " paribunyiya kasma chóró ahu mé twań " itirájd apuchehhi tań.
 " Tayá Maháwihdrassa ndsilattáti " abruwí " Wihdrań wdsayissámi : khamamélań mamachchayań "
 Ichchewanabruwí rájd ; rájdnań so khamápayi ; Těna sańádpito rájd nagarańyěwa dgami.
 Rájdnań sannapetwá só Meghawannábhayó pana rańno sahandgachcha dabbasambhárukárań.
 Rańno wallabhá bhariyá ekálékhakadhikká Maháwihdrandsamhi dukkhítá nań winásakań,
 Therań máraathakuddhá sá saggahetwána wáddhakiń Thupáramań windsetuń dgatań dutthamánasan,
 Márapuyitwá Sańghamittathěrań ddrunakárikań Sońamachchan dhárańancha ghátayińsu asañpatań.
 Anetwá dabbasambhárań Měghawannábhayótu só Maháwiháre nakáni pariwénnikdrayi,
 Abhayéna bhayé tasmiń upasattétu bhikkhawó Maháwiháre wásésun dgantwána tató tató.
 Rájd mahádbodhigharé pachchhimáya disdyatu káretwá lohárúpáni thapápeńi duwétu so.
 Dakkhińdránawósimhi kuhéneńjhamánasé pasiditwá pápamitté Tisvathěre asañpaté,
 Maháwiharasimanté uyydńé Jótindmaké Jétawanawihárań só wdrayantópi kdrayi.
 Tató simań samugghátuń bhikkhusańghamayáchi ; só adátu kámd na bhikkhu wihdramáđ appakhamun.*

with him, thus inquired of him : " What made thee turn traitor against me ? " He replied, " On account of the destruction of the Maháwiháro." The rája thus rejoined : " I will re-establish the Maháwiháro : forgive me my offence." He thereupon forgave the king. The monarch acting on his advice, returned to the capital. The said Měghawannábhayo, explaining to the rája that he ought to remain in the province, to collect the materials (requisite for the reconstruction of the Maháwiháro,) did not accompany him to the capital.

There was a certain female, the daughter of a secretary, who was tenderly attached to the rája. Afflicted at the destruction of the Maháwiháro, and, in her anger, resolved on the assassination of the théro who had occasioned that demolition, she formed a plot with a certain artificer ; and having caused the said reckless, impious, and savage théro, Sanghamitto, to be put to death, when he was on his way to the Thupáramo for the purpose of pulling it down ; they also murdered the wicked minister Sóno.

The aforesaid Měghawannábhayo collecting the requisite timber, constructed numerous pariwénos at the Maháwiháro. When this panic had subsided, the priests who had returned from the various parts (to which they had fled), were re-established at the Maháwiháro by (Měghawanná) Abhayo.

The rája having had two brazen images or statues cast, placed them in the hall of the great bo-tree : and though remonstrated against, in his infatuated partiality for the théro Tisso of the Dakkhináramo fraternity,—who systematically violated the sacerdotal rules, protected immoral characters, and was himself an impious person,—constructed the Jétawanno wiháro for him, within the consecrated limits of the garden called Jóti, belonging to the Maháwiháro. He then applied to the priests (of the Maháwiháro) to abandon their consecrated boundaries (in order that ground might be consecrated for the new temple). The priests rejecting the application, abandoned their (the Mahá) wiháro. In order, however, to prevent the consecration attempted by the interlopers being rendered

Idha sīndasamugghātañ parēhi kadhiramdnalañ kōpētun bhikkhawō kēchi niliyāsu tahiñ tahiñ.
Mahāwihārō nawamdsē ewañ bhikkhuhichhadditō "samugghātañ karimhāti" parē bhik khu amaññisu.
Tatō sīndasamugghātañ telhydpārēpari nīthitē Mahāwihārē wāssuñ ulhdgantwāna bhikkhamō.
Tassa wihāragādhissa Tissa thērassa chōland antimawatthund āsi bhūtattthā sāṅghamaññhagā.
Winichchayamahāmanachhō tathā dhammikasammattō upphabbhjesi dhammēna tañ, anichchaya rājino.
Sōywa rājā kārēsi wihārañ Manihirakañ tayo wihārē kārēsi, dēwālayañ windāya.
Gōkannañ, Erakāwillāñ, Kalandabrahmanagāmakē Migagāmañwihārancha Gaggasēnapabbatañ.
Pachchhindyā disāyātha Dhātusēnancha pabbatañ rājā mahāwihārancha Kōthawātami kārayi.
Rūpārammawihārancha Mūlawittīncha kārayi; Uṭṭarawhayabōdhīcha duwē bhikkhunipassayē.
Kālawēlakayakkhassa thāne thupancha kārayi; dipamhijjinnakāwdsē bahuncha patisañkhari.
Sāṅghathasahassassa sahasagghamulāsi sō thērāwādnancha sabbēsañ anuwassancha chiwarañ.
Annapanādi dānancha parichchēdo nawijjati Subhikkhatthāya kūrēsi sōcha solasawāpiyo:
Manihira Mahāgāmancha, Jallūrañ, Khānundamakañ, Mahāmañi Kōkavādnancha Mōraka Parakawāpikañ.
Kambālakañ, Wāhanancha Rattamālakandakampīcha Tissawassandamawāpīncha Wēlagawitthikampīcha,
Mahāgallaka Chirawāpīñ Mahālaragallakampīcha Kālapāsdanawāpīncha, imā solasu wāpiyo.

valid, some of the priests (of the Mahāwihāro establishment) still concealed themselves in different parts of the premises. Under these circumstances, the Mahāwihāro was again deserted by the priesthood for a period of nine months, during which the interloping priests, not unmindful of their object, perseveringly said, "Let us violate the consecration." Thereafter, when their endeavour to invalidate the consecration was discontinued, the priests of the Mahāwihāro returning, re-established themselves there.

An accusation was brought against a certain théro named Tisso, of having illegally seized possession of this wihāro; which is (one of the four) extreme sacerdotal crimes. The (charge) being well founded, he presented himself at an assemblage of priests (for the purpose of undergoing his trial). Accordingly, the chief minister of justice, in conformity to the prescribed laws, although the rāja was averse thereto, righteously adjudged that he should be expelled from the priesthood.

This monarch built the Manihiro wihāro; and demolishing a dēwālaya (at each of those places) built three wihāros: viz., the Gokannō, the Erakāwillo, and the Kalando, at the brahmin village (of that name); as well as the Migagāmo wihāro and Gangāsēnapabbato. The rāja also constructed in the westward the Dhātusēnapabbato, as well as a great wihāro in the Kōthawāto division; the Rūpārammo and the Mūlawitti. He constructed also two nunneries, called the southern and western nipassayos. At the temple of the yakkho Kālawēlo, he built a thūpo. Throughout the island he repaired numerous dilapidated edifices. He made offerings to a thousand priests of a thousand pieces; and to all thēros, the donors of disputation, robes annually. There is no defining the extent of his charity in food and beverage.

To extend cultivation, he formed sixteen tanks; the Manihiro at Mahāgāmo, Jallūro, Kahatu, Mahāmañi, Kōkavādnā, Mōrako, Pariko, Kumbālako, Wāhano, Rattamālakanduko, Mahāgallako, Chirawāpi, Mahālaragullo, and

*"Amaché Sonandócha Sanghamittócha pápiyo rájánañ sañnapetwána apunñan tēna kḍrayuñ.
 "Bhinditwá Lóhapásádañ suttabhūmaḥamuttamañ gharé nānappakārtwa itobhayagirin nayuñ.
 "Māsaké Chatu Buddhēhi niwutthēhi chētiyaṅgañ wāpāpēsicha duppunā. Passu bḍasamāgamañ,"
 Tañ sutwa pitukammañ sō nibbitto bḍasagaṃ pitarānāsitañ tattha sadhañpākatikañ aḥ.
 Lóhapásādamādōwa ḥsī pāsādamuttamañ raṇṇo Mahāpāṇḍassa dassentowiya Sihale.
 Pariwēndni sabbdāni nāsītāni niwēsāyī bhōgē dḍmīkānāncha yatha thāne thapēsi sō.
 Pitunā maddhayānāncha pachchinnattāwibuddhiñ ehiḍḍāwāsañ ghaṇḍāwasañ wihārañ ḥsī buddhima
 Kārito pitarā Jōtiwānē chēsō wihārakē kammañ wippakatañ sabbañ nīthapēsi narissarō.
 Thārasātha Mahindassa Samindassa sūnuto sutwāna manucchinda sō pawattīñ sabhamādito,
 Pasīditwā guṇē tassa rājā dipappasīdakhē "issarō wata dipassa thērō" iti wīchintiya;
 Paṭibimban suvunnassa katwā tamānanissitañ pubbakuttikamāsassa pubbaṇḍakkhētha sattamē;
 Dinē netwā Chētiyambathalē Thērāmbasāñnītē thēratthamē niwāsetwā tatōtu nawamē pana,
 Mahāsēnagaḥetwā sō dīwasēnā samūpamañ ōrōdhē nāṅgarēchtwa gīharakkhanakēwīnā,*

subterraneously, in the womb of the earth. Those impious characters, the minister named Sōno, and Sanghamitto, misguiding the king, caused this profanation to be done by him. Pulling down the superb Lóhapasádo, consisting of seven stories, and having apartments of various descriptions, he removed (the materials) thence to the Abhayagiri. These sacrilegious characters sowed the site of these sacred edifices, on which the four Buddhos had vouchsafed to tarry, with the māsako seed. Ponder (continued the priests addressing themselves to the rāja) on the consequences of unworthy associations." On hearing this account of his parent's misconduct, appalled at the results of evil communications, he restored all that had been destroyed by his father there (in that capital).

In the first place, he rebuilt the Lóhapasádo, exhibiting in Sihala, the model of the superb palace of the rāja Mahāpānādo. He rebuilt also the pariwēnos which had been demolished, and restored to the servants of those religious establishments the lands they had held for their services. The residence (of the priests) which had been destroyed by his father and the ill-judging minister, because they were separately built, he reconstructed in a row, in restoring the wiháro.

This ruler of men completed all that remained imperfect of the Jétawanno wiháro, which had been founded by his father. Subsequently, this monarch having made himself fully acquainted with the particulars connected with the théro Mahindo, the son of the Muni of saints, (Buddho); and the rāja glorying in the merits of him who had been the means of converting this island, thus meditated: "Most assuredly the théro has been a supreme (benefactor) of the land;" and causing a golden image of him to be made, and rendering it every honor,—on the seventh day of the first quarter of the month of kattiko, he removed it to the edifice called the Thērambo at Ambathalo; and leaving (there the image of) the théro during the eighth day, then on the ninth day assembling a great concourse of people, like unto a heavenly host, composed of the royal retinue and of the inhabitants of the

*Laññāddipēcha saḷale saḷḷe ādḍya bhikkhawo wissajjetwā manussecha nagarēchdrakapthittē,
 Patthapetwā mahādānaṃ ayanchāhlilapāninaṃ pūjaṃ sabbōpahārēhi karontōwa anūpamaṃ,
 Pachchuggamanamēṭṭassa dipasatthussa Satthuno waraputtassa sō katwā dēwardjawa Satthuno;
 Chētiyambathalāyāwa nagaraṃ sādhusajjiya maggaṃ Wēśālītōyāwa Sāwatthinagaraṃ yathā.
 Wissajjetwā tahiñhōgaṃ pabbaṃ thērassa sōkind rājā Moggaliputtassa thērassa gamanēmiya,
 Dāwā tattha mahādānaṃ kapañiddhikawanibbaktē, bhikkhawōpicha tōsetwā pachchayihī chatuhipi,
 Thērassagamaṇaṃ ēwaṃ passatūhi mahājano gaheṭwā tam mahantēna sakkārēna mahāyaso,
 Tamhā oruyha ēlamhā sayāṃ hutwā purē charo bhikkhawo tāni katwāna pariwārē samantatō,
 Thērassa bimbaṃ sōwannaṃ Khirasāgaramajjhagō sañjūrdgaparikhitto hēma Mēruwa sōbhatha.
 Wēśālinagaraṃ suttāṃ dēśētūṃ lōhanayako agamā ēwamēwāti dassēsicha mahājano
 Ewaṃ karonto sakkdrasammānaṃ sō nardsabho nagarasasapdechīna dwardrapassē sayāṃ katuṃ,
 Upasāṇikamma dyaṇēha wihāraṃ Soththiyākaraṃ tīhañtatthāpiwāsēsi bimbaṃ taṇ Jinasinuno.
 Nagaraṃ sādhu sajjetwā tatō dūrādāsamē dinē Satthussādippawēsamhi puraṃ Rājagahaṇaṃ yathā.*

capital, leaving at home those alone requisite for guarding their own houses; and having, by dispatching messengers throughout Lankā, called together all the priests, and keeping up during the period of their detention there the mahādāna, he celebrated a festival, by the collective aid of all these people, never surpassed before. He himself led the procession of this (inspired) teacher of the island, the illustrious son of the divine teacher (Buddho) in the same manner that the king of dewos (Sakko) preceded the divine teacher in his progress to the Dewalōkos. He had the city and the road to the chētiyo at Ambathalo decorated, in the same manner that the road from Wēsālī to Sāwatthinagara was ornamented (in the above-mentioned progress of Buddho); and in order that he might exhibit to the people the procession of this théro,—in the same manner that Dhammasōko, the théro's father, sending a mission to the Ahōganga mountain, had conducted the théro Moggaliputtatisso (to Puppahapura) distributing alms in the way to the afflicted, to vagrants, and mendicants, and providing for the accommodation of the priests the four sacerdotal requisites,—this gifted (monarch) also, in the presence of this immense congregation of people, lifting up the golden image of the théro, descended from the rocky peak (of Ambathalo); he himself leading the procession surrounded by a number of priests, and dazzling like the golden mountain Mēru, enveloped in the brilliant fleecy clouds of a bright season, in the midst of the Khirasāgara ocean. Such as was the entrance of the supreme of the universe (Buddho) into Wēsālinagara, to propound the (Ruwan) suttan; this rājā made a similar exhibition to the people in the present instance.

This monarch thus rendering every mark of reverence to the festival, approached in the evening the Soththiyākaro wihāro, which had been built by himself near the eastern gate. He there detained for three days the image of the son of the vanquisher. Having then ordered the city to be decorated, on the twelfth day, in the same manner that in aforetime the divine teacher entered the city of Rājagaba, bringing this image out of the Soththiyākaro wihāro, he conveyed it in a solemn procession through the city,

*Anusañwachchharāñ netvā vihāramabbhayuttarañ tassa pūjāwidhiñ kāmūwarūpañ niyojayi
 Atthārasawihārēva kārāpēsi mahipati, anukampāya pāninañ wāpiyōrha thirōdakā ;
 Bōdhipūjādi puññāni appameyāni kāriya, atthawisulimē wassē gatō sō ; tattha ydgatiñ.
 Dārakō Jetthatissōtha bhātā tassa kanitthiko chhattañ lañghēsi Lañkāyañ ; dantasippamhi kōwido,
 Katvā kammāni chittrēni dukkardni mahāmati sippāyatanachētañ so silkkhāpēsi bahu janē.
 Anattō pitunā kāsī iddhihiwiyanimmitāñ bōdhisattasārūpancha rupañ sādhu manōharañ.
 Apassayañcha pallañkañ chhattañ ratanamañdapañ chittailantamayan kinchi tassa kammañ tahiñ tahiñ.
 Katvā sō navawassāni Lankādīpanusūsanañ anēkānicha puññāni yathā kammamupāgami,
 Buddhādāso tatō tassa puttō dsi mahipati gundnañ akaro sabba ratandnañwasāgaro.
 Sukhañ subbappayōgēhi karontō dipawdsinañ rakkhamañlakamañdāwa purañ Wessawanoñdhani.
 Pannapunnagunupēto wisuddhakarundilayo tathā dasahi rājūnañ dhammēhi sanupāgato.
 Chatassō agatī hiwā kārāyāntō winichchayañ janañ sañgahawattluhi sañgahēsi chattukhipi,
 Chariyañ bōdhisattānañ dassento dākkhi pāninañ pitūwa puttē sō sattē anukampittha bhūpati.
 Daliddē dhana dānēna kāsī punnamanōrathē sukhittē sabbhahōgdnañ jiwitlassa guttiyā,
 Sādhawō sañgahēndtha niggahēna asādhawō gilānē wejjakummēna sañgahēsi mahāmati.*

This monarch constructed eighteen wihāros; and formed, out of compassion for living creatures, tanks also, which should perpetually contain water; and having celebrated a festival at the bo-tree, and performed other equally eminent acts of piety, in the twenty eighth year of his reign, fulfilled the destiny prescribed by his deserts.

His younger brother, prince Jetthati-ssō, then raised the chhatta in Lankā. He was a skilful carver. This monarch having executed several arduous undertakings in painting and carving, himself taught the art to many of his subjects. Pursuant to the direction of his father, he sculptured a statue of Buddho, in a manner so exquisite that it might be inferred that he was inspired for the task. For that statue, having also made a beautiful altar and a gilt edifice, he surmounted it with a chhatta, and inlaid it with ivory in various ways; and having administered the government of Lankā for nine years, and performed many acts of piety, he also fulfilled the destiny due to him.

His son Buddhādāso then became king: he was a mine of virtues and an ocean of riches. By the perfection of his policy he rendered this (capital) to the inhabitants of this land, like unto the heavenly Alakkhāmanda, the city of Wessawano. Endowed with wisdom, piety, and virtue, and imbued with boundless benevolence; and thereby attaining the ten virtues of royalty, and escaping from the four "agati," he administered justice, and protected the people by the four means that that protection ought to be extended. This monarch exemplified to the people, in his own person, the conduct of the Bōdhisattos; and he entertained for mankind at large the compassion that a parent feels for his children. The indigent he rendered happy by distribution of riches among them; and he protected the rich in their property and life. This wise (ruler) patronized the virtuous, discountenanced the wicked, and comforted the diseased by providing medical relief.

*Athekadiwasañ rájā hatthikkhandhawaraṅgaṭṭo Tissawdipiñ nahānatthañ gachchhamdno mahāpathē,
 Addasēkañ mahāṇḍaṅgaṇa kucchhīroḡasamappitañ Puttābhayawihāruṣṣa passē wammikamatthakē,
 Uttānamudarērōgañ dassēttuñ daṇḍasaṇṇitūñ nipannañ sōtha chintēsi “nāgō rogēti” niechchayañ,
 Athōruyīha mahāṇḍāḡ mahāṇḍaḡasamipagō ēwamāha mahāṇḍāḡ mahāṇḍāḡamanāḡawañ:
 “Kāraṇaṇ tē, mahāṇḍāḡ, nāṭamāḡgamantē mayā ; tumhē khalu mahātejā khippaṇ kupaṇaṇ naṣilino,
 “Tasmā phusitvā tē kammañ kētuñ sakkā na tē mayā ; aphusitvāpi no sakkā : kinnu kātappa mēṭṭhina ?”
 Ewañ wutte phanindō sō kēwalañ phanamattano bilassanto pawēsetvā nipajjittha samāhito.
 Athētamupasaṇkamma uchehhaṅḡagatamattano satthañ gahetvā phalēsi udarañ tassa bhōḡino.
 Niharitvā tato dōsañ katvā bhēsaḡjamuttamañ sappañ tañ tañ khaṇēnēwa akāsi sakkitañ tadā.
 “Attānamēwathōmēsi mahākārunnatañ mama tirachchhāṇḍapi jāninsu sādhu rajjanti mēṭṭaṇa”
 Disvā sukhitamattānañ pannaḡō sō mahipatiñ pūjēttuṇ tassa pādēsi mahagghamaninattano.
 Sild mayāya Sambuddhapuṭṭimāya akārayi manīñ tañ nayaṇaṇ rájā wihārē Abhayuttarē.
 Ekōpi bhikkhu bhikkhanto gāmaṇhi Thusawattikē sukkañ bhikkhañ labhitvānu chirabhikkhaya saṇcharaṇ,
 Khirañ sappānukañ latthā paribhujjittha kucchhīyañ ; pēṇakā bahavō hutvā udaraṇ tassa khaḡdayaṇ.
 Tatō sō upasaṇkamma tañ nīvēṇēsi rájino ; rájaha “jāto sūloyaṇ, kaḡḡḡhāreṭi kiḡḡlo ?”*

On a certain day, the rája, while proceeding along the high road, mounted on his elephant, to bathe at the Tisso tank, saw in the neighbourhood of the Puttābhayo wiháro a mahanágo, on a white ants' hill, stretched out straight as a pole, and extended on his back, suffering from some internal complaint. Thereupon, on perceiving this, the monarch thought, "Surely this nága is suffering from some disease;" and descending from his state elephant, and approaching the distressed mahanágo, thus addressed him : "Mahanágo, it is only on the road that I became aware of thy case. Thou art unquestionably highly gifted ; but as thou art also addicted to fits of rage, on sudden impulses, on that account, it is impossible for me to approach thee, and treat thy complaint. Yet without approaching thee, I can effect nothing. What is to be done?" On being thus addressed, the hooded monarch (cobra do capello) thoroughly pacified, inserting his head alone into a hole in the ant hill, extended himself. Then approaching him, and drawing his instrument from its case, he opened the nága's stomach ; and extracting the diseased part, and applying an efficacious remedy, he instantly cured the snake. (The rája) then thus meditated : "My administration must be most excellent ; even the animal creation recognizes that I am a most compassionating person." The snake finding himself cured, presented a superlatively valuable gem of his, as an offering to the king, and the rája set that gem in the eye of the stone image (of Buddho) in the Abhayagiri wiháro.

A certain priest, who had constantly subsisted as a mendicant, in the course of his alms pilgrimage through the village Thussawattiko received some boiled rice, which had become dry. Procuring also milk which had already engendered worms, he ate his meal. Innumerable worms being produced thereby, they gnawed his entrails. Thereupon repairing to the rája, he stated his complaint to him. The king inquired of him, "What are thy symptoms ; and where didst thou take food?" He replied, "I took my meal at the

So dha " Thusawattimhi gdmé khiréna bhōjané bhuttēti." Rājā aññōsi " khīran sappānakañ " iti.
Tadēwa asso ekōpi sirāwédhatikichchhi sō rājā tassa sirāwédhañ katwā daddya lōhitañ,
Pāyētwa samanā dha, muhuttañ witindmayañ " assalōhita mētanti " tañ sutwā samanō wami.
Pānaka lōhitēnēwa nikkhamīnsu ; sakhi ahū bhikkhu ; rājā niwēdēsi tuṭṭhimēwa panattano,
" Ekasatthappahdrēdā pānakaśamanō hayō katō aroga sammā mē wejjakammamañāho iti."
Piwanō tōyamēkōhi draddubhañdamajjiniya achchhohari taddā dsi tatō jātōhi dēdābhō,
Antotu dīttha tuñḍaṇ so, tēna dākkhēna pilito rājānamagamā ; rājā nidānañ tassa pucchchhiyu.
Anto sappōti wiññdya sattāhamupawāsiyāñ sunahātuwiltāncha sayanē siddhusanthatē,
Sayāpēsi tato sōli niddiyamukhamukhamattano wiwaritwā taddā suttō tatō tassa mukhantikē,
Mañsapēsiñ thapāpēsiñ sarajjuñ tassa niggato gandhēna tañ dāsitwāna antopawisitū mdrabhi.
Rajjuyātha gahetwāna samākaḍḍhiya pātiyañ udakē pātayitwāna idañ wachanamahruwi.
" Wejjo aho si sammā Sambuddhassa kira Jiwako kammañ wijjati lōkassa katañ kintēna dukkarañ ?
" Idiyañ kayira sōpi kammañ natthettha sañsayō sabbādarēnakubbanto aho puññolayo mama."
Tathā Hellōligānamhi chaḍḍimūlhagabbhinīñ jdañ sattasuwārēsu sagabbhañ sukhitañ akā.

village Thussawattiko, mixed with milk." The rāja observed, "There must have been worms in the milk." On the same day a horse was brought, afflicted with a complaint which required his blood vessels to be opened. The rāja performed that operation, and taking blood from him administered it to the priest. After waiting awhile he observed, "That was horse's blood." On hearing this, the priest threw it up. The worms were got rid of with the blood, and he recovered. The rāja then thus addressed the delighted priest: "By one puncture of my own surgical instrument, both the priest afflicted with worms, and the horse have been cured; surely this medical science is a wonderful one!"

A certain person while drinking some water, swallowed the spawn of a water serpent, whence a water serpent was engendered which gnawed his entrails. This individual, tortured by this visitation, had recourse to the rāja; and the monarch inquired into the particulars of his case. Ascertaining that it was a serpent in his stomach, causing him to be bathed and well rubbed, and providing him with a well furnished bed, he kept him in it awake, for seven days. Thereupon overcome (by his previous sufferings) he fell sound asleep with his mouth open. (The rāja) placed on his mouth a piece of meat with a string tied to it. In consequence of the savour which exhaled therefrom, the serpent rising up, bit it, and attempted to pull it into (the patient's) stomach. Instantly drawing him out by the string, and carefully disengaging (the serpent) therefrom, and placing it in water, contained in a vessel, (the rāja) made the following remark: "Jiwako was the physician of the supreme Buddho, and he knew the science. But what wonderful service did he ever render to the world? He performed no cure equal to this. In my case, as I devote myself without scruple, with equal zeal for the benefit of all, my merit is pre-eminent."

Similarly (by his medical skill) he rendered a chandāla woman, of Hellōligāmo, who was born barren, pregnant seven times, without submitting her to any personal inconvenience.

Akkósti antéhi aḥḥasawachanthicha. Wippakāramimañ diswā dūratōwa mahamati ;
" Ndhañ sarīmi sattaṣa kassāpi kata mappiyañ : pubbē wērīñ ayañ jātu ; nibbāpessāmi tañ iti :"
Andāpsi samipaṭṭhañ purisañ , " Gacchha kuṭṭhino amukassābhijāndhi chittācchādranti." Sō gatō.
Sahdyōwiya kuṭṭhissa samipamhi nisīdiya ruṭṭho kimatthañ hontōti pucchēhi. Sabbamawōcha sō.
" Dāso mē Budḍhaḥḍāsōyañ : rājāhu puṇṇakammund awamaṇṇāya mañ mayihañ pūratō yaṭi haṭṭhīd.
" Jānpessāmi attīnañ katipāhēna ; sō yaḍi haṭṭhamme itī, kāretwā sabbāñ dādaniggahañ.
" Nōchē haṭṭhañ mamdyāti mdretwā galalōhitañ piṇissāmi : nasandēho nachirētwa passasi."
Sō gantwā naraḍḍassa pawattīñ tañ niwēlayi : " Puḥḥē wērīmamdyanti nichchhīnitwā" mahamati.
" Wīnōḍḍumupāyēna yuttañ wērīnti wērīno sddhusaṅgaṇha tañ twanti" purisañ tañ niyōjayi.
Sō kuṭṭhimupasaṅkamma saḥdyōwiya dha tañ " Rājānañ tañ windsetuñ chintetwā kḍlamettakañ,
" Alabbhantō saḥdyam mē nāsaḥkhiñ tassa ghātane ; tadḍhā tumhē nayissānimattha kammē manōratthañ.
" Etha, gēhē wasitwā mē, hōtha mē anuwattakā ahamēwassa nāsemi katipāhēna jīwitañ "
Iti wutwāna tañ kuṭṭhiñ netwā sō gharamattanō sunahḍnasuwilittanācha, niwatthañ sukhumambarañ,
Subhuttañ madhurādhārañ, yobbanitthikāḍḍaṇaṇ sayāpēsi manunṇamhi sayanto sādhu santhati.

his staff. This superlatively wise (ruler) noticing this improper proceeding from afar, thus (meditated): " I resent not the hatred borne me by any person. This is an animosity engendered in a former existence ; I will extinguish it:" and gave these directions to one of his attendants: " Go to that leper, and thoroughly inform thyself what his wishes be." He went accordingly, and seating himself near the leper, as if he were a friend of his, inquired of him what had enraged him so much. He disclosed all. " This Buddha-dāso (in a former existence) was my slave ; by the merit of his piety he is now born a king. To insult me, he is parading before me in state on an elephant. Within a few days he will be in my power. I will then make him sensible of his real position, by subjecting him to every degradation that slaves are exposed to. Even if he should not fall into my hands, I will cause him to be put to death, and will suck his blood. This imprecation will be brought about at no remote period."

(The messenger) returning reported these particulars to the monarch. That wise personage, being then quite convinced, remarked, " It is the enmity engendered in a former existence ; it is proper to allay the animosity of an exasperated person;" and gave these instructions to the said attendant: " Do thou take especial care of him." Returning to the leper again, in the character of a friend, he said ; " All this time, I have been thinking of the means of putting the rāja to death, which I have been prevented effecting from the want of an accomplice. By securing your assistance in his assassination, I shall be able to accomplish this much desired wish : come away ; residing in my house, render me thy aid. Within a few days I will myself take his life." After having thus explained himself, he conducted the leper to his own house, and provided him with the most luxurious means of bathing and anointing his body ; fine cloths for raiment ; savory food for his subsistence ; and on a delightful bed, beautifully decorated, he arranged that a lovely female of fascinating charms should recline.

*Eténwa niyáména katipdhañ niwdsiya natwá tañ jdtawissāsañ sukhitañ pitinindriyañ,
 Raññaddinnanti watwāna khajjabhojjādiñ añā dwattikkhattuñ nisēlhetwā tenajjhittō tamaggahi.
 Bhūpālēna kamēndsi wissatthōtiwa. Bhūmipō matōti sutwā tassdsi hālayañ phalitañ wiḥd.
 Ewañ rōgētīkicchhēhi rājā sariramānussē thapēsi wejjāḍipassa tikicchhantamandgatē.
 Panchawisati hatthēna pāsāḍḍēnōpasōhitañ, Mahāwihārē Mōrawhapariwēnamakārayi.
 Samana Gōlapānuncha add gānadwayañ tahiñ dhammaghōsakubhikkhūnañ bhōgē kappiyakdrake,
 Wihārepariwēnēcha sampannachatupachchayē wāpiyō dānasāḍḍayō paṭimdyōcha kārayi.
 Tassēwaraññō rājjamhi mahādhammakathiyatī Suttāni pariwattēsī Sihalāya niruttiyā.
 Asitī puttā tassdsuñ sūrūwitrāḡgarūpino dsitiyā sāvakānañ nāmakā piyālassand,
 Sāriputtāni nāmēhi puttēhi pariwārītō Budḍhadāsō, Sasambudḍha rājāwiya wērochatha.
 Ewañ katwā hitañ dīpawissinañ tidiwangatō wassē t'ūnatīnsamhi Buddhadāso narddhipo.
 Tatō jēthasutō tassa Upatissōsi bhūpati sabbardjagunōpētō nichchasilō mahādayō,*

After he had been entertained in this manner for some days, (the messenger) having satisfied himself that this happy (leper), restored to the enjoyment of health, was brought to a tractable frame of mind ; still, however, withholding the information for two or three days ; (at last) he presented him his meals, saying that they were provided by the rāja. By this means the (messenger), who rendered him these acts of kindness, succeeded in pacifying him ; and by degrees he became a most devoted subject to the rāja. On a certain occasion on hearing (a false rumour) that the king was put to death, his heart rent in twain.

Thus the rāja, for the future medical treatment of the diseases with which the bodies of the people of this land might be afflicted, provided physicians.

He built at the Mahāwihāro the pariwēno called Mōriya, in height twenty five cubits, and conspicuous from its upper story ; and to the priests resident there, who could propound the doctrines, he provided servants to attend on them, and dedicated to them the two villages Sumano and Gōlapānu, as well as wihāros, pariwēnos, the four sacerdotal requisites most fully, and tanks, refection halls, and images.

In the reign of this rāja, a certain priest, profoundly versed in the doctrines, translated the Suttans (of the Pitakattaya) into the Sihala* language.

He had eighty sons, valiant, energetic, well formed, and of engaging appearance, to whom he gave the names of the eighty (contemporary) disciples of Buddho. The rāja, Buddhadāso, surrounded by his sons, who were called Sāriputto, and so on (after those eighty disciples), was as conspicuous as the supreme, royal, Buddho (attended by his disciples.)

Thus this ruler of men, Buddhadāso, having provided for the welfare of the inhabitants of the island, passed to the Déwalōko in the twenty ninth year of his reign.

His eldest son, Upatisso,† who was endowed with every royal virtue, constantly devoted to acts of piety, and pre-eminently benevolent, became king. Avoiding the ten impious

* Several portions of the other two divisions also of the Pitakattaya have been translated into the Singhalese language, which alone are consulted by the priests who are unacquainted with Pāli

† The individual name of Sāriputto before he became one of Buddho's disciples

*Dasapunnakriyā hitvā dasapunnakriyādiyi rājadharmēcha pūrēsi rājā pāramitdāsa.
 Gaṇhi saṅghawattūhi chatūhicha chatuddisañ mahāphālimhi dāpēsi rājā rājānubhōjanañ.
 Paṇḍunā pasawattināñ andhānanchēwa rōgind wisalabhōgasiddhā dānasādhēcha kārdyi.
 Uttaramhi disābhagē chetiyaṃhātu maṅgalā thūpancha paṭimāgēhā patimanchāpi kārāyi,
 Karonto tancha sō rājā mābhijjantu jaṇā itī. Kārdpēsi kumārēhi nāpetvā gūlatanāḍulañ.
 Rājuppalawhañ Gijjhakūtaṃ Pokkharapāsayañ Wāḷhassanā Ambutthi Gōṇḍigāmaṃhī wāpikañ,
 Wāḷharañ Khandaṇḍāncha wāpiyōchā thirōlakā appamānāmi puṇḍinī kārdpēsi taḥiñ taḥiñ,
 Wāssamānēpi yo wassē suyaṇē sannisiṇṇako kēwalañ wlti nāmēsi rattiñ lēhēlo janassiti.
 Natvā amachcho tañ netvā uyyidnāñ chhādayi gharā ēwan patichchha attānañ dukkhāñ nāsi pāninan.
 Kālē tassāsi dubbhikkhārōgadukkāhēpi pīlītō dīpo dīpō pamopāpatamasō sō sumānaso,
 “ Bhikkhū ” pucchēhittha “ kiñ bhantē dubbhikkhādī bhayaddikē lōkē lōkdhitañ natthi katañ kinchi mahesind’
 Gangārōhana suttassa uppattiñ tatthā niddisuñ; Sutvā tañ sabbasowaṇṇaṃ bimbasaṃbulhadhātuno,
 Katvā Sattūsilūpattāñ sōlakañ pānīsaṃpuṭē thapetvā tassa tañ rūpāndrōpetvā mahārathan;*

courses, the rāja conformed to the ten pious courses; and fulfilled both his duties as a monarch, and the ten probationary courses of religion. To all the four quarters (of his dominions) the rāja extended his protection, according to the four protective rules; and provided the principal alms-offerings from the royal stores. He built extensive store and alms houses for the crippled, for pregnant women, for the blind, and the diseased.

In the northern direction from the Mangala chētiyo, he constructed a thūpo, image apartments, and an image. This rāja adopted this course, in the expectation of securing the attachment of his subjects. He had confectionary also prepared, which he caused to be distributed by the youths (in his suite).

In various parts of his kingdom, he executed the following unexampled works of piety: the Rājuppala, Gijjhakūta, Pokkharapāsaya, Wāḷhassā, Ambutthi, and the Gōṇḍigāma tanks; as well as the Khandaṇḍa wāḷāro and tank which should constantly contain water.

This individual (before he ascended the throne,) while it was pouring with rain, passed a whole night in solitude, seated on his bed. The minister having ascertained that this proceeding was intended for the injury of the people, caused him to be brought to the royal garden, and imprisoned him. In resentment of this proceeding he did not (on his accession) inflict any penalty on his subjects.

In his reign, the island was afflicted with drought, disease and distress. This benevolent person, who was like unto a luminary which expels the darkness of sin, thus inquired of the priests: “Lords! when the world was overwhelmed with the misery and horrors of a drought, was then nothing done by Buddhō (in his time,) for the alleviation of the world?” They then propounded the “Gangārōhana suttan” (of Buddhō). Having listened thereto; causing a perfect image (of Buddhō) to be made of gold, for the tooth relic, and placing the stone refection dish of the divine teacher filled with water on the joined hands of that (image),

*Sayañ silaṇ samddāya samdetwā mahājanāñ mahāddanāñ pawattetwā abhayañ sabbapāninañ.
 Alaṅkatwācha nagarañ dēwalōkamanōharañ dipawāsihi sabbēhi bhikkhuhū pariwārito,
 Otārittha mahāwithiñ bhikkhuhū tattha samgataḍaḥaṇantā Ratanañ suttanā siṇhamānā jḍan taḍa,
 Rāyagēhantikē withimaggē pākārasantikē wilarāṇsu tiyāmantē kurumānā padaḷkhinañ
 Bhijjāmnē runē wassi mahāmēghō mahitalē rūgīturdāha sabbēpi sukhāḍkaṇsu ussawañ.
 "Yadā dubbhikkhārōgāḍi bhayañ dipamhi hessati tēwamēwa karontūti:" niyōjēsi narāḍhipo.
 Arulho chētiyañ kunthakipillāḍimawekkhīya, punchhētā mōrapinjēna sālūñ yātiwandbhīcha;
 Sañhañsōḍakamāḍāya charantā sandhōwane daḷkhinā paraḷōnamhi kāretwā rāyagēhato;
 Upōsathagharāñ buḍḍhapatimāgēhamēwacha pūḷdrēna parikkhittāñ uyyānancha manōramañ.
 Chāḍuddasi panchādasi yāwa pakkhassa arthamī pātīpadikaya pakkhancha atthappasamupdgatāñ.
 Upōsathāñ samāḍāya samāḍinañ tahiñ wast yāwajtwancha sō bhunji mahāpāḍimhi bhōjanañ,
 Marantēcha kalandānamuyyānē bhattamattānō katwā niwāpañ dāpēsi; tadajjāpīcha wattati.
 Chōrañ wajjhamuppiṇitāñ diwāḍ sātūwēgumānaso chhawañ susānā ānetwā khīpitwā lōhakaumbhiyañ.
 Datwā dhanāñ palāpetwā chōrañ rattiyamuggatē suriyē kujjhītē chorañwiyañjāḍpuyi tan chhawañ.*

and raising that image into his state car, he went through the ceremony of receiving "sila," which confers consolation on all living beings; and made the multitude also submit to the same ceremony, and distributed alms. Having decorated the capital like unto a heavenly city, surrounded by all the priests resident in the island, he descended into the main street. There the assembled priests chaunting forth the "Ratanasuttan," and at the same time sprinkling water, arranged themselves in the street at the end of which the palace was situated; and continued throughout the three divisions of the night to perambulate round its enclosing wall.

At the rising of the sun a torrent of rain descended as if it would cleave the earth. All the sick and crippled sported about with joy. The king then issued the following command: "Should there at any time be another affliction of draught and sickness in this island, do ye observe the like ceremonies."

On visiting the chētiyo* (in the midst of the inundation), observing ants and other insects (struggling on the flood), with the feathers of a peacock's tail, sweeping them towards the margin (of the chētiyo), he enabled these (insects) to rescue themselves; and continuing his procession, he sprinkled water as he proceeded, from his chank.

He constructed to the south west of his palace an upōsattha hall, a hall for the image of Buddho, surrounded by an enclosing wall, and formed a garden.

On the fourteenth and fifteenth days of each half month, as well as on the eighth and first days of each quarter, renewing the vows of the "attasil" order, and undergoing the ceremonies of the upōsattho, he tarried there on those occasions; and during the whole of his life he subsisted on the alms prepared for the priesthood (without indulging in more luxurious food); he had been also in the habit of setting aside rice, formed into lumps, for the squirrels which frequented his garden; which is continued unto this day.

This benevolent (monarch) on seeing a culprit carried away to undergo his sentence, procuring a corpse from the cemetery, and throwing it into a chaldron, and bestowing money on the offender, allowed him to escape in the night; and at the rising of the sun, as if incensed against the criminal, boiled the corpse.

* Supposed to be the Ruanwelli.

*Alú dipamhi sabbésa chetiýána mahámahañ Thúpáramécha thúpassa hémachumbatakanchukañ.
 Dwehattadisa wassáni katwadwánjhañkhanampi só katwadupañnamupáganji dewardja sahawyatañ,
 Rañpo tassa kaníthéna Mahádména wallabhd lewi satthañ nipdtetwá tamattáñnamhi márayi.
 Pabbayitwá kaníthó só jiwamánamhi bháttari ; haté rdjaníhndya dwattitwási bhúpati ;
 Mahésín attano kávi mahésín bháttughdtíníñ. Gilánasdlákáresi maháphdicha waddhayi.
 Lohadwáralaggáma Kótipassáwanawuhayo layó wiháre katwádlá bhikkhúnamahayuttaré.
 Wiharañ kárayitwána Dhúmarakkhamhi pabbaté mahésíydñayéndd bhikkhunañ thérawálinañ
 Nawakammancha jinnésu wiháresu sakárayi dānasílaratáwatha pújakócha ahú saddá.
 Bódkimañdasamipamhi jdtó bráhmañamánawó, wijjásippakaláwéti tisu wédesu páragó,
 Samá wiññádasamayó sabbawádlawísírató wálatthi Jambullipamhi dhindantó pawádlínó.
 Wiháramékañ ágamma, rattín pátañ, jalímanañ, pariwalléti sampunnapadañ suparimañdalañ.
 Tatthéko Réwatónáma maháthéro wijániya ; “ Mahápañnú ayañ satto damétuñ wattatiti ” só.
 “ Konu gaddrabhárwéna wirawantóti ? ” abruwi. “ Gaddrabhánañ rawé atthañ kíñ jánásiti ? ” dha tañ*

He celebrated a great festival for all the chétiyos in the island ; and made a metal covering, ornamented with gold, for the thúpo at the Thúpáramo. Having completed a reign of forty two years, without having in a single instance indulged in a fête of festivity, confining himself to ceremonies of piety, he departed to be associated with the chief of the déwas

His consort, who ought to have cherished him, caused him to be put to death by means of his younger brother, Mahanámo, by plunging a weapon into him, in an unfrequented spot. During the lifetime of the late king this younger brother had been a priest. On the assassination of the rája, throwing off his robes, he became the sovereign ; and made the queen who had put his elder brother to death his own consort.

He founded an asylum for the diseased, and kept up the alms-offerings for the priesthood. In the division of the Kóti mountains, at the Lóhadwáralaggámo, he built three wiháros, and conferred them on the priests of the Abhayagiri establishment. By the afore-said queen a wiháro was built at the Dhammarakkhito mountain, for the schismatic priests.

This (monarch), devoted to deeds of charity and piety, repaired dilapidated wiháros ; and was a constant contributor towards the maintenance of religion.

A bráhmañ youth, born in the neighbourhood of the terrace of the great bo-tree (in Mágadha), accomplished in the “wijja” and “sippa ;” who had achieved the knowledge of the three “wédos,” and possessed great aptitude in attaining acquirements ; indefatigable as a schismatic disputant, and himself a schismatic wanderer over Jambudipo, established himself, in the character of a disputant, in a certain wiháro, and was in the habit of rehearsing, by night and by day, with clasped hands, a discourse which he had learned, perfect in all its component parts, and sustained throughout in the same lofty strain. A certain mahá théro, Réwato, becoming acquainted with him there, and (saying to himself), “This individual is a person of profound knowledge ; it will be worthy (of me) to convert him ;” inquired, “Who is this who is braying like an ass ?”

"Ahañ jāneti" muttō sō osārēsi sakammatañ, wuttañ wuttañ wiyākāsi, wirōdhampicha dassayi.
 T'enahi "Twañ sakañ wādamōtārēhicha," chōdītō, Pālimdhābhidhammassa atthamassa nasōdhiyā.
 Jha "Kassēso mantōti?" "Buddhamantōti" soḇbruwi. "Dēhimētanti wuttēhi?" "Ganha pabbajjatan" iti.
 Mantatthi pabbajjitwā sō uggañhi Pitakattayañ "Ekāyaṇō uyañ maggō" iti pachchāda maggahi.
 Buddhassawīya gambhīra ghōsattānañ wiyākaruñ "Buddhaghōsōti" sō; sōhi Buddhōwīya mahitāt.
 Tattha Nānōlayaṇā nāma katwā pakaranañ; tatā Dhammasaṅganiyākāsi laṇḍaṇ sō Atthasāliniñ.
 Parittatthakathunchēwa kūtumdrabhi buddhim; tañ dīswā Rēwatō thēro idaṇ wachanabruwi.
 Pālimatāmilhānātaṇ: natthi Atthakathā idha; tathāchariyāwudācha bhinnarūpā nawijjārē.
 Sihalatthakathā sutāddā; Mahindēna matimatā Sappgititayamdrulha Sammāsambuddhātsitaṇ,
 Sāriputtādigītāncha kathāmaggañ samekkhiya, katā Sihalebhāḍya Sihaleṇa pawattārē.
 Tañ tattha gantwā, sutwā twaṇ; Māgadhaṇaṇ niruttiyā pariwattēhi: sā hōti sabbalōkahiḍa wahā.
 Ewaṇ wutte pasannaso nikkhamitwā tatō, imaṇ dipamāgā imassēwa rañṇō kālē, mahāmāti.

(The bráhmaṇ) replied to him, "Thou canst define, then, the meaning conveyed in the bray of asses." On (the théro) rejoining, "I can define it;" he (the bráhmaṇ) exhibited the extent of the knowledge he possessed, (The théro) criticised each of his propositions, and pointed out in what respect they were fallacious. He who had been thus refuted, said, "Well, then, descend to thy own creed;" and he propounded to him a passage from the "Abhidhammo" (of the Pitakattaya). He (the bráhmaṇ) could not divine the signification of that (passage); and inquired, "Whose manto is this?" "It is Buddho's manto." On his exclaiming, "Impart it to me;" (the théro) replied, "Enter the sacerdotal order." He who was desirous of acquiring the knowledge of the Pitakattaya, subsequently coming to this conviction: "This is the sole road (to salvation);" became a convert to that faith. As he was as profound in his (ghósó) eloquence as Buddho himself, they conferred on him the appellation of Buddhaghósó (the voice of Buddho); and throughout the world he became as renowned as Buddho. Having there (in Jambudipo) composed an original work called "Nanódayan;" he, at the same time, wrote the chapter called "Atthasálini," on the Dhammasaṅgini (one of the commentaries on the Abhidhammo).

Réwato théro then observing that he was desirous of undertaking the compilation of a “Parittatthakathan” (a general commentary on the Pitakattaya), thus addressed him: “The text alone (of the Pitakattaya) has been preserved in this land: the Atthakathá are not extant here; nor is there any version to be found of the wádá (schisms) complete. The Singhalese Atthakathá are genuine. They were composed in the Singhalese language by the inspired and profoundly wise Mahindo, who had previously consulted the discourses of Buddhó, authenticated at the three convocations, and the dissertations and arguments of Sárputto and others, and they are extant among the Singhalese. Repairing thither, and studying the same, translate (them) according to the rules of the grammar of the Mágadhas. It will be an act conducive to the welfare of the whole world.”

Mahawiharañ sampattó wiháre sabbasádhunañ Mahápadháraghárañ gantwá Sanghapássa santiké, Sihalatthakathañ sutwá Théráwádanéha sabbasó, dhammassámissa ísowa adhippáyóti nichechiya. Tattha sañghassa mánetwá " Kátumañthakathuñ mama ; potthaké détha sabbéti " dha ; wimañsitun satí Sañghógátháduwayañ lassáddasi " Sámattiyañ tawa ettha dasséhi ; tañ diwa, sabbé dēmdti potthaké." Pitakattayaméthéwa saddhimatthukathāya so " Wísuddhimaggāñ " ndmākrá sañgahetwá samásató ; Tató sañghañ samáhetwá Sambuddhamatakwílañ mahābódhi samipamhi so tañ wāchétumdrabhi. Déwatá tassa népuñnañ pakásétuñ mahájāné chháddésuñ potthakāñ sópi dwattikkhuttumpi tañ aká. Wāchétuñ tatiyē wdré potthaké samudāhafe potthakāduwaya manupampi santhápsuñ tahiñ maru. Wāchayínsu tatá bhikkhu potthakattayamékató - gantható, atthatóchdpi pubbáparawásenawá ; Théráwádhéhi, pdlhi, padéhi, wyanjanékhicha, annathattha nahutēwa potthakésupi tisupi. Atha ugghósayi sañghó tutthahattho wíséwá " Nissāñ sayāñ só Mettēyyó " iti watwá punappunāñ. Saddhimatthukathādyatá potthaké Pitakattayé Gantháharé wasantó só wiháre dūrasañhare.

Having been thus advised, this eminently wise personage rejoicing therein, departed from thence, and visited this island in the reign of this monarch (Mahanámo). On reaching the Mahawiháro (at Anurádhapura) he entered the Mahapadháno hall, the most splendid of the apartments in the wiháro, and listened to the Singhalese Atthakathá, and the Théráwádá, from the beginning to the end, propounded by the théro Sanghapáli ; and became thoroughly convinced that they conveyed the true meaning of the doctrines of the lord of dhammo. Thereupon, paying reverential respect to the priesthood, he thus petitioned : " I am desirous of translating the Atthakathá ; give me access to all your books." The priesthood for the purpose of testing his qualifications gave only two gáthá, saying : " Hence prove thy qualification ; having satisfied ourselves on this point, we will then let thee have all our books." From these (taking these gáthá for his text), and consulting the Pitakattaya, together with the Atthakathá, and condensing them into an abridged form, he composed the commentary called the " Wísuddhimaggan." Thereupon having assembled the priesthood, who had acquired a thorough knowledge of the doctrines of Buddho, at the bo-tree, he commenced to read out (the work he had composed). The déwatás in order that they might make his (Buddhaghóso's) gifts of wisdom celebrated among men, rendered that book invisible. He, however, for a second and third time recomposed it. When he was in the act of producing his book for the third time, for the purpose of propounding it, the déwatás restored the other two copies also. The (assembled) priests then read out the three books simultaneously. In those three versions, neither in a signification, nor in a single misplacement by transposition ; nay even in the théra controversies, and in the text (of the Pitakattaya), was there in the measure of a verse, or in the letter of a word, the slightest variation. Thereupon the priesthood rejoicing, again and again fervently shouted forth, saying, " Most assuredly this is Mettēyyo (Buddho) himself ;" and made over to him the books in which the Pitakattaya were recorded, together with the Atthakathá. Taking up his residence in the secluded Ganthakaro wiháro at Anurádhapura, he translated, according to the grammatical rules

*Pariwattēsi sabbāpi Sihalatthalā athā tadā sabbēsañ mūlabhāsāya Māgadhāyaniruttiya.
 Sattānañ sabbabhāsānañ sā ahosi hitāwahā : thēriyūchariyā sabbē Pālīnwiya tamaggahū.
 Atha lattaḥhalā icchēsu gatesu parinittihitāñ wandituñ sō mahābōdhiñ Jambudīpamupāgami.
 Bhutvā divedrisawassāni Mahānāmo mahāmahañ katvā punnāni chuttrāni yathākammanupāgami.
 Sabbēpetē dharanīpathayo machchumachchetumante na sakkhinsu pachitasulala sādhusampannabhogū ēvañ
 sabbēnidhana wasagū honti : sattāti nicchehañ rāgañ sammāvinayatu dhanē jivitechāpi rihimā.*

Iti sujanappasādasānīgatthāya katē Mahāwansē "Sattarājiko" nāma Sattatinsatimo paricchēhēdo.

ATTATINSATIMO PARICCHIHEDO.

*Mahānāmasuto dsi damilikucchhisambhawō Sotthisēno, tatha Sanghā dhīrādhāsi mahēsiyā.
 Sotthisēno tadā rājañ patvā, Sanghāya nāsilo tasmīnyēva dinē bhērīn charāpetvā tadātis sā
 Attano sāmāssāda chhattagāhaka Jantuno Chhattagāhakauppiñ sō katvā sañwucchharē matē.
 Athamachcho mahapañño saḥayō tassa tañ mutān antowatthunhi jhāpetwa ; wihichōrañ mahābalañ,*

of the Māgadhas, which is the root of all languages, the whole of the Singhaliese Atthakathā (into Pālī). This proved an achievement of the utmost consequence to all languages spoken by the human race.

All the thēros and achārayos held this compilation* in the same estimation as the text (of the Pitakattaya). Thereafter, the objects of his mission having been fulfilled, he returned to Jambudīpo, to worship at the bo-tree (at Uruwélāya in Māgadha).

Mahanāmo having performed various acts of piety, and enjoyed (his royal state) for twenty two years, departed according to his deserts.

All these rulers, though all-powerful and endowed with the utmost prosperity, failed in ultimately overcoming the power of death. Let wise men, therefore, bearing in mind that all mankind are subject to death, overcome their desire for riches and life.

The thirty seventh chapter in the Mahāwanso, entitled, the "seven kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXVII.

Mahanāmo had a son, named Sotthisēno, born of a damila consort ; by the same queen he had also a daughter called Sanghā. This Sotthisēno, who then succeeded to the monarchy, was put to death on the very day (of his accession) by the said princess Sanghā ; who immediately, by beat of drums, conferred it on her own husband, Jantu, who held the office of chhattagāhako. He formed the Chhattagāhako tank, and died within that year.

His confidential minister then privately burning his corpse within the precincts of the palace, and deciding that a certain powerful individual, who had been a plunderer of crops,

This is the Pālī version of the Atthakathā now used by the Buddhists of Ceylon

Rajjanyoggóti chintetwa, latwá tañ bhúpatiñ, rahó antóyēwa niwdsētwa rōjā rōgdūro iti.
Sayañ rajjāñ wichāristi. Chhané pattē mahājanā “ Rōjāche atthi amhēhi sadhimētuti ” ghōsayuñ.
Tañ sutwa narapālō sō sabbāluñ ārumaṇ .itō samānūte mahāndgē n-“ ēso yoggō mamdāti ” sō
Dāthadhitugharatthané sulhanāgnā samādisi. Rañño dndti wattē sō, agd druyiha tañ purañ.
Katwā padā¹ khinañ, gantwā pdechīnadwāratō bahi patamē chetiyyatthānē kātun nagaramappayī.
Mahāchētiyattēye hatthik ārēkdsi tōranañ. Mittasēno bahuñpuñna¹ atwā wassēna sō chutō.
Mittasēnañ rañē hantwā damilō Pandu nāma¹ o āgato paratiramañ Lañh ārajjamañ drayī.
Jand¹ ulinā sabbēpi Rohanañ sumupāgatā, bogañgāya issarañ dumilā ēwañ kappayū.
Yē Subhassu balutthassa bhītā Mōriyāwansajjī pulāyitwā narā wdsāñ kappayīnsu tahiñ tahiñ.
Tēsamannatamo Nandiwāpīgāme kutumbi¹ o Dhātusēnawhuyō dsi Dāthānāmocha tañ suto,
Gāmē Ambilayāgumhi wusamputtē duwē labhi Dhātus na Silātissābōdhincha samajjātikē.
Mdūsōlariyō tēsañ sadhdpabājjawattati Dighasandakadwāsē. Dhātusēnōpi mānaro
Santihe tassu pabbajja, rukkhāmūlamhi ekalā sājghāyati, pawassiltha meghō ; nāgō tapassiya.

was worthy of being raised to the monarchy, placed him on the throne ; but kept him also confined within the palace, and giving it out that the rāja was suffering from sickness, himself administered the government.

At a certain festival, the populace clamorously called out ; “ If we have a king, let him shew himself.” On hearing this call, the monarch arrayed himself in regal attire ; but finding that no state elephant was forthcoming for him (to carry him in procession), mentioning, “ Such an elephant will suit me,” sent for the white elephant kept at the tooth relic temple. On the messenger delivering the king’s order, the elephant obeyed. (The rāja) mounting him moved in procession through the capital, and passing out of the eastern gate, ordered an encampment to be formed at the first chētiyo ; and he built a triumphal arch within the square of the Mahā chēuiyo, formed by the wall ornamented with figures of elephants. Mittasēno having performed many acts of piety died within the year.

A certain damilo, named Pandu, landing from the opposite coast, put Mittasēno to death in the field of battle, and usurped the kingdom of Laukā. All the principal natives fled to Rōhana ; and the damilos established their power on this (the Anurādhapura side) of the river (Mahāwāluka).

Certain members of the Mōriyan dynasty dreading the power of the (usurper) Subho, the bālattho, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dhātusēno, who had established himself at Nandiwāpi. His son named Dhā¹ā, who lived at the village Ambiliyāgo, had two sons, Dhā usēno and Silātissabōdhi, of unexceptionable descent. Their mother’s brother (Mahanāmo) devoted to the cause of religion, continued to reside (at Anurādhapura) in his sacerdotal character, at the edifice built by the minister Dighasandano.* The youth Dhātusēno became a priest in his fraternity, and on a certain day while he was chaunting

¹ Minister of Dewānanpiatisso : vide p. 102.

Parikkhipitwā bhōgēhi chhādayitwā phanēnacha pōthakancha kumārancha rakkhi. Tañ passī mātulo,
Sisē d'iri sañhār in tassa ruttho parō yati; tasmīn chittān nālūsesi tampidisiwāna mātulo;
"Uttamō watayañ satto rājā hessati," nichchhayañ: "rakkhita'boti," dāyā tañ wiḥdramupdgato.
"Phō, nisa diwābhāgyaṇ'attabbhō witimā' iti, sa' khā'esi / umārān tañ. Paṇḍuko tañ wijāniya,
"Ganhathānanti" pesesi s'wat'e tassa ruttiyān. Disawāna supinañ thero niharittha kumārachañ.
Tasmīn nek' hantamuttamū samakā parawariya pariwentena passāsu. Tatō nikkhamma te ubhō,
Dakkhinasm'ā diva dge Gonandanañ mahānatiñ patiwā sampunnamatthañsu gantukādmōpi wēgasa;
"Yathā nūloyān war si am'e'ān tw'ampi wāraya wāpīn gahetwa etthēhi watwā thero tādā nadiñ;"
Otaruttha kumārēnā sadidhā. Disawāna te ubhō udgarājā tādā eko pīthimpādāsi tēna sō.
Uttarutwā kumārān tañ utwā pachchantandān iṣṇā laddi'ā'khiro dānān bhutwā sesamp'ittēna tassaddā.
Chittikāreṇa theramū bhattān pak'hippabbhū nīyān bhunji. Phēro tañ jāni bhunjiteyañ mahiñ iti.
Paṇḍu rājāpi kalwāna rājān wasamū pauchinē chutō, puttō Pharindōpi, tatiyo, tassa bhḍuko.
Kaniṭṭhō Khudḍapārindō kuhbān rajjān, mahān mahiñ Dhātuseṇanugē sabhē wiḥēthesi mahajanē.
Sangahēsi janē Dhātuseṇo yujjittha rājino. Sō solasahi wassehi puñṇapāpakaro matō.

at the foot of a tree a shower of rain fell, and a nāga seeing him there, encircled him in his folds and covered him and his book with his hood. His uncle observed this; and a certain priest jealous thereof, contemptuously heaped some rubbish on his head, but he was not disconcerted thereby. His uncle noticing this circumstance also, came to this conclusion: "This is an illustrious (youth) destined to be a king;" and saying to himself, "I must watch over him," conducted him to the wihāro; and thus addressing him: "Beloved, do not omit, night or day, to improve thyself in what thou shouldest acquire," rendered him accomplished.

Pandu having heard of this, sent his messengers in the night, commanding, "Seize him." The théro foreseeing in a dream (what was to happen) sent him away. While they were in the act of departing, the messengers surrounded the pariwéno, but could not find them. These two escaping, reached the great river Góno in the southward, which was flooded; and although anxious to cross, they were stopped by the rapidity of the stream (Mahánámo) thus apostrophising the river: "O river, as thou hast arrested our progress, do thou, spreading out into a lake equally delay him here;" thereupon, together with the prince, descended into the stream. A nága rája observing these two persons, presented them his back to cross upon. Having got across, and conducted the prince to a secluded residence, and having made his repast on some milk-rice which had been off red to him, he presented the residue, with the refection dish, to the prince. Out of respect for the théro he turned the rice out on the ground (in order that he might not eat out of the same dish with him), and ate it. The théro then foresaw that this individual would possess himself of the land.

The rāja Pandu died after a reign of five years. His son Pharindo, and thirdly his younger brother Khuddaparindo, administered the government; but a constant warfare was kept up by Dhátuséno, harassing the whole population which had not attached itself (to him).

Dhātuséno protected (his own) people, and waged war against (the usurper) rája. That impious character dying in the sixteenth year of his reign, the other, third, individual

*Tintaró tató dsi rájd. Mdsailwayéna tañ Dhátuséno windséni téna katwá maháawan.
 Hané tasmiñ mahipālē Dáthiyó damiló tató rájd wassattayé hutwá Dhátuséna ható tato.
 Pithiyó damiló satta mdsé nanilhanañ gató Dhátasénéna yujjitwá, F'ansó pachechhijja ddmiló,
 Athási rájd Lañ' áyañ Dhátuséno narúthipo, bhátdarsaha dípanhi damilé dsi ughdtaké.
 Updyéhi anékihi ékawisappamānaké khawdháwdré niwdsétwá katwá yulldhamavéato,
 Sódhetwá méliniñ sálhu, katwáwa sukhitañ janah, sávanancha yathá tháné thapési parandsitañ.
 Damilé yénuwattínsu kulind kulagámiwá. "Té mañwá sásanañwá no rakkhínsúti" pakujjiya,
 Tésañ gámé gahetwána gúnehdsi sarakl haké. Róhanágamma té sabbé kulind tamupatthahuñ.
 Tésañ sahkarasammāna yathá yógamakási só; amarchhé attano dukkha sahdyéchdbhítósayi.
 Bandhápétwá mahdgaggāñ kedárol áthirólaké mahápdlimhi bhikkhúnañ sálidháttañcha dápayi.
 Paggurógdhurañthánañ sdloyókdsi budthimá Kálawápincha ganhitwá bandhi Gónammahánadiñ.
 Maháwihárañ katwána pattiyuttamanákulañ tathá bódhigharanchéwa dassantéyyamakárayi.
 Bhikkhawó paritósétwá pachechdyéhi chatúhipi Dhammdsokówa sóhdsi saṅghañ Pitakattayé.
 Atthárasa wiháricha thériyānamakárayi sampannabhógé dípanhi atthárasacha wúpiyo,*

became king. Dhátuséno, carrying on an active warfare against him also, succeeded in putting him to death, likewise, within two months.

After the demise of this king, the damilo Dáthiyó was rája for three years, when he also was put to death by Dhátuséno. The damilo Pithiyó then (succeeded), and in the course of his warfare with Dhátuséno was killed in seven months. The damilo dynasty then became extinct.

Thereupon the monarch Dhátuséno became the rája of Lanká. With the co-operation of his brother he entirely extirpated the damilos, who had been the devastators of the island by their various stratagems,—by having erected twenty one forts, and incessantly waged war in the land; and re-established peace in the country, and happiness among its inhabitants. He restored the religion also, which had been set aside by the foreigners, to its former ascendancy.

Some of the natives of rank, male as well as female, had formed connections with the damilos. Indignant at this defect, and saying, "These persons neither protected me, nor our religion," (the rája) confiscated their estates, bestowed them on those who adhered to him. All the nobility who had fled to Róhana rallied round him; on whom he conferred, with due discrimination, every protection and honour; but more specially gratified those devoted officers who had personally shared his own adversities.

Damming up the great river (Maháwáluká), and thereby forming fields possessed of untailing irrigation, he bestowed them on the priests entitled to the great alms, for the purpose of supplying them with "sáli" rice. This wise ruler founded also hospitals for cripples, and for the sick. He formed an embankment across the Góno river, including the Kálawápi tank. Employing his army therein, he restored the Maháwiháro, as well as the edifice of the bo-tree, rendering it most beautiful to behold. Like unto Dhammásoko, having thoroughly gratified the priests, by fully providing them with the four sacerdotal requisites, he held a convocation on the Pitakattaya. He built eighteen wiháros for the fraternities who had composed the "thérawádá"; and to ensure full crops in the island

Kālawāpiwihārocha Kōtipassāwanamālo, Dakkhīnāgīrīnāmōcha wihāro Waddhanāmō, Pannāwallakābhūtorā Bhallātālassanāmālo, Pāsānasinnō, dīsamhi Dhātusēnōcha pubbatē Magganēthūpawitthīcha; Dhātusēnēpi uttare; pachīna Kambawitthīcha; tathā Antaramēgīrī, Attālhi, Dhātusēnōcha; Kassapitthikāpubbatē; Rohanē Dāyagāmōcha, Salawānō, Wibhīsanō, Wihārō Bhulliwānōcha. Atthārasa imē mutā. Pādulakān Hambatthi Mahādantādi wāpiyō, Khudalākēcha wihare, sō atthārasa naruttamō wāpiyōcha tathā katwā, tesamēwantu dāpayi Panchawāsati hatthancha Mayuraparivēnukān haritwākāsi pāsādāmēl awisati katthalān. Kumāra Sēnasappetwā pubbabhōgān wissodhayaī Kalawapimhi bhōgaddhanā hettānuncha setaddhawayan. Lohapāsādakē jinne nawaḥammānchakārayi. Mahāthūpēsu chhattāni tēsu jinnaṇi kārayi. Dēwānanpiyatissēna katabodhimahānaya, sinānapūjān bōdhissa warabodhissa kārayi. Dhawantālōhākanāyō tathā pūjēsi solasa alaṇṇāraṇi Mūmudassa abhisekancha lārayi Mahābōlhipatitthānān orān Laṅkāya bhūmipā yāradwādasaman wassān bodhipūjamaḥkārayan Mahāmāhindathērassa kāretwā patibimbakān. Thērassādhanaṇi netwā, lātūn pūjān maharahan, Datwā saḥassān dipētūn Dipawāsaṇaṇi samādi. Thitdānān tathā bikkhuṇān datunchendpayi gulan

he formed also eighteen tanks, (at those places): viz. at the Kālawāpi tank, a wihāro of that name, also the Kōtipasso, the Dakkhināgīrī, the Waddhanāmō, the Pannāwallako, the Bhallātako, the Pāsānasinno; in the mountain division, the Dhātusēno, the Mangānēthupawitthi; to the northward, the Dhātusēno; to the eastward, the Kambawitthi; in the same direction the Antaramēgīrī; at Attālho the Dhātusēno; the Kassapitthikō, at the mountain of that name; in Rohāno, the Dāyagāmo, the Salawāno, and Wibhīsanō wihāros, as well as the Bhulliwāno wihāro. These, be it known, are the eighteen. In the same manner, this ruler of men having constructed also eighteen small tanks and wihāros: viz., the Pandulako, Hambatthi, the Mahādanto, &c., bestowed them on the same parties. Pulling down the Mayurupariwēno, which was twenty five cubits high, he reconstructed an edifice twenty cubits high. Assigning the task to prince Sēno, he caused the fourth of the fields at Kālawāpi, two hundred in number, which were formerly productive, to be restored to cultivation. He made improvements at the Lōhapasādo, which was in a dilapidated state. At the three principal thupos, he erected chhattas. He celebrated a festival for the purpose of watering the supreme bo-tree, like unto the sūāna festival of the bo-tree held by Dēwānanpiatissō. He there made an offering of sixteen brazen statues of virgins having the power of locomotion*; he held also a festival of inauguration in honor of the divine sage. From the period that the bo-tree had been planted, the rulers in Lankā have held such a bo-festival every twelfth year.†

Causing an image of Mahā Mahindo to be made, and conveying it to the edifice (Ambamālako) in which the thero's body had been burnt, in order that he might celebrate a great festival there; and that he might also promulgate the contents of the § Dīpawanso, distributing a thousand peices, he caused it to be read aloud thoroughly. He ordered also

* The word is literally rendered. It is possibly a clerical error. † This festival is no longer celebrated, and has probably been discontinued from the period that Anurādhapura ceased to be the seat of Government.

§ The Mahāwanso whether brought down to this period or only to the end of the reign of Mahāsēno, to which alone the Tika extends, there is no means of ascertaining.

*Bhikkhussa attano sise sañkharókirayañ sarañ lābhañ náldasi wutthassa pariwénassa attano.
 Pátikammañ bahunúāsi wihāre Abhayuttarē silā Sattthussa kāresi mandiruncha samāḍapañ.
 Buddhaddakalattē nettē natthē nagghamanidwayañ alāsi nettañ Sattthussa rañsichūlāmaniñ tathā,
 Manihi ghananūlchi lēśāwattañ sumuttamañ hemawatthañ tathēwannañ lōmañsōwaggañ chīwarañ,
 Pāḍaḍālan suwannaṣṣa padumañ dipamuttāmañ uñādrāgambarañ tattha pūjayittha asañkhiyañ.
 Alāsi patimāgghē bahumaggaḷachetiye bōdhisattēcha tathāsuñ Kālasēlassa Sattthuno,
 Upasambhawayassāpi Lokandhassa kārayi rañsichūlāmanimēwa Abhisēkawayassacha,
 Buddhabimbassa kāresi pubbē wuttañ pilandhanañ. Wāmapassamhi bōdhissa bōdhisattagharan tathā,
 Mettēyassacha kāresi saḷhañ rāḍapilandhanañ, samantā yōjane tassa tadāraḷkkhuncha yōjayi.
 Kārapēsi wihāresu dhātūrāḍaḷha pantiyo, tathā satasahassēhi mahābōdhigharañ warañ.
 Thūpāramamhi thūpassa pūjañ jinnañ wisōthanañ dāthādhātugharēchāpi jinnaṣṣa patisañkharan,
 Dāthadhātukarandācha rañsīncha ghanaluttimañ mahagghamanisañkhiṇṇaṣṣa suwannaḍapadumānicha,
 Dāthadhātunhi pūjēsi, pūjaneḍkā Asañkhiyā chīwardāni dāpēsi bhikkhūnañ dipawāsinañ.*

sugar to be distributed among the priests assembled there. (On this occasion) calling to his recollection the priest (formerly) resident in the same wihāro with himself, who had heaped dirt on his head, he did not permit him to participate in these benefits. He made many repairs at the Abhayagiri wihāro, and for the stone statue of Buddha an edifice, with an apartment (for the image). On the gem set in the eye of the image of the divine teacher by Buddhadaso being lost, this (rāja), in a similar manner, formed the eye with the "chūlāmani" jewel (a part of his regal head dress). The supreme curly locks (of that image he represented) by a profusion of sapphires; in the same manner the "unnan" lock of hair (in the forehead between the eyes) by (a thread of) gold; and he made offerings (thereto) of golden robes; and also, composed of gold, a foot cloth, a flower and a splendid lamp, as well as innumerable cloths of various colors. In the image apartment, he constructed many splendid chétiyos, where there also were (images) of Bōdhisattos.

For the granite statue of Buddha, as well as for the statue of the saviour of the world, called the "Upasambhavo," he converted his "chūlāmani" head ornament (into the ornament placed on the head of Buddha's statue, representing the rays of glory); and in the manner before described (at the festival of inauguration) in regard to the image named the Abhisēko, he invested these (images also) with their equipments. To the Bōdhisatto *Mettēyyo, he built an edifice to the southward of the bo-tree, and invested (his image) with every regal ornament; and directed that guards should be stationed at the distance of one yōjana all round it. He caused the wihāros to be painted with ornamental borders of the paint called the "dhātu;" as well as the superb edifice of the great bo, expending a lac thereon. At the Thūparāmo he repaired the thūpó and held a festival; he also repaired the dilapidations at the temple of the tooth relic. He made an offering to the "Dāthādatu" (tooth relic) of a casket thickly studded with radiant gems, and flowers of gold; and held a festival of offerings in honor of the tooth relic. He bestowed also innumerable robes and other offerings on all the priests resident in the island. He made improvements at

* The Buddha who is to appear next, to complete the five Buddhos of the present "Mahābhaddīkappo"

Kdrápētwa wihārēsu nawaḥamman̄ tahiṇ tahiṇ pākārēcha gharassdka sudhākamman̄ māḍharaṇ.
Mahāchētiyattayē katwā sudhākammanmahārāheṇ suwanuachhattaṇ kdrēsi tathā wajirachumbataṇ.
Mahāwihārē pāpēna Mahāsēṇa nāsītē wasiṇsu Dhammaruchikā bhikkhu Chētiyapabbatē.
Katwā Ambatthalan̄ thēravādānā dātukāmaḥ yāchito tēhi tesancho addsi dharanipati.
Dhātupatthānanandnāncha kdrētwa kaṇsalōhajaṇ dānawattampawattēsi ammanēhi dwoipanchahi.
Antōbahēcha kdrētwa nagurassa jindlayē patimāyōcha piyēsī Dhammāsō! asamōsamo.
Tassa puṇṇāni sabbāni mātumpatipadaṇ narō kohindma samatthōti mukhamattan̄ nidassitaṇ!
Tassa puttā iluwē dsiṇ Kassapo bhinnamātuko samānamutu kōchēwa Moggallāno mahabbalō.
Tathā pānasamā ēdā dūhītīcha manoramā bhāgintyassa pādāsi sēṇḍapachchāncha tuncha so.
Wīndālōṇa tēsi kasāyurusu sōpi taṇ. Rājā dsiwāna dhītīya wātthaṇ lōhitamakkhitan;
Natwā tammdaraṇ tassa naggyahāpēsī kujjhiya. Tatoppabhūti sō buddhawero saṅgamo Kassapaṇ,
Rajjēṇaṇ phalōbhētwa, bhinditwa pituantarē, sanghahētwa janaṇ, jwaṇḍhaṇ gahāpayē patin̄.
Ussāpēsī tato chhattaṇ Kassapo pitupakkhiyē wīndsetwa jana laddha sabbapapasaḍḍako
Moggallāno tato tēna lātukaṇ mahāhawaṇ aladdhabalutāyīgā Jambudīpaṇ balatthi! o.

the several wihāros. At each of those places, he caused the enclosing wall of the edifice to be beautifully plastered. At the three principal chētiyos, having had the white plastering renewed, he made a golden chhatta for each, as well as a "chumbatan" of glass.

On the Mahawihāro being destroyed by the impious Mahāsēno, the priests of the Dhammaruchchi sect had settled at the Chētiyo mountain. Being desirous of rebuilding, and conferring on the thēravādā priests (the opponents of the schismatics), the Ambatthalo wihāro (at the Chētiyo mountain), and being also solicited by them to that effect, the monarch bestowed it on them.

Having celebrated a festival in honor of the "Dūthādātu" relic, at the dedication of a metal dish, he kept up offerings (of rice,) prepared from ten ammunams of grain; and, like unto the unsurpassed Dhammāsōko's, constructing image houses both within and without the capital, he made offerings to those images of Buddha also. Who is there, who is able, by a verbal description alone, to set forth in due order all his pious deeds!

He had two sons born of different, but equally illustrious, mothers, named Kassapo and the powerful Moggallāno. He had also a daughter, as dear to him as his own life. He bestowed her, as well as the office of chief commander, on his nephew. This individual caused her to be flogged on her thighs with a whip, although she had committed no offence. The rāja on seeing his daughter's vestments, trickling with blood, and learning the particulars, furiously indignant, caused his (nephew's) mother* to be burnt naked. From that period the (nephew), inflamed with rage against him, uniting himself with Kassapo, infused into his mind the ambition to usurp the kingdom; and kindling at the same time an animosity in his breast against his parent, and gaining over the people, succeeded in capturing the king alive. Thereupon Kassapo, supported by all the unworthy portion of the nation, and annihilating the party who adhered to his father, raised the chhatta. Moggallāno then

* She must have been the sister of the king, as it is only a sister's son who would be designated 'nephew'. The term does not apply to a brother's son.

Mahārājjan windsena wiyogénacha sūnuno bandhāgaraniwāsina dukkhitampi naradhipan.
Dukkhdāpētumapañño so āha *Kassaparājukañ* : “*nidhi rājakulē, rāja, wuttā tē pitarā itī ?*”
 “*Nōti*” wuttē. “*Na jādsi chuttametassa, bhūmipa, Moggallānassa gōpēti nidhiñ sōti ?*” *tadabbhāvē.*
Sutvā tañ lupilo dūte pāhēsi pitusannikañ “*ārhikkhantu nīdhittidānamiti*” *watvā narādhamo*
 “*Māritumarehē pāpassa tassupāyo*” *tī chintiya, tunhi ahōsi* : *te gantvā rājakassa nūvēdayuñ*
Tatōwa pahuppiwa pēsayingtha punappunāñ : “*sādhu disvā sahāyam mē, nahdīvā Kālāwāpiyan,*
Marissūmati” *chintetvā, āha dute* : “*sachē mamañ Kālāwāpiñ gamāpētha sakkā vāntuñ.*” *Tē gatā,*
Rāñño dhañsu. *Rājāpi tutthahattōdhanatthiko pēsīsi dūtē datvāna rathāñ jinnēna cha’l hind.*
Ewañ gachehhati bhupālo pājento sathilo rathāñ khalanto lujamassāpi, kinchi mattāñ addsi so.
Tañ khalitvā pasiditvā tasmā pannamadā tadā Moggallānassa tañ kātuñ sangahan dvaranāyakañ.
Ewañ sampattiyonāma chālāwijjullatēpamā : *lasmā tāsūpamañjēyya lohindma sachētano*
 “*Rājā ētiti*” *sutvāna thēro sō tassa sōhadō laddhāmsodanañ māñsañ sākulañcha warañ, sarañ.*
 “*Rājā rōcheti ētanti*” *gōpayitvā upāwisi. Gantvā rājāpi wanhitvā ēkanantamupdwēsi*

endeavoured to wage war against him, but being destitute of forces, with the view of raising an army, repaired to Jambudīpo.

In order that he might aggravate the misery of the monarch, already wretched by the loss of his empire as well as the disaffection of his son, and his own imprisonment, this wicked person (the nephew) thus inquired of the rāja Kassapo : “Rāja, hast thou been told by thy father, where the royal treasures are concealed ?” On being answered “No.” “Ruler of the land, (observed the nephew), dost thou not see that he is concealing the treasures for Moggallāno ?” This worst of men, on hearing this remark, incensed, dispatched messengers to his father, with this command : “Point out where the treasures are.” Considering that this was a plot of that malicious character, to cause him to be put to death, (the deposed king) remained silent ; and they (the messengers) returning, reported accordingly. Thereupon, exceedingly enraged, he sent messengers over and over again, (to put the same question). (The imprisoned monarch) thus thought : “Well, let them put me to death, after having securely bound, and bathed in the Kālāwāpi tank ;” and made the following answer to the messengers : “If ye will take me to the Kālāwāpi tank, I shall be able to ascertain (where the treasures are).” They, returning, reported the same to the rāja. That avaricious monarch, rejoicing (at the prospect of getting possession of the treasures), and assigning a carriage with broken wheels, sent back the messengers.

While the sovereign was proceeding along in it, the charioteer who was driving the carriage, eating some parched rice, gave a little thereof to him. Having ate it, pleased with him, the rāja gave him a letter for Moggallāno, in order that he might (hereafter) patronise him, and confer on him the office of “Dwāranāyako” (chief warden).

Thus worldly prosperity is like unto the glimmering of lightning. What reflecting person, then, would devote himself (to the acquisition) thereof ?

His friend, the thēro, having heard (the rumour) “the rāja is coming,” and bearing his illustrious character in mind, laid aside for him some rice cooked of the “māsa” grain, mixed with meat, which he had received as a pilgrim ; and saying to himself, “the king

ERRATA.

ERRATA.

Page.	line.	
1	22	for Rewato read Réwato
2	1	for Attadassincha read Atthadassincha
—	35	for pusso read phusso.
3	5	for thánéwé hdsayañ read tháné wihdsayañ.
—	6	for Tē bhayaṭṭhā bhayan dyāchuñ abhayañ Jinañ read Tē bhayaṭṭhā bhayañ yaḷḷhā dyāchuñ abhayañ Jinañ.
—	9	for tathāsino read tatthāsi no.
—	11	for tatthā pavitthesu read tattha pavitthēsu.
—	12	for dhammāśayaṇi read dhammamāśayaṇi.
4	7	for ādāpetwāna, upakkāmi read ādāpetwānapakkāmi.
—	8	for Uḍḍhachūḷābhaya, read Uḍḍhachūḷābhaya.
5	3	for Mātāmāhāmātā read Mātā māha mātā.
—	6	for Buddhānomaṭṭiyādyēwa read Buddhānūnomaṭṭiyādyēwa.
—	9	for Jētūyānē read Jētūyānē.
—	15	for His maternal grandmother having bestowed this invaluable gem-throne on him, read His grandmother having bestowed this invaluable gem-throne on his mother,
6	1	for wdyrdanasya read patilassayī.
—	5	for Kalyāṇiṇā rājā read Kalyāṇiṇā nāgārājā.
—	9	for Adhivāsayaṭṭha read adhivāsayaṭṭha.
7	6	for uggannatwā read uggantwā
8	2	for passanūgā read passan; agā: for lōkādīpo read lōkādīpō.
—	9	for Suruchiḥa read Suruchi picha: for thatā read tathā.
—	10	after duwē repeat duwē again
—	14	for dwādasatthwa read dwādasatthwē.
9	1	for Ma' hāḷēwāḷikānicha read Mukhāḷēwāḷikānicha.
—	5	for sahasarassa read Sahassarassa.
—	6	for dwē read duwē.
—	7	for Sehahann read Sihahanu.
—	35	for Dēwadatta read Dēwadattō.
10	2	for Bōdhisattho read Bōdhisattō.
—	5	for dhammanāśayaṇi read dhammamāśayaṇi: for Dwōpanṇāṣṭ read Dwōpanṇāṣṭha
—	8	for Ajāsattano read Ajātasattano
11	2	after Yamasāḷānamantarē add warē.
—	7	for Samatthe thapanatthātā read Samattē thapanāñ tathā.
—	—	for Munind annagahañ read Muninānaggahañ.
12	2	for su' hapa' / hamhi, tatthikā read sukkapakkhahitatthikā.
—	4	for thiragunapēḷā read thiragunūpēḷā.
—	6	for Wihārapatisankarē read Wihārapāṭisankarē.

Page. line.

- 12 13 for *appamaṭṭo* read *appamattó*,
 13 2 for *sannipāṭiṇsu* read *sannipatiṇsu*.
 — 4 for *kehichi* read *kēhicha*.
 — 7 for *wisajjētuṃ* read *wissajjētuṃ*.
 — 9 for *nāyakōwiddā* read *nayakōwiddā*.
 — 37 for “wēlēho” read “wēdo”
 14 2 for *wattēnēkataṇ* read *wattanē' ataṇ*,
 — 3 for *atiwajjātapamejjā*, read *atiwajjātapamejjā*.
 — 7 for *jahēyuti* read *jahēyāti*.
 15 3 for *atṭhāvassāni tikkamuṇ* read *atṭhāvassānitikkamuṇ*.
 — 4 for *puttōpi turaṇ* read *puttō pitaraṇ*.
 — 6 for *amačaṇ* read *amachchaṇ*.
 — 11 for *Wajjisu* read *Wajjisu*.
 — 14 for *Ajāsattu* read *Ajātasattu*.
 — 27 and *passim*, for *Wisāli* read *Wēsāli*,
 16 1 for *Nakappantaṇ* read *Nakappatitaṇ*.
 — 2 for *wadittuṇ* read *wādittuṇ*.
 — 4 for *ganatwā* read *gantwā*.
 — 6 for *Pathēyū' e* read *Pāthēyākā*.
 — 8 for *bahussata* read *bahussuta*: for *passituṇ* read *passituṇ*.
 — 9 for *Thērā* read *Thērō*.
 — 10 for *mahattānā* read *mahantatā*.
 — 26 for *ukkhupētan* read *ukkhēpanīyan*.
 17 3 for *nagaṇ' taṇ* read *nagaṇi taṇ*,
 — 5 for *gandhā' ūtū* read *gandhakuṭṭū*: for *Wajjabhūmiyaṇ* read *Wajjibhūmiyaṇ*
 — 9 for *māgata* read *samgata*.
 — 10 for *magamū* read *magamuṇ*.
 — 11 for *sakamaṇṭṭinaṇ* read *sakamaṇṭṭinaṇ*.
 — 32 and *passim*, for *Pupphāpura* read *Pupphapura*,
 18 1 for* *Bhadrilantē* read *Bhadrilantē*.
 — 8 for *sammanāti* read *samannu*.
 — 16 for *Lōhakumbhā* read *Lōhakumbhā*.
 19 1 for *therā* read *thēraṇ*.
 — 11 for *arāhattāni murchēni* read *arāhattā nimuchini*.
 20 1 for *tiṭṭhāpēsaṇtaṇ* read *tiṭṭhāpēsaṇ taṇ*.
 — 4 for *Sanhātādsakantaṇ* read *San' hātādsakattaṇ*.
 — 8 for *dassahassikā* read *dassahassikā*.
 21 1 for *wāḍḍhi* read *wāḍḍhi*.
 — 7 for *dwāwisatiṇ* read *dwāwisati*.
 — 9 for *Moriyānaṇ* read *Mōriyānaṇ*: for *waṇsejātaṇ* read *wānē jātaṇ*.
 — 11 for *wānāsi* read *wānāsi*: and for *tassā* read *tassa*.
 — 13 for *ekarajjamāpāpuni* read *ekarajjamāpāpuni*.
 — 15-17 for *Subbattha* read *Subbattha*.

Page. line.

21 17 for *Kassapo* read *Kassapiya*.

— 18 for "There were twelve théra schisms," read "There were twelve schisms, including the Théra schism, (which was suppressed at the first convocation, in the first year of the first century.)"

— 19 for "formerly noticed" read "named hereafter."

— 20 to 24 — The passage contained in these lines to be corrected as follows. * "Thus in the second century (after the death of Buddho) there arose † seventeen schisms; the rest of the schisms among the preceptors were engendered subsequently thereto. These were the six secessions which took place in Jambudípo (during the second century), —the Hémawatá, the Rájagiriya, and the Siddhattiká, as well as (that of) the Pubbaséliya and Aparaséliya priesthood, and the Wádariya. The Dhammaruchiya and Ságaliya schisms took place in Lanká (in the fifth and eighth centuries after Buddho's death)

— 29 for *Chánako* read *Chánakko*.

22 8—9 for *mega* read *muga*.

— 24 for *Himáwanto* read *Himawanto*.

— 25 for *malakan* read *ámalakan*.

— 29 for *Chadanta* read *Chhadanta*.

— 34 for *muppulan* read *uppalan*

23 5 for *mabina* read *matimá*.

— 6 for *psa-ndhiké* read *psá-ndhiké*.

— 7 for *santañ* read *yantañ*.

— 11 for *Sumánassa* read *Sumanassa*.

— 18 for *Dharmásóko* read *Dhammasóko*

— 34 for *western* read *eastern*.

24 1 for *upatthási* read *upatthási*.

— 4 for *gámagani* read *gámagáni*.

— 5 for *pubbe wasanniwdsena* read *pubbéwa sanniwdséna*: for *ajdyathá* read *ajjyatha*.

— 6 for *chikkinali* read *wikkindti*.

— 9 for *táttha* read *tattha*.

— 10 for *wanijó* read *wdnjó*: for *purañ* read *púrañ*.

25 2 for *patthayañ* read *patthayi*.

— 3 for *chetiká* read *chetiká*.

— 8 for *kdrañ* read *karañ*.

— 10 for *sambuddhábhasitañ* read *sambuddhabhásitañ*.

— 12 for *upajjhāyassā* read *upajjhāyassa*.

26 4 for *satti* read *satti*.

— 9 for *dhammakkhandhni* read *dhammakkhanddti*.

— 15 for "ratanattya" read *ratanattayan*. "

* These alterations have been made on a more careful examination of the explanation continued in the *Tiúá*

† Exclusive of the first schism, which was suppressed in the first century

Page. line.

- 27 4 for *Anótattólakdjeten* read *Anótattólakdjeten* : for *té pitakdnan* read *tépitakdnan*.
 — 11 for *kētumādhī sóbhitañ* read *kētumādhīsóbhitañ*.
 — 13 for *pitunnatunnatā* read *pitunnatunnatō*.
 — 17 for *tripitika* read *tépitaka*.
 28 2 for *dīthapubbe washiṭṭe* read *dīṭṭhā pubbe washiṭṭe*.
 — 6 for *manussēsu papajjītwā tudūpadduwaghdākan* read "*manussēsupapajjīdī tudūpaddowa-*
ghatā añ."
 — 7 for *Adāpatinan* read *Adā patiṇaṇ*.
 — 12 for *Ahū Upāli thērassa thērassadhiwihāriko, D tsakō ; Sónakō tassā dwē té sādhiwihārikā*
read Abu Upalithērassa thērō sādhiwihārikō Dāsakō ; Sónakō tassa ; dwē thērd
Sónakassamē.
 — 14 for *priests* read *sants*.
 — 22 for *they supplicated of the great sage to be born among men for the removal of this*
calamity read *they thus supplicated the great sage "vouchsafe to be born among*
men, for the removal of this calamity."
 — 25 for *Chandawo* read *Chandawajj*.
 — 34 for *his disciples* read *the disciples of Sónakō*.
 29 4 for *nanḍisi* read *nāṇḍisi*.
 — 6 for *upasampajja* read *upasampajjī*.
 — 14-17 for *vehélo* read "*wédos*."
 — 34 for *pitika* read *pitakattaya*.
 30 7 for *wetā* read *wetthā*.
 — 9 for *Wutthahantī* read *Wutthahantī*.
 — 23 for *utus* read *utās*.
 — 33 for *Lord ! why art thou silent ?* read *Lord ! why wast thou silent ?*
 31 2 for *Janamī* read "*Jāṇamī*."
 — 5 for *niggamhi* read *niggamhi*.
 — 8 for *tiwēdā tadhi* read *tiwēdādadhi*.
 — 11 for *théō* read *thérē*.
 — 12 for *ku jahitwā* read *kuyhitwā*.
 — 30 for *tiwēhedo* read "*tiwēdo*."
 32 4 for *nirujjhassati* read *nirujjhiṣṣati*.
 — 6 for *lōnamamantōti* read *lōnamamantōti*.
 — 17 for *upasampadāyitwa* read *upasampādāyitwa*.
 — 14 16 for *vehélos*, read *wedhos*.
 — 35 for *vipassanan* read *wipassanan*.
 33 3 for *lānā manté migéranté* read *kilamanté migé rangé*.
 — 4 for *dranyé* read *aranyé*.
 — 5 for *rájjan* read *rajjan*.
 — 7 for *Ahā'i tamhi* read *Ahātitamhi*.
 — 10 for *wijayamandsawan* read *wijayanamandsawan*.
 — 12 for *uppatitwā* read *uppatitwā*.
 — 17 for *the théro Mogali* read *the théro son of Moggali*.

ERRATA

Page.	line	
34	13	for <i>sabba ráma</i> read <i>sabbárama</i> .
35	1	for <i>Purabhérin</i> read <i>Purí bhérin</i> .
—	6	for <i>sabbatthá</i> read <i>sabbathá</i> : for <i>nanthádhikapicha</i> read <i>natthádhikapicha</i> .
36	9	for <i>abhásiuñ</i> read <i>abhásiyuñ</i> .
—	11	for <i>pubbajjañ</i> read <i>pubbajjá</i> .
—	13	for <i>Saṅgamittañcha</i> read <i>Sanghamittancha</i> .
—	14	for <i>Māhindo</i> read <i>Mahindo</i> .
37	4	for <i>wissuta</i> read <i>wissutá</i> : for <i>āchriyá</i> read <i>āchariyá</i> .
—	8	for <i>kunta</i> read <i>kanta</i> for <i>kappāyi</i> read <i>kappayi</i> .
—	18	for <i>Dhammapati</i> read <i>Dhammapālāti</i>
—	27	for with a young female <i>kuntikinnariyá</i> read with the lovely female <i>kinuati</i>
38	2	for <i>naladdháñ</i> read <i>naladdhañ</i> .
—	3	for <i>āyikkhayantikañ</i> read <i>ayukkhayantanañ</i> .
—	11	for <i>Kunti</i> read <i>Kanti</i> .
—	12	for <i>pawḍṭṭayuñ</i> read <i>pawattayuñ</i> : for <i>kāśāyān</i> read <i>kāśāwan</i> .—
—	34	for <i>kuntikinnariyá</i> read lovely <i>kinuati</i> .
39	3	for <i>Tassopasamané</i> read <i>Tassópasamanañ</i> .
—	5	for <i>patissēlhaññ</i> read <i>patissēdhanañ</i> .
—	9	for <i>rdyasasanañ</i> read <i>rdyasāsanañ</i> .
—	10	for <i>nakaroma</i> read <i>nakaroma</i> : for <i>mulhamānasan</i> read <i>mūlamānasan</i> .
—	12	for <i>āsanāñhi</i> read <i>āsanamhi</i> .
—	33	for <i>embicile</i> read <i>imbecile</i>
40	3	for <i>ubhinnanchātu</i> read <i>ubhinnanchāti</i> .
—	4	for <i>mahārajá</i> read <i>mahārájā</i> .
—	5	for <i>rathesuka</i> read <i>rathēsabho</i>
—	13	for <i>anesuñ rājá</i> read <i>anesuñ, rājā</i> .
41	7	for <i>manussācha</i> read <i>manussancha</i> .
—	8	for <i>thadāñgēhi</i> read <i>tatladhēhi</i> for <i>mahi</i> read <i>mahin</i>
—	10	for <i>Patichcha kammañ</i> read <i>Patichchakammañ</i> for <i>chetannan</i> read <i>chetanān</i>
—	18	for <i>Ratwaddhane</i> read <i>Ratwaddhano</i>
42	1	for <i>pakkasitwāna</i> read <i>pakkāsītawāna</i>
—	2	for <i>wiyāharinsu</i> read <i>wiyākarinsu</i> .
—	5	for <i>tutthamano</i> read <i>tutthamanó</i> .
—	21	for <i>is</i> read <i>was</i> for <i>vibhajja</i> read <i>vibhajjo</i>
—	31	for <i>Yasso</i> read <i>Yaso</i> .
43	9	for <i>Ekānini</i> read <i>Ekāninī</i> .
—	10	for <i>satthambhiddhawi</i> read <i>satthamabhiddhawi</i> .
44	2	for <i>āropiyāsutañ</i> read <i>aropiyaśutan</i>
—	9	for <i>mātalassa</i> read <i>mātulassa</i> .
—	10	for <i>sādhana</i> read <i>sādhano</i> .
—	18, 19	for They partook of the nature of the lion in the formation of their hands and feet read He partook of the nature of the lion, in the formation of his hands and feet
45	2	for <i>puttāsōkēna</i> read <i>puttasōkēna</i> .

- Page. line
- 45 7 for *tatiyi* read *tatiyé*.
- 9 for *wijjhintuñ* read *wijjhituñ*.
- 11 for *Tathāsiyāwa* read *Tathāsi ydwa*.
- 12 for *addāyapurañ* read *addāya sapurañ*.
- 46 2 for *sampaticchhitwa* read *sampaticchhitwa*.
- 3 for *Nagarañ* read *Nagarañ*.
- 8 for *Kujho* read *Kuddho*.
- 9 for *Kujho* read *Kuddho*.
- 14 for *sāhasānāthakito* read *sāhasānāthakito bhito*.
- 47 10 for *wattamuttō* read *wuttamattō*.
- 11 for *apēchcha* read *upechcha*.
- 27 for *Uppulwanno* read *Uppalawanno*.
- 48 6 for *bhakkhetuñ* read *bhakkhetuñ*.
- 12 for *Yakkhiñ* read *Yakkhiñ*.
- 14 for *sami* read *sāmi*.
- 49 1 for *wuttamattāwa* read *wuttamattāwa*.
- 4 for *wasāñ* read *wayañ*.
- 10 for *dātukamā* read *dātukamā*; for *kādmitti* read *kādmitti*.
- 50 1 for *adissamānē* read *adissamānē*; for *kathammā ēmi* read *kathammā ēmi*.
- 2 for *saddantē* read *saddantē*; for *sāñāpānēwa* read *sāñāpānēwa*.
- 3 for *ganhatibrawi* read *ganhatibrawi*; for *wilayanlēsi* read *wilayanlēsi*.
- 4 for *rajāpānāhassā* read *rajāpānāhassā*.
- 7 for *Tambapannattha paññiyo* read *Tambawannatthapānayo*.
- 9 for *tassatrayānattā* read *tassatrayānattā*.
- 10 for *Sihalananda* read *Sihalananda*.
- 13 for *dwijāwasam* read *dwijāwasam*; for *gama-* read *gama-*.
- 16 for On that signal fall to with blows, read Guided by the direction of that signal, deal out thy blows.
- 24 for "Tambapanniyo" read *Tambawannapānayo*.
- 51 1 for *nañthidya* read *nañthidya*.
- 2 for *kumarassābhicchanē* read *kumārassābhicchanē*.
- 3 for *Pandawān* read *Pandawān*; for *pābhata māha tañ* read *pābhata māhatañ*.
- 5 for *Pandawo* read *Pandawo*.
- 6 for *unavatta* read *unavatta*; for *dhitarancha* read *dhitarācha*.
- 52 3 for *tanaḍḍanti* read *tanaḍḍanti*.
- 4 for *tamānāṭṭa* read *tamānāṭṭa*.
- 5 for *gata* read *gata*; for *yattāmanussānañ* read *yattāmanussānañ*.
- 6 for *bahitē* read *bahitē*; for *diswa* read *diswa*; for *sahāpāgā* read *sahāpāgā*.
- 7 read this line thus "Pundipinopānāhāsaṃsāyanti dhamāgatā"—*atikāṭuhalē yakkhe, yakkho*
sāhasānāthakito.
- 8 for *wiyalantayā* read *wilayannayā*.
- 12 for *Puttadhitthi wāḍḍhitwa* read *Puttadhitthi wāḍḍhitwa*.
- 33 for *Sumanta mountain* read *Sumanakūto (Adam's peak)*.
- 53 4 for *Thānā tāddā amachchānāñ adāsi*, read *Dhānānāddā amachchānāñ; adāsi*.

Page. line

- 53 10 for *nassiyilha* read *nassiyótha* . for *rajjahétuñ* read *rajjahétu*.
 — 12 for *pikkhantá* read *pekkhantá*
 — 19 for offices read riches.
 54 4 for *tatá* read *tátá*.
 — For the 5th verse read “ *Lankañ nēkagunañ katañ, mama bhdtussa santakañ, tassachchayēcha tathēwa rajjāñ kīrtitu sōbhanañ.* ”
 — 6 for *rajja kumdrako gamissumiti* read *rajjakumāró “ gamissāmiti ”*
 — 20, 21, 22 Read “ My children, I am advanced in years; repair one of you to Lanka the realm of my brother, which possesses every (natural) advantage: on his demise rule there over that splendid kingdom.”
 — 26 after *Gónagāmakatittha* a bracket
 — 27 for Mahakundura river read the great Kanduro river
 55 1 for *adāya sakañ* read *addya só sakañ*.
 — 2 for *anūpadésēna* read *anūpadésēna*
 — 5 for *dropiyá* read *ārōpiyá*.
 — 6 for *Gangāyakhipi* read *Gangāya khipi* . for “ *ganhantupahu* read “ *ganhantu pahu*.
 — 7 for *pabbajitākarañ* read *pabbajitākara*.
 — 9 for *amachché* read *amachché* : for *samappyi* read *samappayun*.
 — 10 for *manóratthañ* read *manóratthá*.
 — 11 for *sahágata* read *sahágatá*.
 — 15 for Widudhabhassa read Widudhabho
 — 26 for *Gónagamaka* read *Gónagāmakatittha*
 56 3 for *ēkathūnikē* read *ēkathūnikē*
 — 5 for *sāyató* read *sāyató*.
 — 13 for “ *mantras* ” read “ *mantos* ”
 — 25 for Baddakachcháná read Bhaddakachcháná
 57 6 for *Chitta* read *Chittá*.
 — 10 for *mātuaróchayi* read *mātu drochayi*
 — 11 for *árochayi* read *āróchayi*.
 — 12 for *Róhana* read *Róhano*.
 58 6 for *rdjá puttá* read *rdjaputtá*: for *ubhapana* read *ubhópana*
 — 7 for *katwá namakarañ* read *katwánamakaruñ*.
 59 1 for *Ummālachittāyanta* read *Ummālachittāyānattá*
 — 9 for *wanchitañ* *ñēwachóhi* read *wanchitaññē wachthi*.
 — 14 for Doramadala read Dwáramandalako
 — 15, 17 for Tumbakandura read the Tumbaro mountain stream
 60 3 for *kumarañ* read *kumáran*.
 — 4 for *nēhé* read *nīhi*.
 — 5 for *nēsi so; tañwachaso sutwá* read *nēsi só tañ wachañ sutwá*.
 — 10 for *wydkáé* read *wydkaté*.
 — 11 for *karayissasi* read *kārayissasi*
 — 13 for *tátá ti* read *tátáti*.
 — 30 for *véhédos* read *wédos*

- Page line
- 61 5 for *Harikanda* read *Girikanda*.
- 6 for *Harikandu* read *Girikanda*.
- 9 for *drochésuñ* read *dróchésuñ*.
- 10 for “*saparisó kattha yásiti ?*” read *saparisó*, “*kattha yásiti ?*”
- 11 for *bhattēndyache* read *bhattēndyāchi*.
- 22, 23 for *Harikunda* and *Harikundasiwo*, read *Girikando* and *Girikundasiwo*
- 25 for *karissa* read *kaiissan*.
- 30, 31 for He inquired of her, “where art thou going, together with thy retinue?” read attended by his retinue, he inquired, “where art thou going?”
- 62 2 for *bhōjāpayitē* read *bhōjāpayi tē*: for *patiwanśōwa* read *paṭiwanśōwa*.
- 3 for *punnagunupelā* read *punnagunūpēlā*.
- 6 for *bhātara* read *bhātārō*.
- 13 for *orantutō* read *ōrañ tatō*: for *bhātari* read *bhātārō*.
- 63 2 for *tēsāñrajjamappesi* read *tēsāñ rājjamappēsi*.
- 3 for *tathō putissa gāmanhi* read *tathōpaṭissagāmanhi*.
- 9 for *tālapāntincha* read *tālapattancha*.
- 10 for *āndrayi* read *āndrasī*.
- 12 for *wassani* read *wassāni*.
- 30 for *Kachehhaka* read *Kachchhaka*.
- 64 3 for *chamupatin* read *chamūpatin*.
- 4 for *rājaprikkhārañ* read *rājaparikkhārañ*.
- 65 4 for *jātaśārē* read *jātassarē*.
- 5 for *abisekañ* read *abhisēkañ*.
- 6 for *porōhita* read *purōhita*.
- 7 for *upākāranta* read *upākarattā*: for *jetthañtañ* read *jetthañ tan*.
- 10 for *Girikāṇḍasantassēva* read *Girikāṇḍatēsāñ tassēva*
- 12 for *Chittardjañtañ* read *Chittardjañ tañ*.
- 13 for *dastnañ* read *dasiñ tan*: for *ātāññūniwēsayi* read *kataññū niwēsayi*
- 25 for “*prohito*” read *parōhita*.
- 33 for the territory *Girikandaka* read the prince *Girikando*
- 39 for *know* read *knew*.
- 66 3 for *rattikhiddā* read *rattikkhiddā*.
- 6 for *purasodhakē* read *purasōdhakē*: for *dwēsātān* read *duwēsātān*.
- 32 for *Pasāna* read *Pāsāno*
- 37 for *Pasandhika* read *Pāsandhika*.
- 67 2 for *wiyādhīpālapurathimē* read *wiyādhapdīpurathimē*.
- 4 for *waṭṭamēwacha* read *wattamēwacha*.
- 8 for *dharāni patittañ* read *dharanipattitañ*.
- 12 for *wanūyānañ* read *wanūyyānañ*.
- 19 for *hospital* read *college*.
- 68 1 for *uyyānatthāna* read *uyyānatthāna*
- 3 for *dasā hēsūñ* read *dasdhēsūñ*.
- 9 for *tatā*, *suwannaawanna* read *latā* *sūwannaawanna*

ERRATA

Page.	line.	
68	11	for <i>tanhi</i> read <i>tahin</i> : for <i>sajiváwiya dissari</i> read <i>sajivawiya dissari</i> .
—	12	for <i>wéthaka</i> read <i>wéthaká</i> .
—	10	for <i>maalaka</i> read <i>malaká</i> : for <i>anguliwelakhá</i> read <i>anguliwéthaka</i> .
69	1	for <i>puñva wijamhitañ</i> read <i>puñnavijambhitañ</i> .
—	2	for <i>muttdátdácha</i> read <i>muttdá, tá tdcha</i>
—	7	for <i>pariwárité</i> read <i>pariwáritó</i> .
—	8	for <i>sankhañha</i> read <i>sankhañcha</i> .
—	12	for <i>tassá machchassa</i> read <i>Tassámachchassa</i> .
—	13	for <i>wasagharánicha</i> read <i>wásaghardnicha</i> .
—	34	for <i>puróhutto</i> read <i>puróhító</i> .
—	35	for <i>setthutto</i> read <i>settho</i> .
70	1	for <i>harichandadañ</i> read <i>harichandanan</i> .
—	2	for <i>punjanañ</i> read <i>punchaniñ</i> : for <i>anjanacha</i> read <i>anyanancha</i> .
—	7	for <i>désesi</i> read <i>désésin</i> .
—	13	for <i>sámibhattetó</i> read <i>sámibhattinó</i> .
—	18	for the clay of aruná read the medicinal aruna clay.
—	34	for <i>Támalettiya</i> read <i>Támalitti</i>
71	1	for <i>sámihiterata</i> read <i>sámihité ratá</i> : for <i>Lankahita sukhé</i> read <i>Lankāhitasukhe</i> .
—	2	for <i>wachanó</i> read <i>wachanópi</i> : for <i>patarittapiti</i> read <i>pawitātapiti</i>
—	12	for <i>Itthiyawuttiyañ</i> read <i>Ittiyawuttiyañ</i> .
—	30	for <i>Máharatta</i> read <i>Maharattha</i>
72	2	for <i>khépatidáruno</i> read <i>kipati dáruno</i> .
—	5	for <i>Phalanti sanayó</i> read <i>Phalantisaniyó</i> .
—	6	for <i>ginsdpenti</i> read <i>bhinsdpenti</i> .
—	8	for <i>bhawéyyaman</i> read <i>bhāwéyya man</i> .
—	9	for <i>kipdyasi</i> read <i>kipéyási</i> : for <i>mamopari</i> read <i>māmapari</i> .
—	10	for <i>tawissassa</i> read <i>tawéwassa</i> .
—	14	for <i>Mádānikódhañ</i> read <i>Módāni kedhañ</i>
—	16	for <i>Aṇavālo</i> read <i>Aṇawālo</i>
73	1	for <i>patipajjisun</i> read <i>patipajjisun</i> .
—	6	for <i>kasdwañ pajjotá</i> read <i>kasdwapajjotá</i> .
—	9	for <i>sañnattamanamataggañ</i> read <i>saññuttanawataggañ</i> .
—	12	for <i>Gañtwá parantukañ</i> read <i>Gantwāparantakan</i> .
—	29	for <i>dewadutta</i> read <i>dēwaduta</i> .
—	33	for "anómatugga" discourse (of Buddhó) read the "anawatagga" section of Buddhó's discourses
74	1	for <i>sahasán</i> read <i>sahasāni</i> : for <i>dhammāmaté mapayisi</i> read <i>dhammāmatamapáyási</i> .
—	3	for <i>Maháddhammakkhito</i> read <i>Mahāddhammavakkhito</i> .
—	5	for <i>Gantwánañ</i> read <i>Gantwāna</i> : for <i>kālakāram</i> read <i>kālakāráma</i>
—	6	for <i>santali</i> read <i>sattali</i> .
—	8	for <i>wisun</i> read <i>wisun</i> .
—	22	for <i>kālakārāna</i> read <i>kālakārāmo</i> .
—	24	for <i>Mālikādévo</i> read <i>Mūlakādéwo</i> : for <i>Dhandābinusso</i> read <i>Dhandhabinusso</i> .

ERRATA.

Page.	line.	
74	32	for <i>Sówanabhúmi</i> read <i>Suwannabhúmi</i> .
75	2	for <i>mnha</i> read <i>mahd</i> .
—	3	for <i>hitd</i> read <i>bhita</i> .
—	7	for <i>Sonuttard</i> read <i>Sónuttara</i> .
—	8	for <i>Jinasāvaladdhanan</i> read <i>Jinassa kaddhanan</i> : after <i>tahin</i> add <i>tahin</i> again : for <i>bhawiyako</i> , read <i>bhawēyako</i> .
76	4	for <i>atajdn</i> read <i>atrujañ</i> : for <i>jalabhiññañ</i> read <i>chhalabhiññañ</i> .
—	5	for <i>sañghañ</i> read <i>sangahañ</i> : for <i>Dakkhinagiriñ</i> read <i>Dakkhindgiriñ</i> . for <i>tatthd</i> read <i>tattha</i> .
—	12	for “ <i>kdlaññd</i> ” read <i>kdlaññú</i> : for <i>sadnattañ</i> read <i>samdnattañ</i> .
—	—	for <i>bahussawañ</i> read <i>mahussawañ</i> .
—	32	for the noble (twin) princes Ujjénio and Mahindo, read the noble Ujjénian prince Mahindo.
77	1	for <i>jandtu</i> read <i>jándtu</i> .
—	2	for <i>Missangañ</i> read <i>Missanagañ</i> for <i>taddhēwa</i> read <i>tadahéwa</i> .
—	3	for <i>Maginló</i> read <i>Mahindó</i>
—	4	for <i>bhāginidhītu</i> read <i>bhaginidhītu</i> : for <i>Bhaṇḍakandma ló</i> read <i>Bhaṇḍakandmakó</i> .
—	6	for <i>Thattha</i> read <i>Tattha</i> : for <i>upósathó</i> read <i>upósathé</i> .
—	7	for <i>wihāra</i> read <i>wihárd</i> ,
—	9	for <i>sadisohatahētu</i> read <i>sadisóhitahētu</i> .
—	18	for <i>Magindo</i> read <i>Mahindo</i> .
78	12	for <i>saddhānti</i> read <i>sad-dhiñti</i> .
—	23	for the théro came in sight of the monarch ; but he (the metamorphosed déwo) vanished. read the théro being perceived by the monarch, he himself (the metamorphosed déwo) vanished.
—	34	for “ <i>irsi</i> ” read “ <i>isi</i> .”
79	1	for <i>īdisakā raññé</i> read <i>īdisakāraññé</i> .
—	9	for <i>Natitācha aṇātīcha</i> read <i>Nāti tēcha aṇṇā tēcha</i> .
—	19	for replied read solved.
80	2	for <i>sāyañēha</i> read <i>sāyañhē</i> .
—	5	for <i>sato</i> read <i>sati</i> : for <i>sāyañā</i> read <i>sdsanó</i> .
—	6	for <i>wasatambhākasantiké</i> read <i>wasatambhākasantiké</i> .
—	21	for the “ <i>āgata</i> ” sanctification read the state of sanctification
81	10	for <i>Nārōgdma</i> read <i>Nārōhāma</i> .
—	18	for <i>Sondipasse</i> read <i>Sondipasso</i> .
—	34	for (Thuparámo) read (Pathamachétiyan).
82	3	for <i>uchchhāsané</i> read <i>uchchāsané</i> .
—	8	for <i>dsanapannatti</i> read <i>dsanapaññattiñ</i> : for <i>pathawi</i> read <i>paṭṭhawi</i> .
—	11	for <i>wasanti</i> read <i>wasantiñ</i> ,
83	1	for <i>sachchasaññattamēwacha</i> read <i>sachchasaññuttamēwacha</i> .
—	2	for <i>Bhiyo</i> read <i>Hiyo</i> : for <i>théradassanmichchannā</i> read <i>théradassanamichchannā</i> .
—	4	for <i>hatthito</i> read <i>hatthino</i> : for <i>sadhetuñ</i> read <i>sadhétuñ</i> ,
—	5	for <i>sayandti</i> read <i>sayandni</i> ,
—	7	for <i>nagard</i> read <i>ndgard</i> ,

Page. line.

- 83 8 for *sattakappowaḷappo* read *Satthukappówakappo*.
 — 25 to 29 for these lines, read 'Thus, this théro, who had become like unto the divine teacher, and a luminary to the land, by having propounded the doctrines (of Buddha) in Lanka, in the native language, at two places, on the occasion of the promulgation of that religion, established (the inhabitants) in that faith.
- 84 1 for *dalḷkinādwārató* read *dakḷḷhinaddwārató*.
 — 3 for *dakḷḷhiḷadwārd* read *dakḷḷhinaḷdwārd*: for *théré* read *théro*.
 — 5 for *sayana hasamayó* read *sāyanha samayó*.
 — 6 after *yāma* add *tañ*.
 — 9 for *chhāyudakūpētun* read *chhāyūdakupētañ*.
 — 11 for *sasañ* read *sāyañ*. for *dware* read *dwāra*.
 — 12 for *sādhuni* read *sādhūni*.
 — 17 for *gates* read *gate*.
 — 22 for *Missa* read *Missako*.
- 85 4 for *kappā kappēsukōwido* read *kappākappēsu kōwido*.
 — 7 for *Sāsa pancha* read *Sā sāpancha*.
 — 10 for *dakḷḷhind* read *dakḷḷhina*.
 — 11 for *pubbāḷḷissanti* read *pubbāḷḷissati*.
- 86 1 for *ākari* read *arihi*: for *toyé* read *tóyé*.
 — 2 for *kampiti* read *kampiti*.
 — 4 for *pupphachutthi* read *pupphamutṭhi*: for *puthawi* read *puthuwi*.
 — 5 for *Rājageho* read *Rājagehā*.
 — 6 for *puthawi* read *puthuwi*: for *jantāghāra* read *jantāghara*.
 — 9 for *puthawi* read *puthuwi*.
 — 10 for *tiṇṇan* read *tiṇṇaṇṇaṇ*.
 — 12 for *puthawi* read *puthuwi*.
 — 18 for under a "picha" tree read under a (muchaló) tree, (where the Lohamahapāya was subsequently built).
 — 27 for "irsi" read "isi."
- 87 6 for *namhanikkhamma* read *taṃhā nikkhamma*.
 — 7 for *hatthatanuruha* read *hatthatanūruha*.
 — 8 for *pupphamutṭhiñ* read *pupphamutṭhiñ*. for *puthawi* read *puthuwi*.
 — 9 for *sagamma* read *sangamma*.
 — 11 for *wākari* read *wyākari*.
 — 12 for *bhōjēsu* read *bhōjēsuñ*.
 — 14 omit the words pleasure garden.
 — 15 for that garden read the royal garden.
- 88 1 for *thatṭhwa* read *itṭhwa*.
 — 2 for *thitattānānāthānā thānawidū* read *thitattānānā thānāthānawidū*.
 — 3 for *Kakūdhāwahayā* read *Kukūdhāwahayā*.
 — 4 for *Thūparahāñ* read *Thūpārahañ*; for *puta* read *puṭa*.
 — 5 for *champakā* read *chamaka*; for *pūjēsa* read *pūjēsi*; for *phalañ* read *thalañ*.
 — 6 for *puthawi* read *puthuwi*.

Page.	line	
88	9	for <i>Mahāmeghanāṇ</i> read <i>Mahāmeghawanaṇ</i> .
—	12	for <i>gantwā</i> read <i>hantwā</i> ; for <i>balawadditō</i> read <i>balachōditō</i> .
—	13	for <i>tādihi</i> read <i>tādīhi</i> .
—	14	for <i>mahārājadīpamhi</i> read <i>mahārāja, dīpamhi</i> .
—	34	for <i>Punakha</i> read <i>Punakho</i> .
89	5	for <i>atihatthōhi wādiya</i> read <i>atihatthobhīwādiya</i> ; for <i>pūra</i> read <i>pura</i> .
—	8	for <i>Nisinnanampidha</i> read <i>Nisinnampidha</i> ; for <i>pannakāre</i> read <i>pannakāre</i> .
—	10	for <i>uyyanaṇ</i> read <i>uyyānaṇ</i> .
—	11	for <i>patiggahito</i> read <i>patiggahitē</i> .
—	12	for <i>dēsi</i> read <i>dēsi</i> ; for <i>tarā</i> read <i>narā</i> .
—	13	for <i>sayanhasamayē</i> read <i>sāyanhasamayē</i> ; for <i>bhodhitthānaroḥan</i> read <i>bhodhitthāndrahan</i> .
—	35	for the sanctification of maggaphalaṇ read the states of probation and sanctification.
90	1	for <i>tatthā</i> read <i>tattha</i> ; for <i>hitattha</i> read <i>hitatthaṇ</i> .
—	3	for <i>tadantaraṇ</i> read <i>tadanantaran</i> .
—	5	for <i>bhikkhuni</i> ; read <i>bhikkhuni</i> ,
—	6	for <i>Sāsuwannaatthāṇ</i> , read <i>Sāsuwunnakatthāṇ</i> ; for <i>taṇ</i> read <i>taṇ</i> ; for <i>Tathāgato</i> , read <i>Tathāgatō</i> ,
—	7	for <i>Patitthāpetuṇ mādāsi</i> read <i>Patitthāpētumādāsi</i> ; for <i>bodhi</i> read <i>bōdhiṇ</i> .
—	8	for <i>panā</i> read <i>pana</i> ; for <i>Tathāgatō</i> , read <i>Tathāgatō</i> ,
—	11	for <i>dasapana</i> read <i>dasapāna</i> ; for <i>puttamaggapalāṇ ahuṇ</i> read <i>pattamaggapalānaḥuṇ</i> .
—	12	for <i>Attanō</i> read <i>Attano</i> .
—	13	for <i>thapetwā</i> read <i>thapetwā</i> ; for <i>panā</i> read <i>pana</i> .
91	2	for <i>Waddhamānā</i> read <i>Waddhamānā</i> .
—	3	for <i>thitthā</i> read <i>tatthā</i> ; for <i>tada</i> read <i>taddā</i> .
—	4	for <i>Waradipo</i> read <i>Waradīpē</i> ,
—	6	for <i>naghe</i> read <i>nagē</i> .
—	7	for <i>sasantaradhānancha</i> read <i>sāsanantaradhānancha</i> .
—	12	for <i>atihatthōbi</i> read <i>atihatthōbhi</i> .
92	4	for <i>bojjēhi</i> read <i>bhojjēhi</i> .
—	6	for <i>Akālapuppha</i> read <i>Akālapupphā</i> ; for <i>lankā</i> read <i>lankā</i> .
—	7	for <i>tarā</i> read <i>narā</i> .
—	11	for <i>tadantaraṇ</i> read <i>tadanantaran</i> .
—	12	for <i>manōsilaya</i> read <i>manōsilāya</i> .
—	14	for lord of universe, read lord of the universe
—	22	for the sanctification of "maggaphalaṇ" read the states of probation and salvation.
93	1	for <i>dakkhino</i> read <i>dakkhīnē</i> .
—	2	for <i>Patitthāpetu</i> read <i>Patitthāpētun</i> .
—	3	for <i>Jinassa</i> read <i>janassa</i> .
—	4	for <i>dhammaṇ dēsaṇ</i> read <i>dhammadēsaṇ</i> .
—	5	for <i>mutthito</i> read <i>wutthito</i> ,
—	7	for <i>bhikkhuni</i> read <i>bhikkhuniṇ</i> .
—	10	for <i>gottanō</i> read <i>gottato</i> .
—	13	for <i>hinsanaṇ</i> read <i>bhinsanaṇ</i> .
—	25	for the bliss of maggaphalaṇ read the states of probation and sanctification

ERRATA.

xiii

Page.	line.	
93	33	for Wésálanagara read Wísálanagara.
—	35	for Mandádipo read Mandadipo
94	1	for wiyasanañ read wydsanañ.
—	9	for wadiya read wādiya.
—	10	for chintiyá read chintiya.
—	12	for pannakáre read panndkáre.
—	13	for pðhatthicha read pabhatthicha.
95	3	for wissahassáni read wísasahassáni: for tarú read narí.
—	5	for tathhá read tattha.
—	7	for tañchittamañdya read tañ chittamañdya: for tatthá read tattha.
—	12	for nisinnó sókamdlaló read nisinnósókamdlaké.
—	18	for sanctification of "maggaphalan" read states of probation and sanctification
—	36	for Asókó read Asókumálukó.
96	4	after Sudassanamálakó insert a comma.
—	6	for chatutthañ read chatutthó.
—	17	for bliss of maggaphalan read the state of probation and sanctification.
97	2	for puthawissara read puthuwissaró: for aññdi read aññni: for bahunt read bahunt.
—	12	for dēsiydsi wisópamañ read dēsiydsiwisópamañ.
—	19	for Gothábayo read Góthábhayo.
—	33	for sanctification of "maggaphalan" read states of probation and sanctification.
98	1	for "Ná read "Na.
—	3	for Sambuddháya read Sambuddhándya.
—	5	for puthawissara, read puthuwissara.
—	7	for nawataggiyañ read anawataggiyañ.
—	8	for Maháméghawandramañ read Maháméghawandramañ.
—	12	for ddiya read ddiya.
—	18	for chief of the victors over sin read glorious personage.
—	20	for "anámataggañ" read "anawataggañ."
99	1	for Mahápadāmo read Mahápadumó.
—	2	for símañ dissáyitwa read sítañ dassayitwá.
—	3	for sonnarajáta read sonnarujata.
—	4	for pupphaharitañ read pupphañharitañ: for jattádi read chhátádi.
—	6	for wélukképaghathécha read chélukkhépasathécha.
—	9	for Kumálawatantañ read Kumbhikáwdtañ: for Mahádipañ read Mahánipañ.
—	10	for Khuddhamadhúlañcha read Khuddamátulañcha.
—	11	for kottagó read kottago.
—	12	for Abhayépalákapásanañ read Abhayébulákapásanañ.
—	16	for holding the plough shaft, defined the line of boundary, read holding the plough, exhibited the furrows.
—	32	for Kumbolawátan read Kumbhikáwátan (potter's clay pit) and for Mahádipo read Mahánipo.
—	34	for Khuddamadula read Khuddamátulo: for Muratta read Marutta.
—	38	for Abhayapalákapasánán read Abhayébulákapásanan.
100	2	for Tlumapálingó read Tílumapálingo: for Nálachatukkago read Tíachatukkagó.

ERRATA.

Page.	line.	
100	6	for <i>Sihasiná</i> read <i>Sihasiná</i> : for <i>tiratowajañ</i> read <i>tirato wajañ</i> .
—	8	for <i>dinndia simdya</i> read <i>dinndyasitdya</i> .
—	15	for <i>Télumpáli</i> read <i>Télumapáli</i> .
—	18	for <i>(Thuparámo)</i> read <i>(Pathumachétiyan)</i> .
—	24	for <i>Sihasiná</i> read <i>Sihasiná</i> .
—	25	for "irsi" read "isi"
101	1	for <i>Chatthi</i> read <i>Chhatthé</i> : for <i>nisajjá</i> read <i>nisajja</i> .
—	2	for <i>désanaññá</i> read <i>désanaññu</i> .
—	3	for <i>pawattinañ</i> , read <i>pawattanañ</i> ,
—	5	after <i>sattahi</i> insert a comma.
—	7	for <i>mantiká</i> read <i>mattiká</i> .
—	10	for <i>bahuni</i> read <i>bahūni</i> .
—	11	for <i>Sunabháta</i> read <i>Sunaháta</i> .
—	21	for produced for nine thousand munis and five hundred persons, read procured for eight thousand five hundred persons (among whom was the princess Anulá).
—	34	for <i>Sunahata</i> read <i>Sunaháta</i> .
102	2	for <i>Apasiyá</i> read <i>Apasiya</i> .
—	3	for <i>upéché tañ téncha</i> read <i>upechcha tañ ténwa</i> .
—	6	for <i>paṭhammidañ</i> read <i>paṭhamamidañ</i> .
—	7	for <i>āgammāchalamatiméttha</i> read <i>āgammāmalamatiméttha</i> .
—	8	for <i>paṭṭiggaṇó</i> read <i>paṭṭiggahaṇó</i> .
—	11	for <i>Jabbisadiwasté</i> read <i>Chhabbisadiwasté</i> : for <i>dsdhiñ</i> read <i>dsálhi</i> .
—	16	for <i>(apassiyá)</i> read <i>(apasiya)</i> .
—	24	for profound read immaculate.
—	32	for "asálhó" read "ásálhi"
103	1	omit one <i>déwiyo</i> .
—	3	for <i>dhuté</i> read <i>dhú té</i> .
—	4	for <i>āgató mahiti</i> read <i>āgatómhiti</i> .
—	6	for <i>Mahāriṭṭhāmahāmaggho</i> read <i>Mahāriṭṭhó mahāmagghó</i> : for <i>hātuhi</i> read <i>bhātuhi</i> : for <i>saffhiñ</i> read <i>saddhiñ</i> : for <i>raḍḍanamhito</i> read <i>raḍḍanamabbhitó</i> .
—	8	for <i>purimato</i> read <i>paritó</i> : for <i>drakāpetwa</i> read <i>drabhdpetwá</i> .
—	11	for <i>tassakhósimañ</i> read <i>tassakhó simuñ</i> : for <i>tadahtwayo</i> read <i>tadahtwa só</i> ,
—	12	for <i>Buddhé</i> read <i>Baddhé</i> .
104	1	for <i>wdsatthi</i> read <i>dwdsatthi</i> .
—	2	for <i>Dēwamanussá gand</i> read <i>Dewanannussagand</i> : for <i>kattiñ</i> read <i>kittiñ</i> : for <i>yāchamupachchicha</i> read <i>yawamupéchcha cha</i> .
—	6	for <i>Wutthāwassañ</i> read <i>Wutthawassañ</i> : for <i>awóchéda</i> read <i>awóchédañ</i> .
—	7	for <i>Manujāddipa</i> read <i>Manujāddipa</i> ,
—	9	for <i>kúto</i> read <i>kutó</i> .
105	1	for <i>lachchhayi</i> read <i>lachchhasi</i> .
—	2	for <i>sumanagatiñ</i> read <i>sumanógatiñ</i> .
—	3	for <i>baddra</i> read <i>baddra</i> .
—	6	for <i>Puttapurañ</i> read <i>Pattapúrañ</i> .

Page.	line.	
105	7	for <i>dakkiṇaṇ</i> read <i>dakkhinaṇ</i> .
—	8	for <i>Dathaṇ</i> read <i>Dāthaṇ</i> .
—	10	for <i>ṭhapitaṇ</i> read <i>ṭhapitaṇ</i> : <i>kattikajanaṇ</i> read <i>kattikachhanaṇ</i> .
—	11	for <i>rajaṭo</i> read <i>rdjaṭo</i> : for <i>puttapuraṇ</i> read <i>puttāpūraṇ</i> .
—	30	for sighted read gifted.
106	6	for <i>jananūkehi</i> read <i>jannukēhi</i> .
—	9	for <i>ndgē</i> read <i>ndgō</i> .
—	12	for <i>thūpaṭṭhānd</i> read <i>thūpaṭṭhānaṇ</i> : for <i>āḍḍrawallahi</i> read <i>āḍḍrawallhi</i> .
—	13	for <i>sodpetwā</i> read <i>sōthūpetwā</i> .
107	1	for <i>ōrupanattāya</i> read <i>ōropanattāya</i> .
—	2	for <i>bandhasamakē</i> read <i>landhasamakē</i> : for <i>nā</i> read <i>na</i> .
—	4	for <i>tatthē</i> read <i>tattha</i> .
—	5	for <i>rdjdturitāmdnasō</i> read <i>rdjdturitāmdnasō</i> .
—	9	after <i>tassōparitō</i> add <i>thūpaṇ</i> .
108	3	for <i>katthakē</i> read <i>kaṭṭhakē</i> .
—	7	for <i>dhatu dōnamatta</i> read <i>dhdū dōnamattā</i> .
—	10	for <i>aṭṭha</i> read <i>aṭṭhā</i> .
—	17	for <i>parinibānaṇ</i> read <i>parinibbānaṇ</i> .
—	28	for "drōna" read "dōnō"
109	2	for <i>gumatōchāpi</i> read <i>gāmatōchāpi</i> .
—	3	for <i>bhaṭṭhā</i> read <i>haṭṭhā</i> .
—	5	for <i>pūjmakārayi</i> read <i>pūjamakārayi</i> .
110	1	for <i>Sunghamittatthērincha</i> read <i>thērincha</i> .
—	2	for <i>mannetwā</i> read <i>mantetwā</i> .
—	4	for <i>Tata</i> read <i>Tdta</i> ,
—	7	for <i>paṭṭitē</i> read <i>pattantē</i> .
—	8	for <i>raḥmaṇ</i> <i>Puppapuraṇ</i> read <i>rammaṇ</i> <i>Puppāpuraṇ</i> .
—	10	for <i>wasatā</i> read <i>wasand</i> : for <i>sikkhanti</i> read <i>pikkhanti</i> .
—	11	for <i>Nagarassakāḍḍamhi</i> read <i>Nagarassēkaḍḍamhi</i> .
—	26	for <i>Puppa</i> read <i>Pupphapura</i> .
—	33	the words, which had previously been the domicile of the minister Dōnō, to be included within parentheses.
111	5	for <i>nantu</i> read <i>nattu</i> .
—	9	for <i>bhāsiyā</i> read <i>bhāsiya</i> .
—	13	for <i>kōrōmīti</i> read <i>karōmīti</i> .
—	31	for "Lord ! is it meet" read "Lord ! is it, or is it not, meet."
112	1	for <i>kaṭṭhataṇ</i> read <i>kaṭṭhaṇ</i> .
—	3	for <i>waddhikaṇ</i> read <i>waṭṭhikaṇ</i> : for <i>bdāsiyā</i> read <i>bālasuriya</i> .
—	4	for <i>disdya</i> read <i>dighdya</i> .
—	5	for <i>Updāgamaṇ</i> read <i>Updāgamma</i> : for <i>wiwiḍḍadāmaḍḍiniṇ</i> read <i>wiwiḍḍadāhamḍḍiniṇ</i> .
—	8	for <i>sādhukaṇ</i> read <i>sādhukaṇ</i> .
—	10	for <i>pinitō</i> <i>puthawipati</i> read <i>pinitō</i> <i>puttawipati</i> .
—	11	for <i>pūjētū</i> read <i>pūjētūna</i> .
—	13	for <i>Sawdrohtyāwa</i> read <i>Sawdrohtyāwa</i> .

- Page. line.
- 113 1 Transfer the inverted commas from *ahan* to the end of the next line, to *kaṭṭhaké*.
 — 2 for *skkhaya* read *sākhayañ* : for *patitthātu* read *patitthātu* : for *idhaṭṭwa* read *idhaṭṭma*.
 — 3 for *purassa* read *pūrasa*.
 — 5 for *nikkhamitwa* read *nikkhamitwa* : for *otarun* read *otarun*.
 — 6 for *Tampāḍāriyan* read *Tampāḍāriyañ*.
 — 9 for *manōrama* read *manōramā*.
 — 11 for *patitthitā* read *patitthita*.
 — 12 for *tulyānañ* read *turiyānañ*.
 — 13 for *migapākkhinañ* read *migapākkhinañ*.
 114 1 for *chabbanna* read *chhabbanna* : for *sōbhayisucha* read *sōbhayinsucha*.
 — 2 for *sakaṭāgammahāddhi* read *sakaṭāgammahāddhi* : for *sattahāni* read *sattahāni*.
 — 5 for Read this verse *Suddhē nabhasi dassittha sē kaṭṭhē patitthitā mahājanassa sabbaṇṇa mahāddhi manōramā*.
 — 6 for *Pāṭhīrēhi* read *Pāṭhīrēhi* : for *pund* read *puna*.
 — 13 for *gāhatō* read *gahitō*.
 — 34 for southeast read eastern.
 115 1 for *puṭṭhachittō* read *tupphachittō*.
 — 8 for *kulānich* read *kulānicha* : for *seṭṭha* read *seṭṭhi*.
 — 9 for *wāpi* read *chāpi* : for *nāgayakkhā namēwacha* read *nāgayakkhānamēwacha*.
 — 10 for *Hēmasajjuggaṭṭhēwa* read *Hēma sajjhuggaṭṭhēwa*.
 — 25 for Eighteen members read Eight members.
 116 1 for *thapāpetwāna pūjēni* read *thapāpetwāna pūjēni*.
 — 2 for *pakkhēdīnē pāṭipadītātō* read *pakkhē dīnē pāṭipadē tātō*.
 — 3 for *tēhiyēwaṭṭhāṭṭhāhi* read *tēhiyēwaṭṭhā atṭhāhi* : for *dīnēnāhi* read *dīnnēhi*.
 — 6 for *pūjayn* read *pūjayin* ; for *twamēwa bhipujētū* read *twamēwabbhipujētū* ; for *sākhā* read *sākhā*.
 — 7 for *assuni* read *assūni*.
 — 11 for *pījā* read *pūjā*.
 — 12 for *ālapārahā* read *ālapāragā*.
 — 13 for *bhawañ* read *bhavañ*.
 117 3 for *tāldgama* read *dhātāgama*.
 — 4 for *Uttarañ* read *Uttarā*.
 — 6 for *pakḍetun* read *pakḍētun*.
 — 10 for *rajjēna yuttanō* read *rajjamattanō*.
 118 2 for *Sō thērassa* read *Thērassa*.
 — 3 for *Tiwakassa* read *Tiwakkassa* ; for *gāmandwārēcha* read *gāmaddwārēcha* ; for *katesucha* read *sukattēucha*.
 — 4 for *pupphasamākalē puggahitañ* read *pupphasamākulē pagghahita*.
 — 6 for *pawēsiyā* read *pawēsiya*.
 — 7 for *Sumanassēcha* read *Sumanassēwa*.
 — 10 for *sāhachcha* read *yāhachcha*.
 — 19 for *Tiwako* read *Tiwakko*.
 — 28 for *princes* read *castes*.
 119 3 for *jādayinsu* read *chādayinsu*.

- Page. line.
- 119 6 for *tatthāganjuñ* read *tatthāganchuñ*.
 — 7 for *Kacharaggamé* read *Kācharaggamé*.
 — 8 for *dganjuñ* read *āganchuñ*.
 — 10 for *Pañsunañ* read *Pañsūnañ* : for *punnó* read *punné*.
 — 12 for *manasó* read *mdnasó* : for *addittha* read *addisīha*.
 — 13 for *thitattāné* read *thitettāné*.
 — 22 for *Kachharaggāmo* read *Kācharaggāmo*.
 — 23, 35 for *Tiwako* read *Tiwakko*.
 — 27 for south eastern read eastern.
 — 36 for *Issarasāmanako* and *Pattama* read *Issarasamanako* and *Pathamo*.
 120 1 for *Kāchharaggamā* read *Kācharaggamā*.
 — 7 for *tahiwasi* read *tahīñ wasi*.
 — 8 for *tataya* read *taya*.
 — 13 for *Kāchharagāmo* read *Kācharaggāmo*.
 — 14 for These bearing four fruits two each, (produced) thirty bo-plants, read These bearing four fruits each (produced) thirty two bo-plants.
 — 18 the words " of five hundred virgins and five hundred women of the place " to be enclosed in a parenthesis.
 22 for *setti* read *setthi*.
 24 for *bhōdāhara* read *bōdhāharā*.
 32 for *arittan* read *arittthan*.
 39 for " *Hattāḷakan* " read " *Hatthāḷhakan* ".
 121 4 for *Suñṇāgārdhāḷāsini* read *Suñṇāgārdhāḷāsini*.
 7 for *wandiyā* read *wandiyā*.
 12 for *widdhiñ* read *wuddhiñ* : for *anēkabhutdyattōti* read *anēkabhutayuttōti*.
 122 5 for *mahēsīñ tē* read *mahēsittē*.
 7 for *attanó tattha* read *attanōnattha*.
 123 1 for *kānayitwāna* read *kārayitwāna*.
 — 3 for *pabbāwajjāsī tatthāne* read *pabbajjawasitattāné*.
 — 10 for *Hatthāḷhakaḥayan* read *Hatthāḷhakaḥayañ* : after *passaye* add *dwē mē*.
 — 13 for *parikkhāramuttamañ pawāraṇaya* read *saparikkhāramuttamañ pawāraṇaya*.
 — 14 for *Nangadipē* read *Nāgadipē*.
 — 30 for *Patamo* read *Pathamo*.
 124 3 for *wijito* read *wijittē* : for *chattāḷisañ* read *chattāḷisan*.
 — 10 for *sōwantaḷōniyā thēradōhañkhipāpetwa* read *sowaṇṇadōniyā thēradēhañ khipāpetwa*.
 — 11 for *guhāyitwa* and *kilakañ* read *gahāyitwa* and *kilikañ*.
 125 3 for *gāthicha* read *gatthicha*.
 — 10 for *yōjanantayē* read *yōjanattayē*.
 — 22 for round the great Thupo read round the (site of the destined) Mahāthūpo.
 126 5 for *thēradittādayōpicha* read *thēradittādayōpicha*.
 127 6 for *puṭhawipati* read *puṭhawipati*.
 — 9 for *sattḥiwaṣṣānussādhukan* read *sattḥiwaṣṣāni sādḥulañ*.

Page. line.

- 127 20 for (also wiháros) at the Wanguttaro mountain ; at the mountain called Páchino ; and at the Rahérako mountain ; in like manner at Kolambo the Kálakó wihari read at the Wanguttaro mountain the Páclunawiháro ; and in like manner at the Rahérako mountain, the Kólambálako wiháro.
- 198 1 for *Sólaríyanañ* read *Sólaríydnañ*.
- 2 for *Chólarattha* read *Chólaratthá* : for *damild* read *damiló*.
- 6 for *hiwañ* read *giwan*.
- 7 for *ghaffeti* read *ghaffesi*.
- 9 for *widdiya* read *widdiya*.
- 10 for *gunasaratañ* read *gunasdratañ*.
- 11 for *pawdriyd* read *pawdriya*.
- 16 for of the illustrious " Uju " tribe read, descended from an illustrious race.
- 129 3 for *átapekhipi* read *átapé khipi*
- 4 for *sdmaghattayí* read *samaghattayí*.
- 5 for *winichohasattháya* read *winichchayattháya*.
- 6 for *rdjd* read *rdja*.
- 8 for *Baliggahi* read *Baliggdhi* : for *Taddppabhúti* read *Taddppabhuti*.
- 9 for *puṇṇand hísuñ* read *puṇṇandhísuñ* : for *khuddaká wataknipi* read *khuddakáwáṭṭaknipi*.
- 10 for *pidist* read *pidisi* : for *idhi* read *idhiñ*.
- 11 for *suddhaditthisamdnokathamidabhimanussó* read *suddaditthisamdnó kathamihahi manusso* for *jahéyyati* read *jahéyyáti*.
- 130 5 for *kddiyá mari* read *kháddiyámari*.
- 7 for *bhatundma makárayi* read *bhátundmamakárayi*.
- 9 for *ádiwa* read *adicha*.
- 10 for *tadlachchayó* read *tádlachchayé*.
- 131 3 for *rdjadhódré* read *rdjaddhódré*.
- 4 for *hhunjamdné* read *bhunjamdnéna*.
- 6 for *lékhasasandísan* read *lékhasandísan*.
- 8 for *Suddhadewinnama* read *Suddhañ dtwiñ ndma*.
- 9 for *sowannakkhliya* read *sowanṇukkhalid*.
- 11 for *tatha* read *tathá*.
- 30 for *Sudhadéwi* read *Suddhadéwi*.
- 132 1 for *Silawannawá* read *silawattawá*.
- 2 for *tini* read *tini*.
- 3 for *tassá bádhó* read *tassábádhó*.
- 4 for *Siwikaya* read *Siwikáya*.
- 5 for *yá* read *sá* : for *pura* read *purí*.
- 6 for *yathárahá* read *yatháraháñ*.
- 8 for *ténató* read *téna nó*.
- 10 for *idhā* read *idha*.
- 12 for *awóchta* read *awóchatha*.
- 13 for *Sumédhasó* read *sumédhasá*.
- 31 for it is read ours is.

ERRATA.

113

Page.	line.	
133	1	for <i>anékadakhá</i> read <i>anékadā</i> .
—	3	for <i>agamd</i> read <i>dgamd</i> : for <i>kechchañ</i> read <i>kichchañ</i> .
—	4	for <i>santamánasa</i> read <i>santamánasā</i> .
—	8	for <i>akamayi</i> read <i>akāmayi</i> .
—	10	for <i>ahu</i> read <i>dhu</i> : for <i>nigha</i> <i>ātiya</i> read <i>nighātiya</i> .
—	13	for <i>susañkané yathichchitañ</i> read <i>susañkate yathichchitañ</i> .
134	1	for <i>dóhlé</i> read <i>dohalé</i> .
—	4	for <i>tamórupiha</i> read <i>tamoruyiha</i> .
—	5	for <i>assañ piṭṭheyēwa</i> read <i>assapiṭṭheyēwa</i> .
—	7	for <i>bhayé</i> read <i>hayé</i> .
—	8	for <i>karupesi</i> read <i>kārāpēsi</i> .
—	12	for <i>dchariy</i> read <i>dchariye</i> .
135	3	for <i>Lankādtaté</i> read <i>Lankādtalé</i> .
—	7	for <i>pāpāsañ</i> read <i>pāydsan</i> .
—	10	for <i>Tissanaman</i> read <i>Tissandmañ</i> . for <i>daruká</i> read <i>dārakā</i> .
136	1	for <i>abunjisu</i> read <i>abunjinsu</i>
—	2	for <i>udittha</i> read <i>uchchittha</i> .
—	3	for <i>taddhakēna</i> read <i>taṭṭhakēna</i> .
—	4	for <i>bhunjathā manticha</i> read <i>bhunjathimanticha</i>
—	5	for <i>aduhhaka</i> read <i>adūba/há</i> : for <i>bunjatamanticha</i> read <i>bhunjathimanticha</i>
—	6	for <i>bhunjataman iti</i> read <i>bhunjathimañ iti</i>
—	9	for <i>asceśi</i> read <i>nasēśi</i> .
—	10	for <i>pasādritañhagan</i> read <i>pasāritangóhan</i>
—	14	for <i>pasuti</i> read <i>pasūti</i> .
—	31	for <i>unyielding</i> read <i>dumb</i> (umelenting)
137	2	for <i>Gōtthambaro</i> read <i>Gōthaimbaro</i> .
—	3	for <i>Pussadēwo</i> read <i>Phussadēwo</i>
—	4	for <i>khandhardjyá</i> read <i>khandhardjiyá</i> .
—	5	for <i>bhājiniyá suto</i> read <i>bhāginiyá suto</i> : for <i>kósóhitawattuguiho</i> read <i>kósóhitawattuguihó</i>
—	6	for <i>parisampantañ</i> read <i>parisuppantañ</i>
—	7	for <i>sa jījati</i> read <i>sā chhijjati</i> .
—	8	for <i>Waddhó nagara mīgama</i> read <i>Wuddhó nagaramdgamma</i> .
—	11	for <i>Damilanañ</i> read <i>Damildnañ</i> .
—	15	for <i>Gōtthambaro</i> read <i>Gōthambaro</i>
—	16	for <i>Pussadēwo</i> read <i>Phussadēwo</i>
138	6	for <i>yōjananchayé</i> read <i>yōjanāidwaye</i> .
—	34	for <i>Kandalo</i> read <i>Kundalo</i>
139	1	for <i>tañbrāhmana madḍasa</i> read <i>tañ brāhmanamaḍḍasa</i> .
—	4	for <i>Apanagandhamāḍḍya</i> read <i>Apanā ghandumāḍḍya</i> .
—	5	for <i>gati</i> read <i>gatiñ</i> .
—	6	for <i>purisāyāḍḍiyo</i> read <i>purisāyāḍḍiyo</i> ; for <i>sachchōnéyañ</i> read <i>sachc jdnēya</i> . for <i>imañhatthā</i> read <i>imañ hatthe</i> .
—	7	for <i>damild sanné wdsituañ nēwa</i> read <i>damildsanné wdsituañnēwa</i> .
—	4	for <i>punnawāḍḍhawattāḍḍani</i> read <i>punawāḍḍhana wattāḍḍani</i>

- Page. line.
- 139 9 for *sakasantikañ* read *sakhsiantikañ*: for *waddhána* read *waddhamána*: for *rdjasunantikañ* read *rdjasulantikañ*.
- 10 for *paññalārécha* read *paññādrécha*.
- 13 for *dukúlappéna* read *dukūlapappéna*.
- 29 for to his prince read to his friend.
- 140 1 for *sá* read *só*.
- 3 for *pahané* read *pabhdé*.
- 5 for *só yodhó* read *yódhó*.
- 6 for *Húnadawri* read *Hundari*.
- 7 for *lunji* in both instances read *junchhi*.
- 8 for *pitasuntiká* read *pitusantiká*.
- 10 for *Girindmēna* read *Girināmé*: for *Nichchelowitthiké* read *Niṭṭhulawitthiké*.
- 13 for *lunjitwána* read *lunchhitwána*.
- 24 for this line, substitute In the village Hundarawápi, in the Kulumbari-Kannikáya.
- 31 for *Nichchelowitthuko* read *Niṭṭhulawitthikó*.
- 141 1 for *dganjinsu* read *aganchhansu*.
- 3 for *Kattigámamhi* read *Kittigámamhi*.
- 7 for *pālató* read *pākaṭó*.
- 10 for *kutumbamaputassa* read *kutumbañ puttassa*.
- 11 for *Théra puttáha só* read *Thérapputtābhayó*.
- 13 for *dwihandan* read *dwihāṇḍan*.
- 17 for *Kattegamo* read *Kittigámo*.
- 142 1 for *yódhá* read *yodhó*: for *pakeṭó* read *pākaṭó*.
- 3 for *sutó idó paṇṇal drapurassára* read *suté idé pannākdrapurassará*.
- 12 for this verse substitute *Na/ulanagara-Kannikáyañ gdmé Mahisadóniké Abhayassantimó puttó déwó nāmsi thāmawó*.
- 13 for *lanjantá* read *lanjattá*.
- 33 for this line substitute In the village Mahisadóniko in the division Nakulanagara-Kanniká
- 35 for (khanjanta) read (khanjatta).
- 143 4 for *Gawaṭandmaké* read *Gawitandmaké*: for *Pussadéwóti* read *Phussadéwóti*.
- 7 for *Ummádapussadéwóti* read *Ummádapussadéwóti*.
- 8 for *Saddéwéthi* read *Saddawéthi*: for *wijjūwéthi* read *wijjūwéthi*.
- 9 for *padṭhañ* read *paṭṭhañ*.
- 10 for *thalé atthusaṇṇa yde jalétu usahañ pana* read *thalé atṭhusaṇṇa ydṭi jalétu usahañ pana*.
- 12 for *wiháre Wápigámaké* read *Wihārawāpigámaké*.
- 17 for *Pussadéwo* read *Phussadéwo*: for *Gawato* read *Gawito*.
- 21 for *pussadéwo* read *phussadéwo*.
- 32 for Near the Tuládháro wiháro in the village Wápigámo read Near the Tuládháro
* mountain in the village Wihārawāpigámo.
- 144 1 for *arabhi* read *drabhi*.
- 2 for *wāpisamāpayi* read *wapiñ samāpayi*.
- 5 for *-et. sañ* read *-étésañ*: for *dasanampi* read *dasannampi*.
- 7 for *punard* read *punardhá*.

- Page line
- 144 10 for *Gāmanirājaputtēna tañ* read *Gāmanin rājaputtañ tañ*
 — 11 for *suniyā* read *sūniya* , for *sukhatatthiko* read *sukhattiko*.
 — 28 add all these persons, protected in the fullest manner by the ruler of the land, were maintained on the establishment of his royal son Gāmani
- 145 6 for *tayanañ* read *tāyā nañ* for *nañnatharakkhiyōhi* read *nañnathurakkhiyōhi*
 — 11 for *puttanañ kalahatthānan nagachehissama* read *puttānan kalahatthānan nagachehissama* after *sabbe* , add *tañ*.
- 146 1 for *ṇatayanēna* read *chhanayanena*.
 — 6 for *taṃ upāgami* read *taṃupāgami*.
 — 9 for *māpāyasa* read *māpayasa*.
 — 10 for *naṇṇayō* read *naṇṇāya*.
 — 13 for *niyojasi* read *niyōjasi* , for *tessaṃ* read *Tissaṃ*
 — 14 for on a low house read in a covered house.
 — 26 for *Chulangamvappitiya* read *Chulangamvappittha*
 — 30 for *Jiṇṇamaḥ* read *Jawamāḥ*
- 147 1 for *Tissokarā* read *Tissō kara* , for *samadhagañ* read *sabhdgaṇ*
 — 2 for this verse read *Sabhdgaṇ khipi Tissocha, sabhdgañ walaṇṇāpicha na icchēhi, tassā bhḍgaṇ cha Tissō pattamhi pakkkhipi*.
 — 4 for *bhunjānañ* read *bhujjāmañ*.
 — 5 for *āḍḍe* read *āḍḍē* , for *bhūpati* read *bhūpatiñ*.
 — 10 for *Walawāḍḍaṇ ghāpetwa* read *Walawāḍḍāṇ laṇḍhāpetwā*.
 — 12 for *kundhō* read *kuddhō*.
- 148 3 for *awacha* read *awocha* for *maneheti* read *maneheti* for *na' khamma* read *nikkhamma*.
 — 11 for *godhagattassa* read *godhagattassa*.
 — 12 for *Weyyawachcha laran* read *Weyyawachchakarakāraṇ*.
 — 13 for *pāwisi sabbe* read *pawisi Sab'* .
- 149 1 for *brari* read *bravi*
 — 2 for *choroti* read *choroti*
 — 4 for *kalaho nabhāyya* read *kalaho na' hanayya*
 — 7 for *Rammani* read *Rammāni*.
 — 9 for *samantamanoti* read *sasantamanoti*.
 — 12 for The instant (the king) had said read While (the king) was in the act of saying
 — 20 for amicable sentiments read forgiving disposition
- 150 1 for *dhata* read *dhatuṇ*
 — 2 omit *taṇ*.
 — 3 for *sahagamito* read *sahagāmino* , for *dassananiḥito* read *dassananiḥi no*.
 — 5 for *Sādhapetwana* read *Sōdhapetwana*.
 — 6 for *Mahāgāme na* read *Mahāgāmena*.
 — 7 for *agammā* read *agamma* , for *ghatetwa* read *ghādetwa* , for *tatthā* read *tattha*.
 — 25 for *Chatto* read *Chhatto*
- 151 1 for *ṇagarañ* read *nagarañ* , for *Bhāmanihcha gamanin* read *Gamanihcha Gamanin*
 — 6 for *jāḷawannañ mahotuti* read *Jāḷawannañwa hōtūti*.
 — 7 for *ghātitaśēka* read *ghātitaśēka* , for *pamisaṇ* read *pamisaṇ*.
 — 9 for *Wijitana gagan* read *Wijitanaḍḍagan*

- Page Line
- 151 10 for *uklutikan* read *ukkutikañ*.
- 12 for *Wijitanagarañ* read *Wijitanagarañ* : for *Yódhānam* read *Yódhānan*.
- 14 for *Bhāmini* read *Gāmani*.
- 152 1 for *phakésuñ* read *thakésuñ*. for *dakkhinó* read *dakkhinē*.
- 4 for *sildyudhd* read *sildsudhd*.
- 5 for *khirinsu* read *kipinsu*.
- 7 for *ghawanañ* read *ghātanañ*.
- 9 for *kumhi pusiya* read *kumbhi phusiya*.
- 10 for *rayanē, talāta*. read *rayjañ té, tāta* . for *bojjetwā* read *bōjetwā*.
- 11 for *sātakēna* read *sātakēna* . for *sumammitañ* read *suoammitañ*.
- 12 for *dwādrabhūmiyañ* read *dwādrañ bhūmiyañ*.
- 13 for *pavattayi* read *pawattayi*.
- 14, 15, 16 for these lines. read then closed the gates, and the king advanced his troops. The (elephant) Kandulo, as well as Nandimitto and Súranimilo charged the southern , and Mahāsūno, Goto and Théraputto were similarly engaged at the other three gates. That city was protected
- 153 1 for *tattha* read *tassa* : for *pathamakañ tañ* read *pathamañ katanā*.
- 4 for *hatthuchchā* read *hatthuchecho*.
- 5 for *Sānōcha* read *Sōnōcha*.
- 6 for *Ghōto* read *Gōto*.
- 11 for *Kāyapabbatañ* read *Kāsapabbatañ*.
- 12 for *jetthamu amhi* read *jetthamūlamhi*.
- 15 for *Elārājīnō* read *Eldrarājīnō*.
- 19 for *this line* read the rumpart. It, eighteen cubits high and eight "usabhos" long, fell, and
- 27 for *dadambo* read *kadambo*.
- 32 for "jetthamūlo" read at the commencement of the month of "Jeththo"
- 154 5 for *asina* read *asind*
- 11 for *Elāro* read *Elarōpi*.
- 155 5 for *nawāddapenti* read *na wāddapenti*.
- 11 for *abhinikkhami* read *abhinikkhami*.
- 30 for *cremation* read *cremation*.
- 156 3 for *Phussadīwati* read *Phussadīwōti*.
- 6 for *sāyābhimukha māgantwā ubbattē* read *rājābhimukhamāgantwā uppanṭesi*.
- 7 for *khaṇḍancha* read *kandancha*,
- 8 for *Achcha* read *Ahuchcha* . for *khando* read *kandō*.
- 9 for *khandañ* read *kandān*.
- 10 for *khandan* read *kandān* . for *chhannukañ* read *jannukañ*.
- 12 for *Phussadīwo* read *Phussadīwō* for *jetwa* read *chhetwā*
- 36 for *to* read *in*
- 157 1 for *soahōcha* read *so awocha*,
- 2 for *wattōcha* read *wuttōcha*.
- 3 for *eda* read *ida* . for *sakkaro* read *sakkāro*.
- 6 for *khandantāñ asittō* read *kandāñ tañ asittō*.
- 157 9 for *saranṭṭā* read *saranto*.

Page	line	
157	10	for <i>attharahanto</i> read <i>attha arahanto</i> .
—	11	for <i>rājadwāramhi</i> read <i>rajadwāramhi</i> for <i>talawdruhun</i> read <i>talamarukun</i> .
158	1	for <i>Piyygudipē</i> read <i>Piyaggudipe</i> .
—	2	for <i>Kathannu</i> read <i>Kathannu</i> .
—	5	for <i>manōpilēkhañ</i> read <i>manowilēkhan</i>
—	7	for <i>mabhunjētha</i> read <i>mabhunjētha</i> for <i>sapinsisu</i> read <i>sapinsu</i> .
—	8	for <i>ēkañmarichawaddhañ</i> read <i>ēkañ marichawattikañ</i> .
—	33	for <i>Duttagāmini</i> read <i>Dutthagāmani</i>
159	5	for <i>Eha</i> read <i>Eka</i> for <i>kilésā</i> read <i>kilēsa</i> .
—	9	for <i>kilā</i> read <i>kilā</i> .
—	10	for <i>upayāna</i> read <i>upāyana</i> for <i>Marichawatthi</i> read <i>Marichawatti</i> for <i>thapayisucha</i> read <i>thapayisucha</i>
—	11	for <i>kuntadhārakā</i> ujukā <i>rājamānusa</i> read <i>kuntadhārakā</i> ujukāñ <i>rājamānusa</i> .
160	1	for <i>waddhitha</i> read <i>waddhētha</i> .
—	2	for <i>gandhāmdilēhi</i> read <i>gandhamālēhi</i> .
—	5	for <i>sannipāṭesi</i> read <i>sannipāṭesi</i> for <i>mahā</i> read <i>maha</i> .
—	6	for <i>tada</i> read <i>tadā</i> .
—	7	for <i>bhunjimarihawattikañ</i> read <i>bhunjimarihawattikañ</i>
—	8	for <i>marichawatthiñ</i> read <i>marichawattiñ</i>
—	12	for <i>annapānadin</i> read <i>annapāndiñ</i> .
161	3	for <i>Bhōya</i> read <i>Bhōgā</i> for <i>dasadithi</i> read <i>dasaddha</i>
—	7	for <i>mahāpunno</i> read <i>mahāpanno</i> .
—	10	for <i>rātana</i> read <i>ratana</i> .
162	1	for <i>chhchattāḍisa</i> read <i>chhachattāḍisa</i>
—	6	for <i>Kassap-</i> read <i>Kassapa-</i>
—	9	for <i>tassa</i> read <i>tassa</i> for <i>adidhacha</i> read <i>atthacha</i>
—	10	for <i>maddhito</i> read <i>mañḍitō</i> .
—	11	for <i>wēdihāyacha</i> read <i>wēdikāyacha</i>
—	12	for <i>dhaḍakulo</i> read <i>dhaḍakulo</i> .
—	13	for <i>thēru</i> read <i>thēra</i> .
163	1	for <i>āgama rāmanuttamañ</i> read <i>agamarāmatmullamañ</i>
—	7	for <i>sajjhutā</i> read <i>sajjhutā</i> .
—	10	for <i>Nāriwāhana</i> read <i>Nāriwāhana</i>
164	2	for <i>ḍantawijāni</i> read <i>ḍantawijani</i>
—	3	for <i>phalikumha</i> read <i>phalīkamhi</i> for <i>seta</i> read <i>seta</i> —
—	5	for <i>chhantantalambikā</i> read <i>chhantantalambika</i>
—	7	for <i>sesēsucha</i> read <i>Sesēsucha</i> .
—	8	for <i>sōhi</i> read <i>sōhi</i> .
—	9	for <i>Tambalohithikaheso</i> read <i>Tambalohithikāheso</i>
—	10	for <i>Lohapāṣḍāḍi</i> read <i>Lohapāṣḍāḍi</i> for <i>sanga</i> read <i>sanga</i> for <i>sanghewannapataha</i> read <i>sango sannipati</i> .
—	11	for <i>Notāpattālayōpana</i> read <i>Sōtāpānālayōpana</i>
—	12	for <i>arahantoka</i> read <i>arahantōcha</i> .
165	3	for <i>Pasalamha wattani</i> read <i>Pāsālamahe chattiñi</i> for <i>thapetwana</i> read <i>thapetwāna</i>
—	3	for <i>wipulam pēta</i> read <i>wipulam pēta</i> —

- Page line
- 165 10 for *zalmubbaritun* read *bahmuddharitun*.
 — 30 for it is not fitting to exact compulsory labor, but in abandoning the exercise of that power, read it is not fitting therefore that I should levy taxes, but on remitting those revenues
- 166 6 for *mahattan* read *mahantan*.
 — 8 for *Sowanabhiya tutthinsu* read *Sowanabhiyanutthinsu*
 — 9 for *wasikā* read *wāsikā*.
 — 10 for *sattā-* read *satta-* for *Tambapitthe* read *Tambawitthe*.
 — 13 for *ewa* read *ēwa* for *nurēlayuñ* read *nirēdayuñ*.
 — 32 for on the bank of read beyond for *Tambapitto* read *Tambawitthu*
- 167 1 for *dakkhinō* read *dakkhinē*.
 — 2 for *Nagardewuṇo* read *Nagarā wāniyo*.
 — 5 for *chitiyā* read *chintiya*.
 — 7 for *Itttho* read *Ittho*.
 — 9 for *pana samuṇḍēhi* read *panasamuṇḍhi*.
 — 10 for *orōbhittwa* read *orohittwa*, for *tenasannamhi* read *tendannamhi*.
 — 11 for *waniyopi* read *wāniyōpi*.
- 168 4 for *anayitwāna* read *dnayitwāna*.
 — 6 for *jayinsu* read *jayinsu*.
 — 7 for *wāpūṇ paṇṇaṇṭakandare* read *wapipakkantakandare* for *ummapupphani bhasubhā* read *ummapupphanibhasubha*.
 — 9 for *uppannaṇṇassoti* read *uppannatassosi*.
 — 11 for *pasannasōwa* read *pasannamanasōwa*
 — 21 omit the word broken
- 169 3 for *gulaha-* read *gulapā-*.
 — 4 for *maddiyi* read *maddaya*; for *bhūmiyāthirābhavattā* read *bhūmiya thirābhāvatthan*.
 — 7 for *ittahakā* read *ittihā*.
 — 8 for *maru ontu* read *maruṇṇant*.
 — 9 for *palākaṇṭa* read *phalākaṇṭa*.
 — 11 for *Niyosēna* read *Niyosēna* for *lohapaddhañ* read *lohapattañ*.
 — 12 for *tilatēlasanti tāya* read *tilatēlasittitāya* for *padlhañ* read *-pattan*.
- 170 1 for *Mahāthupapattitthāna* read *Mahāthupapattitthāna* for *wippassanna* read *wippasanna*.
 — 3 for *sabbō* read *sabbo*.
 — 4 for *Buddhapūya-* read *Buddhapūya-*
 — 5 for *patitthānañ* read *patitthānatthanan* for *-saya* read *-siya*.
 — 6 for *tatatthāna-* read *tē tañ thāna*
 — 7 for *Naggarañ* read *Nagarañ*
 — 8 for *naggarassa* read *nagarassa*
 — 11 for *Sumandhitēhi* read *Sumanditchi*.
 — 12 for *Sumanditāhi nekēhi* read *Sumanditāhi nekāhi*. for *sumanditā-* read *sumandita-*
 — 17 for "asala" read "asalla"
- 171 1 for *thapiya* read *thapāpiya*.
 — 3 for *Nandētāpi dganjuñ* read *Nandētāpi dganckhun*.
 — 4 for *bhikkhu* read *bhikkhū*, for *Rājagahassa* read *Rājagghassa*
 — 6 for *acama* read *-o gāmā*

Page.	line	
171	7	for <i>ágama</i> read <i>ágamá</i> .
—	8	for <i>-árúmo</i> read <i>-árámá</i> . for <i>tensa</i> read <i>tinsa</i>
—	9	for <i>chattári-</i> read <i>chattárisa-</i>
—	11	for <i>maṇḍalē</i> read <i>maṇḍalī</i> .
—	12	for <i>Yōnanaggardlasanna</i> read <i>Yōnanagardlasarīdu</i>
—	13	for <i>-wattāniyū</i> read <i>-wattaniya</i> . for <i>-nūtu</i> read <i>-nātu</i>
—	26	for <i>Badelharakkhitó</i> read <i>Buddharakkhitó</i>
—	32	for <i>Rettimmo</i> read <i>Uttimmo</i>
172	6	for <i>tathdyitañ</i> read <i>tathá thitañ</i>
—	8	for <i>paṭimukkañ</i> read <i>paṭimukkañ</i> . for <i>paribbhana</i> read <i>paribbhamana</i>
—	10	for <i>-āwaddhañ</i> read <i>-āwattañ</i> .
—	11	for <i>Dighadassi</i> read <i>dighadassi</i> .
—	13	for <i>mahantañ tañ</i> read <i>Mahantañ tañ</i> .
—	14	for <i>thērá sambhāwa nāyacha</i> read <i>therasambhawanayacha</i> .
173	1	for <i>-āwattañ</i> read <i>-āwattañ</i> .
—	7	for <i>putha-</i> read <i>puthu-</i>
—	8	for <i>sakkapakkābhi sammaté</i> read <i>sakkapakkābhissammate</i>
—	9	for <i>suppatitó</i> read <i>suppatitó</i> .
—	10	for <i>Pubbattarañ</i> read <i>Pubbuttarañ</i>
—	14	for <i>arahanté</i> read <i>arahante</i> .
—	27	for <i>asāla</i> read <i>asūlhi</i> .
174	2	for <i>sabbādānēka</i> read <i>saddhādānēka</i> .
—	5	for <i>sangha</i> read <i>sanghañ</i> .
—	9	for <i>waddhaki</i> read <i>waddhaki</i> .
—	10	for <i>laddhāpansunañ</i> read <i>laddhāpansūnañ</i> .
—	11	for “ <i>Khēpayissāmi</i> ” <i>ékāhañ</i> , read “ <i>Khāpayissāmi</i> <i>ékāhañ</i> ” *
—	32, 33	for “I will in one day complete work sufficient to contain the earth drawn by a hundred men in carts.” The rāja rejected him, read “I will exhaust in one day, (in my work), the earth drawn in a cart by an hundred men” The rāja rejected him (as so large a portion of earth mixed in the masonry would have the effect of producing trees in the edifice.)
175	1	for <i>wyaktó</i> read <i>wyattó</i> .
—	2	for <i>piyá-</i> read <i>pindá-</i>
—	3	for <i>wutte</i> read <i>wutté</i> .
—	4	for <i>patin</i> read <i>pātin</i> ; for <i>pura-</i> read <i>pūra-</i> for <i>wuddhahi</i> read <i>waddhahi</i> ;
—	6	for <i>ābhilisañ</i> read <i>dhitilisañ</i> .
—	8	for <i>-passañ</i> read <i>-pessañ</i> . for <i>natwuna</i> read <i>natwēna</i> .
—	9	for <i>thapáyinsu</i> read <i>thapayinsu</i> .
—	10	for <i>-chárabhi</i> read <i>-mārabhi</i> ; for <i>amulu-</i> read <i>amūla-</i>
176	1	for <i>nīdmayan</i> read <i>nīkdmayañ</i> .
—	2	for <i>gaṇahantōyēwa jāpi</i> read <i>gaṇhantōyēwa jāpi</i>
—	3	for <i>tathōhōsi</i> read <i>tathdhōsi</i> .

* This correction is adopted from the explanation contained in the ‘*Thupawansa*’

Page.	line	
176	4	for <i>mayihañ</i> read <i>denti mayhañ</i>
—	7	for <i>Jātima'ula-</i> read <i>Jātimukula-</i>
—	9	for <i>Keliwaté</i> read <i>Koṭṭhivāla</i> .
—	37	for <i>Kelawátó</i> read <i>Koṭṭhuwālo</i> .
177	1	for <i>ndpētun saḷkoté</i> read <i>nāṭun saḷlā</i> : for <i>nasakkóti</i> read <i>nasakkāti</i> .
—	2	for <i>amāthāsi</i> " read " <i>āmāti</i> ," <i>bhāsi</i> .
—	5	for <i>watthu</i> read <i>wattha-</i>
—	9	for <i>watthu</i> read <i>wattha</i> .
—	11	for <i>san'a'hi</i> read <i>san'hāhi</i> .
—	19	for <i>Katthālo</i> read <i>Katthahālo</i> .
178	1	for <i>itthiyāduwé</i> read <i>itthiyāduwé</i> .
—	4	for <i>Rattihāge</i> read <i>Rattihāge</i> : for <i>-passinó</i> read <i>-passato</i> .
—	6	for <i>Bhāsato</i> read <i>Bhāsato</i> : for <i>dewalokañ</i> read <i>dīwalokañ</i> .
—	7	for <i>pasadēhi</i> read <i>pasādēhi</i>
—	8	for <i>itthimattowa</i> read <i>iddhimantōwa</i> .
—	9	for <i>ōvadāyinsu</i> read <i>ōvadāyinsu</i> .
179	3	for <i>chetiya</i> read <i>chetiya</i> : for <i>pāsānó</i> read <i>pāsānē</i> .
—	5	for <i>pāsānó</i> read <i>pāsānē</i> .
—	6	for <i>Puppha</i> read <i>Puppha</i> : for <i>manju-</i> read <i>manjū-</i>
—	7	for <i>Ekañjaḥānathāya</i> read <i>E'āñ pīḍahanathāya</i> .
—	8	for <i>-manoraman</i> read <i>manōramañ</i> .
—	10	for <i>-rapata-</i> read <i>-rapata-</i> : for <i>hemamāya</i> read <i>hēmamāya</i>
—	12	for <i>-chānanté</i> read <i>-witānanté</i> .
—	13	for <i>Chitana</i> read <i>Witana</i> .
—	14	for <i>ratanēnchi</i> <i>katānēchi</i> read <i>ratanēhi</i> <i>katānēwa</i> .
—	15	for <i>witānēnchi</i> read <i>witānēnchi</i> .
180	1	for <i>mahanala'a</i> read <i>māthānalaka-</i> : for <i>sattharētu</i> read <i>santhādrētu</i> .
—	3	for <i>pātimañ</i> read <i>patomañ</i> .
—	6	for <i>Winnaththa</i> read <i>Winnaththa</i> .
—	8	for <i>atthandhāha</i> read <i>atthandhāha</i> : for <i>atthandhuñ</i> , read <i>atthandhuñ</i> .
—	10	for <i>tānēsu</i> read <i>thānēsu</i> : for <i>tatthatta</i> read <i>tattha tattha</i> .
—	11	for <i>paḍḍajanampicha</i> read <i>paḍḍajanampicha</i> .
181	3	for <i>-samitān</i> read <i>-samitān</i> .
—	6	for <i>Pasāḍajana'ānēchi</i> read <i>Pasāḍajana'ānēchi</i> .
182	1	for <i>-jāḍ'āntu</i> read <i>-jāḍ'āntu</i> : for <i>-manāñ</i> read <i>mañḍañ</i> .
—	4	for <i>ādāya-</i> read <i>ādāya-</i> : for <i>-sakkā</i> read <i>-sakkā</i> .
—	5	for <i>-niggāha-</i> read <i>-niggāhaka</i>
—	7	for <i>-waddhi-</i> read <i>watthi</i>
—	8	for <i>-mdni-</i> read <i>-manī-</i>
183	2	for <i>-guna-</i> read <i>-gand-</i>
—	8	for <i>nangarañ</i> read <i>nagarañ</i> .
—	9	for <i>yātiñ</i> read <i>-yatiñ</i> : for <i>jala-</i> read <i>chhala-</i>
—	10	for <i>charamanāmi</i> read <i>charamānāmi</i> .
—	11	for <i>baddhañ</i> read <i>buddhañ</i> .

Page	line.	
184	1	for <i>jula</i> read <i>chhalu</i> · for <i>-natthānañ</i> read <i>-taṭṭhānañ</i> .
—	2	for <i>wuttó</i> read <i>wutthó</i> .
—	4	for <i>Sattáha</i> read <i>Sattháha</i> .
—	8	for <i>parayinatta-</i> read <i>paráyatta</i>
—	38	after preserved add <i>Rāmagāmo</i> .
185	1	for <i>ndge'i</i> read <i>ndgehi</i> .
—	3	for <i>samanto</i> read <i>sāmanté</i> .
—	8	for <i>rasmīn</i> read <i>rasmī-</i>
—	11	for <i>tassópipari</i> read <i>tassopari</i> .
—	30	for <i>Maṇeika</i> read <i>Manjerika</i> .
186	5	for <i>chatthadwé</i> read <i>chatthadidwé</i>
—	7	for <i>natahittihī</i> read <i>nātaḥittihī</i> .
—	11	for <i>dandadipika</i> read <i>dandadipikā</i> .
—	21	for <i>Wessakammo</i> read <i>Wissakammo</i>
187	2	for <i>Nimmujitwá</i> read <i>Nimmujitwa puthuwiya</i>
—	3	for <i>palla'e</i> read <i>pallunke</i> .
—	9	for <i>watthawá</i> read <i>watrawá</i> .
—	10	for <i>ahu-</i> read <i>dhu</i>
—	11	for <i>nanganān</i> read <i>nāgānañ</i> .
—	12	for <i>hata</i> read <i>hatá</i> .
—	28	for <i>forty</i> read <i>one</i> (hundred).
188	5	for <i>nayul'taṇ</i> read <i>nayuttañ</i> : for <i>bhikkha, wo</i> read <i>bhikkhawo</i> ,
—	11	for <i>nāgāsi</i> " read <i>nāgāti</i> "
189	2	for <i>wanchitamhá</i> read <i>wanchitamha</i>
—	10	for <i>Santusino</i> read <i>Santusito</i> .
—	12	for <i>Pari</i> read <i>Pari</i>
—	27	for <i>Wessakammó</i> read <i>Wissakammo</i>
—	30	for <i>Santusino</i> read <i>Santusito</i> .
190	4	for <i>Dutthagāmani</i> read <i>Dutthagāmanī</i> .
—	7	for <i>dēwa</i> read <i>dewé</i> .
—	9	for <i>ché</i> read <i>mé</i> · for <i>hatthāmonaso</i> read <i>hatthāmdnaso</i> .
—	14	for <i>sattá</i> read <i>satta</i>
—	15	for <i>wichari</i> read <i>wiwari</i>
191	5	for <i>chungotā</i> read <i>changótan</i>
—	6	for <i>ubbadhettwá</i> read <i>ubbattetwá</i> .
—	11	for <i>updsathé</i> read <i>uposathé</i> .
—	31	for "asāla" read "asallhi" for "attarasāla" read "uttarasāla"
192	2	for <i>gañha</i> read <i>gaṇa</i>
—	3	for <i>jaṇṇá</i> read <i>janatā</i> .
—	4	for <i>kāmdyó</i> read <i>kāmdye</i> .
—	7	for <i>Sanghojāni tumarahati</i> read <i>Sanghó jānitumarahati</i>
—	9	for <i>gantha</i> read <i>ganthá</i> .
—	10	for <i>Mé dawannachhapdsáná</i> read <i>Médawannachhapdsáná</i>

Page.	line	
193	ε	for <i>-rógen éna</i> read <i>rógena</i> : for <i>use</i> read <i>dsi</i>
—	8	for <i>paṅgunchalaka-</i> read <i>pañchangulaka</i> .
—	10	for <i>-kunkuttha-</i> read <i>-kunkuma-</i>
—	31	for “ <i>kunkuttahaka</i> ” read “ <i>kunkuma</i> ”
194	3	for <i>pasanno</i> read <i>passanto</i> .
—	5	for <i>putta-</i> read <i>-puttā-</i>
—	9	for <i>pariwāriyañ</i> read <i>pariwāriya</i> .
—	12	for <i>Ahattéro</i> read <i>Aha théro</i> : for <i>mābhaye</i> read <i>mā bhāyi</i> .
195	1	for <i>sā rājjaraheta</i> read <i>sā rājjarahita</i> .
—	7	for <i>Ekūnasta</i> read <i>Ekūnasata</i> : for <i>karitā</i> read <i>kāritā</i> : for <i>lōtīhi</i> read <i>lōtīhi</i> .
—	10	for <i>aggakāyikārchhataḥō</i> read <i>aggakāyikārchhataḥē</i> .
—	11	for <i>-piddhaḥaṇ</i> read <i>piṇḍaḥō</i> .
—	12	for <i>parajjhitaḥ</i> read <i>parājṇita</i> : for <i>āgātassa</i> read <i>āgātassa</i> .
—	37	for <i>sowa</i> read <i>sour</i>
196	1	for <i>dhā</i> read <i>āha</i> .
—	5	for <i>rajjāñ mahañimañ</i> read <i>rajjamahañ imañ</i> .
—	6	for <i>-wuddhiyō</i> read <i>-watthiyo</i> .
—	7	for <i>tēlullo</i> read <i>tēlullo</i>
—	8	for <i>Guthēpaḥā</i> read <i>Gathē paḥkē</i> .
—	9	for <i>diwasēcha</i> read <i>diwasēsu</i> .
—	12	for <i>Tato-</i> read <i>Tato-</i> : for <i>kathapēsin</i> read <i>kathapēsin</i> .
197	3	for <i>tamme-</i> read <i>tammē-</i>
—	4	for <i>tan</i> read <i>tañ</i> .
—	6	for <i>-pālaḥō</i> read <i>chālaḥō</i> .
—	10	for <i>sattañ tañ</i> read <i>sattannañ</i> .
—	12	for <i>chittampasā detwa</i> read <i>chittampasādetwa</i> .
—	23	for <i>Māliyadēwo</i> read <i>Māliyadēwo</i> .
198	1	for <i>imē</i> read <i>mē</i> .
—	4	for <i>sanwatthañ</i> read <i>sanwatthāñ</i> .
—	7	for <i>rājānam tē pathetthitā</i> read <i>rājānañ tē rathē thitā</i> .
—	11	for <i>kanḥhawinōdanañ</i> read <i>kanḥhā winōdanañ</i> .
—	12	for <i>jana-</i> read <i>jānā-</i>
—	13	for <i>puppa</i> read <i>puppha</i> .
199	3	for <i>wasantē</i> read <i>wasatē</i>
—	5	for <i>ḥananyēwa Tusitā</i> read <i>ḥananyēwa Tusitā</i> : for <i>niwattitwa</i> read <i>nibbattitwa</i> .
—	10	for <i>mucchātē</i> read <i>wucchātē</i> .
—	12	for <i>mādmātā</i> read <i>mātā mātā</i> .
200	1	for <i>pitā</i> read <i>phitā</i> .
—	12	for <i>Wēlaṅgacheddhiḥkanchēwa</i> read <i>Wēlaṅgawitthikanchēwa</i> .
201	2	for <i>chattañ</i> read <i>chhattañ</i> .
—	6	for <i>Girikum hilaṇḍamaḥaṇ</i> read <i>Girikumbhilaṇḍamaḥaṇ</i> .
—	7	for <i>-wobbhayañ</i> read <i>-whayañ</i> .
—	8	for <i>-sahēwaha</i> read <i>sahēwaga</i> .
—	10	for <i>Saṅghānunnāya</i> read <i>Saṅghānunnāya</i>

Page.	line.	
201	12	for <i>anūdarōṇa-jāninsu</i> read <i>andārō na jāninsu</i> · for <i>paribhasayi</i> read <i>parihapayi</i>
—	13	for <i>tuṇisahasāni</i> read <i>tuṇisata sahasāni</i> .
—	15	for <i>ṭanchu-</i> read <i>kanchuka-</i>
202	2	for <i>satavahassa</i> read <i>satavahassāni</i>
—	3	for <i>mahāmahi</i> read <i>mahāmi</i> .
—	5	for <i>-māyancha</i> read <i>-māsancha</i> .
—	12	for <i>thapēsicha</i> read <i>thapēvecha</i> .
—	29	for <i>Kurundupósako</i> read <i>Kurundápósako</i>
—	30	for <i>Mahārantāko</i> read <i>Mahārantako</i>
203	1	for <i>sattā</i> read <i>satta</i> · for <i>brāhmanīyōcha</i> read <i>brāhmanatissōcha</i>
—	2	for <i>brāhmanīyassa</i> read <i>brahmanatissassa</i>
—	5	for <i>Pandkathaya</i> read <i>Pandū abhaya—</i>
—	10	for <i>lahuñ</i> read <i>lahu</i>
—	11	for <i>puttakāñchewa</i> read <i>puttakaddhewa</i>
—	13	for <i>pinḍatanañ</i> read <i>pinḍatāñ</i> .
—	14	for <i>The alone said brāhman</i> read <i>The brāhman Tisso</i>
204	1	for <i>pattha</i> read <i>hattha</i> ·
—	2	for <i>Sila-</i> read <i>Sila</i> · for <i>wasé</i> read <i>wasī</i> .
—	3	for <i>mahipati</i> read <i>mahipatīñ</i> .
—	4	for <i>wasitena</i> read <i>wasī tena</i> .
—	5	for <i>Somadēn madaweyan</i> read <i>Somadēwimaddhayan</i>
—	17	for <i>Sila-</i> read <i>Sila</i> ·
205	2	for <i>ayantañ</i> read <i>ayantan</i>
—	4	for <i>Kumbhalaṇṇa-</i> read <i>Kumbhalaṇṇa-</i>
—	9	for <i>pāhana</i> read <i>pāhāna</i> .
—	11	for <i>Karatu</i> read <i>Karātun</i> · for <i>ravāwā</i> read <i>rannawā</i>
—	12	for <i>Rannu salḥato</i> read <i>Raṇṇu salḥatā</i> .
206	1	for <i>yathanam agunḥaṇṇa</i> read <i>yathāthānamagunḥaṇṇa</i> .
—	5	for <i>dassa</i> read <i>dassasū</i> .
—	9	for <i>-kumbamhe</i> read <i>-gam'amhe</i> .
—	12	for <i>dakkhinaṭo</i> read <i>dakkhiṇatō</i> .
207	13	for <i>chirattitthañ</i> read <i>chirattitthattān</i>
208	8	for <i>pindaputañ</i> read <i>pindapātāñ</i> .
—	14	for <i>-pattikañ</i> read <i>-pattāñ</i> · for <i>Dighabāhū</i> read <i>Dighabāhuka-</i>
—	37	for <i>Wingapaddhankagullo</i> read <i>Wangapattankagallo</i>
—	38	for <i>Dighabāhugallo</i> read <i>Dighabāhukagallo</i>
209	1	for <i>chadussanna</i> read <i>chatuddussannañ</i>
—	3	for <i>karayi</i> read <i>karayī</i>
—	4	for <i>-pēti</i> read <i>-pēsi</i> .
—	8	for <i>-addasiyā</i> read <i>-addasi sa</i> .
—	12	after <i>tasmiñ</i> add <i>va</i> .
—	14	for <i>pokkharapaṇṇa</i> read <i>pokkharapaṇṇā</i> .
210	1	for <i>poro-</i> read <i>purō-</i>
—	10	for <i>-matika-</i> read <i>-mātika-</i> · for <i>Ambēduduga-</i> read <i>Ambēduga-</i>

Page.	line	
210	30	for Ambéduduga read Ambédugo.
211	2	for -matthaso read metthaso.
—	4	for sumaṇa ni read sumaṇḍni.
—	5	for wattēhi read wantēhi.
—	7	for kasumā- read kusumā : for sō pānato read soppānato.
—	8	for uṭihā- read uṭhā-
—	9	for satthiṇ read saddhiṇ.
—	10	for -kammakāraye read -kammamakārayi.
—	11	for kalapā read kaldpā.
212	3 & 4	for goppa- read goppa , for parite read pūrite
—	7	for suddha- read suddhā.
—	13	for sahassa read sahaṣṣassa.
—	14	for Muni read Mani.
—	40	for Muni read Mani
213	1	for gandha read gantha for upatthādi read upatthāsi.
—	2	for niya taṇ read -niyataṇ : for sḍgha- read sḍsa-
—	5	for wiḥārēsu read wiḥārēsu . for dhammasana- read dhammasana.
—	6	for aliṭṭha- read atittha-
—	7	for thapayitwa read thapayitwa : for sanitthā read nitthā
—	11	for dhajaggikato ranhi read dhajaggikatoranhi.
214	4	for Tālasitwāna read Tālayitwāna
—	6	for kārayi read kārayi.
—	11	for -pubbatawhayaṇ read -pubbatasawhayan.
215	6	for karēsu read karēsi.
—	7	for Lōpāsāle read Lōhapāsāle
—	8	for Rajatolēna read Rajatālēna.
—	9	for dakkinō read dakkhinē.
—	11	for chumbātaṇ read chumbatan.
—	12	for puja- read pū-
216	5 after	Sivili add tan
—	6	for ganjuṇ read ganchhuṇ.
—	8	for wachdrakē read wichdrakē.
—	11	for Chandamukhasiwamandayitwā read Chandamukhasiwaṇ maṇḍayitwa
—	12	for sabha- read sabhaṇ.
—	13	for sakhiṭō read sakhiṇō . for ddrakē thiṭō read chdrakē tithē.
—	36	for “ This is the infant who stood in the relation of child of thy patron , read “ This is thy patron’s child ;—thy lord being incarcerated
217	5	for Bhakkharahobbamhi read Hakkharasobbamhi
—	6	for kammā nikāṭawē read kammāni kōṭawē.
—	9	for -thēsi read -pēsi.
—	10	for lambakaṇṇancha read lambakannācha.
—	13	for rathā. read ratha-
—	14	for Tikkkhat read Tikkhata-
—	15	for Tissaṇḍipichhanaṇ read Tissaṇḍipin chhanan.

Page.	line	
217	22	for Bhakkharahobbo read Bhakkharasobbo
218	6	for Hatthiñ wutthañ read Hatthiwutthan
—	11	for hantwā read gantwā.
—	12	for sallaṭṭha- read salla
—	13	for aḥḥsi read aḥōsi.
—	25	for noses read horns
219	3	for dsanañhi read asanamhi.
—	3	for ché read me.
—	8	for Wasaha read Wasabha
—	11	for Rdjagāha- read Rdjagēha
—	12	for sahassa read sahasan.
220	1	for bhāwaya read bhāwaya.
—	2	for Kapallapūwadesato read kapullapūwadesato.
—	5	for aḥāścha read akāsē.
—	6	for gōra- read hōd
—	9	for gild read gildna for manujadipā read manujadipa.
—	14	for commencing from Kapullapūra read according to the pancake simile
221	2	for khilamhi read khilamhi
—	12	for mayé read mahé.
—	14	for watta in both cases read watta
—	15	for wiḍhi read -witthi . for -wācha read wacha.
—	39	for Mahamkawidhi read Mahamkawutthi
222	5	for Wasabhūputi read Wasababhūputi
—	9	for thapetwāna read thapetwana.
—	12	for Suttho read Tuttho.
—	13	for thérātu read théroṭu.
223	79	for mattatu read maddātu. for saṇḥayunī read saṇḥayan
—	13	for pūkawaḍḍhayaḍosicha read pūkawatthāyadōsicha
224	6	for Eṭi satta wiḥārō yā read Eṭe satta wiḥarē so.
225	1	for Bhūtikhissa- read Bhūṭikatissa
—	15	for ayōchachhinnāñ read ayōchehhiṇnan
—	16	for rannitu read rannōtu.
226	1	for Chuddā- read Kudda
—	5	for -pasānañ read pasālan
—	9	for Muchelapattāñ read pasanno Muchelapptene.
227	1	omit the first Tathā. for Maṇi read Maṇi
—	3	for wina read -wēna.
—	5	for -pūyāñ read -pūyañ . for kāṭetwā read kāretwa . for ghōcha read soḥā.
—	9	for ratthahē dattāñ read ratthahēdattān.
—	11	for Suhadēwiya read Suhadōwiya for mahindī read mzhhindi for tattihañ read natthān
—	12	for puha- read pūga
228	1	for nayjetwa read tajjetwa.

* For an explanation of this simile vide the usurpation of Chandagutto, in the Introduction

- | Page | line | |
|------|------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 227 | 2 | for <i>ganji</i> read <i>ganchhi</i> . |
| — | 3 | for <i>.ruicha</i> read <i>ruyiha</i> . |
| — | 5 | for <i>-aganamhi</i> read <i>-anganamhi</i> . |
| — | 9 | for <i>-parito</i> read <i>parato</i> : for <i>waddhan</i> read <i>wattan</i> |
| 228 | 10 | for <i>-kumdraho</i> read <i>kumdraho</i> . |
| — | 12 | for <i>-chaklhané</i> read <i>-chaklhanó</i> . |
| — | 13 | for <i>punabhayi</i> read <i>punáhu só</i> . |
| 229 | 1 | for <i>wallabha</i> read <i>wallabhá</i> . |
| — | 5 | for <i>chumbatan</i> read <i>chumbaṭaṇ</i> |
| — | 11 | for <i>-yattan</i> read <i>yuttaṇ</i> |
| — | 13 | for <i>dipa</i> read <i>dipe</i> : for <i>padlaté</i> read <i>padduté</i> |
| — | 33 | for <i>north eastern</i> read <i>Eastern</i> |
| 230 | 9 | for <i>elóyawá</i> read <i>ekópawá</i> |
| — | 13 | for <i>tassálatu</i> read <i>nasakka dattu</i> : for <i>y. chigámé</i> read <i>yóchi gámé</i> |
| 231 | 1 | for <i>-dwaré</i> read <i>-dwáre</i> . |
| — | 3 | for <i>banda-</i> read <i>bandá</i> . |
| — | 4 | for <i>eklowa</i> read <i>ékakúwa</i> . |
| — | 5 | for <i>pana</i> read <i>pathi</i> : for <i>nibandhicha</i> read <i>nimanticha</i> |
| — | 6 | for <i>parissa</i> read <i>parissá</i> |
| — | 8 | for <i>katuá</i> read <i>katuṇ</i> . |
| — | 10 | for <i>terassamá</i> read <i>térasa sama</i> |
| — | 12 | for <i>dinewan</i> read <i>-dinénéwaṇ</i> : for <i>nibandhán-</i> read <i>nibaddhán</i> |
| 232 | 4 | for <i>chinnu</i> read <i>Jinna</i> |
| — | 5 | for <i>maní-mamhe</i> read <i>manisómauhé</i> . |
| — | 11 | for <i>nigghá</i> read <i>niggahan</i> : for <i>hitta</i> read <i>hitta</i> . |
| 233 | 1 | for <i>alapato</i> read <i>alapantó</i> . |
| — | 12 | for <i>Manín dawe</i> read <i>Manídluwé</i> . |
| — | 13 | for <i>puthawapati</i> read <i>puthuwá ití</i> . |
| — | 14 | for who was the maternal uncle of the rájá Gótábhayó and invoking him in the terms in which the king himself would use read To the said théro (also called) Gótábhayó, the maternal uncle of the king, addressing his invocations in the name of the rájá, |
| 234 | 4 | for <i>sanghassa dānachiwaraṇ</i> read <i>sanghassáda chhachiwaran</i> . |
| — | 6 | for <i>narapatichá</i> read <i>narapatíná</i> : for <i>-hétundú</i> read <i>-hétuwáti</i> . |
| — | 7 | for <i>bhajatna</i> read <i>bhajate na</i> . |
| — | 13 | for <i>wine</i> read <i>winaya</i> . |
| 235 | 1 | for <i>chaddito</i> read <i>chhaddito</i> . |
| — | 6 | for <i>pabbatá</i> read <i>dabbáni</i> . |
| 236 | 7 | for <i>dhārananacha</i> read <i>dhārunanacha</i> . |
| — | 8 | for <i>nukáni</i> read <i>néláni</i> . |
| — | 9 | for <i>ūpasattétu</i> read <i>ūpasantétu</i> |
| — | 11 | for <i>kuhine-</i> read <i>kuhané-</i> |
| — | 13 | for <i>na</i> read <i>naṇ</i> . |
| 237 | 1 | for <i>kahhira-</i> read <i>kayira-</i> |
| — | 2 | for <i>amañnisu</i> read <i>amañnisun</i> . |

- Page. line
- 237 8 for *Kóthawutamhi* read *Kótawátamhi*.
- 13 for *Kumbálakan* read *Kumbálakañ*.
- 31 for *Kóthawáto* read *Kóthuwáto*.
- 238 4 for *nibbittó* read *nibbinno* : for *saddhan* read *sabban*.
- 239 7 for *madhayanancha* read *-machchayénawa*.
- 8 for *káritó* read *kárité*.
- 9 for this verse read *Therassátha Mahindassa Samanindassa sánuno sutwána manujindo so pawattin sabhamáddito*.
- 11 for *ndagaréchéwa* read *ndagaréhewa*.
- 240 4 for *yathá*. read *yatha*.
- 5 for *thérassa* *skíná* read *therassasol ma*.
- 12 for *sáyanéha* read *sáyanhé*.
- 15 for and keeping up, during the period of their detention, there, the mahadanan read resident both in the town and at a distance, and keeping up a mahádanan a spiritual comfort to all living beings.
- 23 for *Dhammasóko* read *Asóko*.
- 241 6 for *Tassa amanuralakkantó* read *Tassánumanarakkhanta* : for *rajáttabbansúu* read *rajáttabban síká*.
- 8 for *Abhayatissa* was *wahé* read *Abhaye*, *Tissawáawhe* for *sila* read *sila*.
- 11 for *-kumbhawé* read *-kubbhawé* : for *-piya-* read *-piya-*.
- 12 for *waddha-* read *waḍḍha*.
- 25 for the wiharo called Abhayatisso read the wiharos called Abhaye and Tisso.
- 242 9 for *akaró* read *ákaru*.
- 11 for *Pannapunnagunupéto* read *Pannápunagunupeto*.
- 14 after *jíwitassa* add *cha*.
- 243 2 for *mahándagañ* read *mahandaga* : for *wammuka-* read *wammuka*.
- 5 for *kuppa nasilino* read *kuppanisilino*.
- 6 for *kátappa mēthini ?* read *kátappamēthiti ?*.
- 9 for *sakhitañ* read *sukhitañ*.
- 13 for *chirabhiikkhaya* read *khirañbhikkháya*.
- 15 for *súloyañ* read *súloya*.
- 244 1 for *añposi* read *aññasi*.
- 4 for *sakhi* read *sukhi* : for *bhikkhu* read *bhikkhu* : for *tutthimewa* *panattano* read *tutthimēwapanattano*.
- 5 for *arogá* read *aroga*.
- 6 for *achechhohare* read *ajjoharu*.
- 7 for *dukkhéna* read *dukkhēna*.
- 10 for *thapdpésiñ* read *thapápesi*.
- 13 for *kayira* read *kayira*.
- 14 for *chadálmúla-* read *chandálin mūla-*.
- 20 for the delighted priest, read the priest, in the impulse of his own joy.
- 245 1 for *gopánasi gatétamhi* read *gopánavigaté tamha*.
- 2 for *bilano* read *bilato*.
- 3 for *Hijjitéwá* read *Bhijjítwa* : for *manduko* read *mandukó*.

Page	line.	
245	4	for <i>-apiniya</i> read <i>-apaniya</i> .
—	12	for <i>baddhawéné</i> read <i>baddhawéno</i> .
—	13	for <i>kanta-</i> read <i>katta-</i> .
246	2	for <i>wériñ</i> read <i>wéri</i> .
246	3	for <i>hóntoti</i> read <i>bhontóti</i> .
—	5	for <i>yati</i> read <i>yáti</i> .
—	13	for <i>sunahdna</i> read <i>sunahdta</i> .
—	14	for <i>sayanto</i> read <i>sayanté</i> .
247	1	for <i>ptin-</i> read <i>ptinitin</i> .
—	3	for <i>phalitañ wikhá</i> read <i>phálitañ dwidhā</i> .
—	4	for <i>wējđđipassa</i> read <i>wējđđe dipassa</i> .
—	24	for <i>Sumano</i> read <i>Samano</i> .
248	5	for <i>ńápetwá</i> read <i>dápetwá</i> .
—	7	for <i>-ndmi</i> read <i>ndni</i> .
—	8	for <i>yó</i> read <i>só</i> .
—	9	for <i>uyiyđnañ</i> read <i>uyyānañ</i> : for <i>ńáse</i> read <i>ńákđse</i> .
—	10	for <i>-dukkhépi</i> read <i>duk hehi</i> ; for <i>dípó pamopápatamasó</i> read <i>dípópamó, pápatamasó</i> .
—	11	for <i>bhayađđiké</i> read <i>bhayađđité</i> : for <i>lokđhitañ</i> read <i>lókahitan</i> .
—	12	for <i>tatthá</i> read <i>tattha</i> .
—	13	for <i>bimba</i> read <i>bimhañ</i> .
249	7	for <i>sanikañ yđtiwandđhié</i> read “ <i>sanikan yđtha wananticha</i> .”
—	8	for <i>charantá sandhomané</i> read <i>charatđvana dhówané</i> .
—	10	for <i>Chđtutłasi</i> read <i>Chđtutłasi</i> ; for <i>pátipadikaya</i> read <i>pátipadika</i> .
—	11	for <i>samulłwañ</i> read <i>sampalłnañ</i> .
—	12	for <i>Maranticha</i> read <i>Charantécha</i> .
—	27	for sweeping them towards the margin (of the chétyo), he enabled these (insects) to rescue themselves ; and continuing his procession, he sprinkled water as he proceeded, from his chank. read sweeping them aside, said “ quickly escape into the wilder- ”, and providing himself with water in his chank he proceeding in his procession, purifying altars.
250	5	for <i>watłhayi</i> read <i>watđhayi</i> .
—	8	for <i>-wattha</i> read <i>-watthu</i> .
—	11	for <i>pđtañ jalłmanañ</i> read <i>patatđđi matañ</i> .
251	2	for <i>nasutłhiđ</i> read <i>nasółhigđ</i> .
—	4	for <i>pachchata maggahi</i> read <i>pachchđtđmaggahi</i> .
—	5	for <i>so, sóhi</i> read <i>só hosi</i> .
—	8	for <i>tatthachariđ-</i> read <i>tatthāchariya</i> .
—	10	for <i>passanosó</i> read <i>passanó só</i> .
252	3	for <i>sati</i> read <i>satiñ</i> .
—	8	for <i>santhápésuñ</i> read <i>santhapésuñ</i> .
—	10	for <i>mahunéwa</i> read <i>mahunéwa</i> .
—	12	for <i>Ganthákaré</i> read <i>Ganthákaré</i> .
253	5	for <i>-pathayo</i> read <i>-patayo</i> .
254	4	for <i>Datha-</i> read <i>Dáthá-</i> : for <i>sudha-</i> read <i>sadhá</i> .

line.

- 6 for *-yatttyé* read *-yantayé*: for *hathikdrékasi* read *hathipdrékasi*: for *-pugga-* read *-punnāñ.*
- 8 for *éwañ* read *éwa.*
- 11 for *Silātissá-* read *Silātissa-*
- 255 5 for *-énanti* read *-étanti*: for *Disawodna* read *Diswána.*
- ~~6~~ for *nékkhan-* read *nīkkhan-*
- 8 for *etthéhi* read *ettheti.*
- 10 for *-khiró danañ* read *-khiródanañ.*
- 11 for *bhunjitéyañ* read *bhunjatáyañ.*
- 12 for *rājañ* read *rajjāñ.*
- 256 2 for *Hané* read *Hatí.*
- 3 for *mdsé nanidhanañ* read *mdséna nidhanañ.*
- 7 for *-gāmiwá* read *-gāmawa.*
- 10 for *kēldro-* read *kēldaré-*
- 259 9 for *bhāginiyassa* read *bhāgineyyassa.*
- 10 for *kaśāyurusu* read *kaśāyúrusu.*
- 261 5 for *mdnasé* read *mdnuse.*

